

YEAR BOOK OF THE CHURCHES

1923

EDITED BY
E. O. WATSON



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YEAR BOOK OF THE CHURCHES

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E. O. WATSON

*Secretary Washington Office and General Committee on Army and
Navy Chaplains of the Federal Council of the Churches of Christ
in America*

\$1.50 IN CLOTH

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THE FEDERAL COUNCIL OF THE
CHURCHES OF CHRIST IN AMERICA

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ABBREVIATIONS USED IN DIRECTORY

Asst.	Assistant	Mod.	Moderator
Asso.	Associate	N.	North
Ave.	Avenue	Pl.	Place
Blvd.	Boulevard	Pres.	President
Bus.	Business	Rec.	Recording
Chmn.	Chairman	Rev.	Reverend
Com.	Committee	Rt.	Right
Conf.	Conference	Sec.	Secretary
Dept.	Department	S.	South
E.	East	St.	Street
Exec.	Executive	Supt.	Superintendent
Gen.	General	Treas.	Treasurer
Mgr.	Manager	W.	West

All titles other than "Rev.," "Rt. Rev.," or "Bishop" have been avoided. These are used simply to distinguish clergy from laymen.

FOREWORD

The 1921-22 Year Book of the Churches, greatly enlarged in scope and materially changed in plan and arrangement of matter, met with hearty approval. This edition for 1923 retains all features of the 1922 edition adding much valuable information under Section V, Statistics and General Information. All matter has been carefully revised. The Directory of the Churches, including office headquarters, officials, boards, members of boards and other denominational agencies has been brought up to date. Special care has been taken to get correct lists of schools and colleges in part or wholly under control or direction of the Churches, and to make the lists of church periodicals and their editors accurate. The matter is arranged in six distinct sections.

Section I is a Directory of the Religious Bodies. In addition to the Directory there is in this section a synopsis of History, Doctrine and Polity of each religious body. The Directory has been carefully revised and brought up to date through conference with officials of each body. The synopsis of History, Doctrine and Polity was in most instances condensed from that published in the Religious Census of 1916, but after such condensation and revision was submitted to some representative, in most cases, the recognized historian of each body, and changes suggested by such representative were made. A few of the synopses were entirely rewritten. The statement of History, Doctrine, and Polity is therefore, from the standpoint, practically, of each denomination.

Section II is a Directory of the Federal Council of the Churches of Christ in America, and bodies holding an affiliated cooperative or consultative relationship with the Federal Council. Some of the commissions and committees of the Federal Council and some of the affiliated bodies are also listed under other sections with cross reference to the other section in which listed. The statistics of each of these bodies will be found in the Special Religious Statistics section.

Section III is a Directory of Interchurch, National, and International organizations for service. This section of the Year Book, in addition to distinctly church and interchurch agencies, presents a directory, with statement of purpose, of the major organizations in the United States that are national or international in scope, and which, while not distinctively of the church, are manifestly in accord with the spirit and purpose of Christ in the work for which they have been organized. The matter for this section has been carefully gathered from representatives of the organizations listed, and revised to February 1, 1923. Especial attention is called to the number and character of governmental agencies listed in this section.

Section IV is a Directory of Chaplains in the Army and Navy of the United States, with a summary of religious work and miscellaneous facts concerning both branches of service.

Section V contains tables of Religious Statistics and General Information.

Section VI is a Bibliography of the Federal Council of the Churches of Christ.

We seek to make the Year Book invaluable as a handbook of ready reference for facts to be found nowhere else in such form. Our aim is to make each edition more valuable than its predecessor. We believe it will not only be useful to church leaders, but that it should have a place on the table of every one interested in what is doing and who is doing it for the betterment of mankind. Certainly, it should find a place in all libraries, and newspaper and business offices, secular as well as religious. One Seminary made the 1922 edition a text book for the study of the Church in America. The Dean of the Theological Department of one of the large universities recommended that it be purchased by each student in the senior class. It supplies a need otherwise unfilled for all seminary students.

We would acknowledge here our great indebtedness to the representatives of the church bodies, and other organizations, who have aided us by critical review of the matter and by furnishing data relating to their organizations.



SECTION I

**DIRECTORY
OF
RELIGIOUS BODIES**

With Synopsis of History, Doctrine and Polity

ADVENTIST BODIES

GENERAL STATEMENT

The "Advent Movement" originated with William Miller; born 1782, died 1849. Mr. Miller became convinced that the coming of Christ in person, power and glory must be premillennial; and that not only was the Advent at hand, but its date might be fixed with some definiteness. He confidently expected it to occur some time between March 21, 1843, and March 21, 1844. The first general gathering of those interested was held in Boston, October, 1840.

In its beginning, the Adventist Movement was wholly within the existing Churches. In 1845, however, there was a general organization of the adherents of the Adventist doctrine. At a Conference, held in Albany, New York, in April, 1845, a declaration of principles was adopted embodying the views of Mr. Miller respecting the personal and premillennial character of the second advent of Christ, the resurrection of the dead, and the renewal of the earth as the abode of the redeemed, together with kindred points of doctrine. The organization then formed continued for ten years to include practically all the Adventists. Growing out of the original Adventist movement the Advent Christian Church was organized in 1855, the Seventh-Day Adventists in 1860; Life and Advent Union in 1864; the Church of God (Adventist) in 1866; and the Churches of God in Christ Jesus in 1888.

ADVENT CHRISTIAN CHURCH

General Conference, biennial.

Fifty-two subordinate conferences, four publication associations, two foreign missionary societies.

Officers: *Pres.*, Rev. I. F. Barnes, 22 Grant Street, Bangor, Maine; *Sec.*, Rev. C. H. Hewitt, South Vernon, Mass; *Treas.*, Mr. I. C. Triplett, Charlotte, N. C.; *General Director*, Rev. L. F. Reynolds, 160 Warren St., Boston, Mass.; *Regional Directors*, Rev. H. W. Hewitt, 42 Dexter Street, Providence, R. I.; Rev. A. P. Ferrell, Palmer, Ill.; Rev. G. A. Osman, 2819 North Johnson Street, Los Angeles, Calif.; Rev. B. A. L. Bixler, Live Oak, Fla.

AMERICAN ADVENT MISSION SOCIETY, 160 Warren St., Boston, Mass. *Pres.*, Rev. Henry Stone; *Sec.-Treas.*, Rev. Charles F. King. *Organ: Advent Christian Missions*, Editor, Rev. Charles F. King.

WOMAN'S HOME AND FOREIGN MISSIONS SOCIETY, 5 Whiting St., Boston, Mass. *Pres.*, Rev. Maude M. Chadsey; *Clerk*, Mrs. Nellie E. Fellows; *Treas.*, Rev. Maude M. Chadsey. *Organ: Advent Christian Missions*, Editor for W. H. and F. M., Rev. Maude M. Chadsey.

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YOUNG PEOPLE'S SOCIETY OF LOYAL WORKERS. *Pres.*, Rev. J. W. Denton, 708 State St., Portsmouth, N. H.; *Cor. Sec.*, Miss Lillian F. Welch, 160 Warren St., Boston, Mass.

<i>Name</i>	<i>Schools</i>	<i>Location</i>	<i>President</i>
Aurora College	Aurora, Ill.	Orrin R. Jenks
New England School of Theology	Boston, Mass.	Guy L. Vannah
Sanderlin Academy	White, Tenn.	A. J. Sanderlin

Periodicals (Weekly)

World's Crisis, Boston, Mass., Editor, Rev. H. E. Thompson; *Our Hope*, Mendota, Ill., Editor, Rev. Fim Murra; *Messiah's Advocate*, Oakland, California, Editor, Rev. J. J. Schaumburg; *Present Truth Messenger*, Live Oak, Fla., Editor, Rev. B. A. L. Bixler.

History

This branch of the Adventists holds simply to the general imminence of Christ's return, but takes the position that "no man knoweth the day nor the hour wherein the Son of Man cometh." They also emphasize that side of their faith which deals with the nature of man, and hold that through sin man forfeited immortality and can only become immortal through faith in Christ.

The only ordinances recognized are baptism and the Lord's Supper, immersion being considered the only true baptism. Admission to the church is by vote of the majority, after baptism and profession of faith. Open communion is practiced and the invitation to the Lord's Supper is general, participation being left to the individual. The first day of the week is held to be the proper Christian Sabbath. An arrangement has been made with the Life and Advent Union for a mutual exchange of voting representation in the general meetings of each body.

Polity

The Advent Christian Church is congregational in church government. For fellowship and the better conduct of such work as belongs to them in common, the churches are associated in annual conferences, which are grouped in four districts, and the Advent Christian General Conference represents the entire denomination.

SEVENTH DAY ADVENTISTS

General Conference, quadrennial.

Twelve union conferences in the United States and Canada.

Officers: *Pres.*, W. A. Spicer; *Sec.*, A. G. Daniells; *Treas.*, J. L. Shaw.

Headquarters: Takoma Park, Washington, D. C.

Publishing, educational, medical, and other general activities are under the charge of a General Conference Committee, with a secretary for each department.

Colleges and Theological Seminaries

<i>Name</i>	<i>Location</i>	<i>President</i>
Broadview Theological Seminary	.....Lagrange, Ill.	H. O. Olson.
Clinton Theological Seminary	.....Clinton, Mo.	W. B. Ochs.
Hutchinson Theological Seminary	.....Hutchinson, Minn.	H. M. Johnson.
Emmanuel Missionary College	.....Berrien Springs, Mich.	F. Griggs.
Loma Linda Medical College	.....Loma Linda, Cal.	N. G. Evans.
Pacific Union College	.....St. Helena, Cal.	W. E. Nelson.
Union College	.....College View, Neb.	O. M. John.
Walla Walla College	.....College Place, Wash.	W. I. Smith.
Washington Missionary College	.....Takoma Park, Wash., D. C.	H. A. Morrison.

Periodicals

Advent Review and Sabbath Herald, Washington, D. C., Editor, F. M. Wilcox; *Signs of the Times*, Mountain View, Calif., Editor, A. O. Tait; *Watchman*, Nashville, Tenn., Editor, L. E. Froom.

History

A few persons in New England, formerly of the First-Day Adventists, began in 1844 to observe the seventh day of the week, and to preach the doctrines which now constitute the distinctive tenets of the Seventh-Day Adventists. At a Conference, held in Battle Creek in 1860, these were organized under the name "Seventh-Day Adventist Denomination," and three years later a General Conference was organized.

Doctrine

The Seventh-Day Adventists have no formal or written creed, but take the Bible as their rule of faith and practice. They hold that the seventh day of the week, from sunset on Friday to sunset on Saturday, is the Sabbath established by God's law and should be observed as such; that immersion is the only proper form of baptism; that man is not by nature immortal, but receives eternal life only by faith in Christ; that the state to which man is reduced at death is one of unconsciousness; that the personal, visible coming of Christ is near at hand, and is to precede the millennium; that at the close of the millennium Christ with His people will return to the earth, the resurrection of the wicked will occur, and Satan, the originator of all sin, will, with his followers, meet final destruction; that the earth will then be made the fit abode of the people of God throughout the ages, where the righteous shall dwell forever, and sin will never again mar the universe of God. The service of washing one another's feet is observed at the quarterly meetings, the men and women meeting separately for this purpose, previous to the celebration of the Lord's Supper, during which they meet together.

With regard to the time of the Advent, they have never set a definite date, believing that it is near, but that the day and hour have not been revealed.

Polity

The local church is congregational in its government, although under the general supervision of the conference of which it is a member.

CHURCH OF GOD, ADVENTIST

General Conference. Last meeting August, 1919, Stanberry, Mo.

Officers: *Pres.*, S. W. Mentzer, Robins, Ia.; *Vice-Pres.*, G. T. Rodgers, Stanberry, Mo.; *Sec.*, Chester Walker, Albany, Mo.; *Treas.*, A. N. Dugger, Stanberry, Mo.

EXECUTIVE COMMITTEE. *Chmn.*, L. L. Presler, Orafino, Nebr.

Periodicals

Bible Advocate (weekly), Stanberry, Mo., Editor, A. N. Dugger; *Sabbath School Missionary* (semi-weekly), Stanberry, Mo., Editor, Mrs. Alice Lippincott.

History

In 1865 a number of Seventh-Day Adventists in Michigan withdrew from the main body and a year later were organized under the name "Church of God."

Doctrine and Polity

The fundamental doctrines of the Church of God are the same as those of the Seventh-Day Adventists, with variance in their views of prophecy and its application. The polity of the denomination is essentially congregational.

LIFE AND ADVENT UNION*Periodicals*

Herald of Life, Editor, H. L. Babcock, 47 Orange St., New Haven, Conn.

History

Organized in 1864.

Doctrine

In matters of doctrine the members of this organization are in accord with the earlier Adventists except in regard to the resurrection and the millennium. They hold that the righteous dead only will be raised, and that eternal life is bestowed solely at the second coming of Christ; that the millennium, the one thousand years of Revelation, had its fulfillment in the past, and instead of being a time of peace and happiness, was a period of religious persecution and suffering; that this earth, purified by fire and renewed in beauty, will be the eternal inheritance and dwelling place of God's people, in which the wicked dead shall have no place.

Polity

In polity the Life and Advent Union is distinctly congregational; associations are for fellowship, and have no ecclesiastical authority.

CHURCHES OF GOD IN CHRIST JESUS, ADVENTIST

No general organization; 9 state conferences, annual.

Periodicals

Restitution, Editor, William H. Brown, Elizabeth, N. J.; *Restitution Herald*, Oregon, Ill., Editor, S. J. Lindsay; *Gospel Trumpet*, Paris, Ark., Editor, J. H. Shelton.

History

Organized in 1888.

Doctrine

In general accord with the Adventist bodies, and classed with them, although the term "Adventist" does not appear in its title. The Bible is recognized as the only creed.

Polity

Congregational.

AMERICAN CATHOLIC CHURCH

The National Synod, triennially at call of Exarch; last meeting of the Synod: April 10 and 11, 1920. American Catholic Consistory semi-annually.

Bishops

His Eminence, J. R. Vilatte (Mar Timotheus I), Exarch, 4427 North Mulligan Avenue, Chicago, Illinois. Primate of the Old Roman Catholic Church.

The Most Rev. F. E. J. Lloyd, Mus. D., Archbishop, Box 406, Chicago, Illinois.

The Rt. Rev. Carl A. Nybladh, Seattle, Wash., Bishop of the Swedish Orthodox Church.

The Rt. Rev. G. Alex. McGuire, 224 West 135th Street, New York City, N. Y., Bishop of the African Orthodox Church

School

Name	Location	Dean
American Catholic Seminary .. .	Chicago	J R Vilatte

Periodicals

The Most Rev. F. E. J. Lloyd, Mus. D., Archbishop, Box 406, Chicago, Illinois, published by the American Catholic Consistory.

American Catholic Quarterly, Box 406, Chicago, Illinois; Editor, The Most Rev. F. E. J. Lloyd.

Chancellor of the Church

Dr. E. J. Sneed, 338 North Lorel Avenue, Chicago, Illinois.

GENERAL STATEMENT

Organized in the year 1885, and incorporated under the Laws of Illinois in 1915 for the purpose of bringing together Catholics of America interested in the Old Catholic Movement. It brings together in visible bonds of unity other bodies while each remains independent and carries on its work in its own sphere. It received the Episcopate from the Syrian Church of Antioch, and it has transmitted it to the Swedish Orthodox Church and the African Orthodox Church. Its first Bishop and present Exarch organized the Old Roman Catholic Church. The bishops of all these Churches are members of the Conclave of the National Synod of the American Catholic Church.

In doctrine all these churches are in full accord with the Orthodox Churches of the East and the Old Catholic Churches of Europe. They accept the Seven Oecumenical Councils of the Undivided Church prior to 1054; they reject the filioque clause, the papal supremacy and infallibility, the Immaculate Conception, and denounce all union of Church and State.

OLD ROMAN CATHOLIC CHURCH

Board of the Old Roman Catholic Church; semiannually.

Bishop

The Most Rev. J. R. Vilatte, D. C., Metropolitan and Primate, 4427 North Mulligan Avenue, Chicago, Illinois.

Periodicals

Ex Oriente Lux, published by the Board, 4427 North Mulligan Avenue, Chicago, Illinois.

GENERAL STATEMENT

Organized and incorporated in 1904 for the purpose of work among Catholics of foreign language holding to the Orthodox faith. It is in communion and cooperates with the American Catholic Church.

SWEDISH ORTHODOX CHURCH

Swedish Orthodox Synod meets semi-annually.

Bishop

The Rt. Rev. Carl A. Nybladh, Seattle, Washington.

GENERAL STATEMENT

Organized in 1920 with the help of the American Catholic Consistory. It is in communion with the American Catholic Church. Its work is restricted to persons speaking the Swedish language.

AFRICAN ORTHODOX CHURCH

General Synod, annually, last meeting September, 1922
African Orthodox Consistory at call of Primate.

Bishop

The Rt. Rev. G. Alex. McGuire, Primate, 224 West 135th Street, New York, N. Y.

Periodical

The Negro Churchman, published monthly by the Consistory, 224 West 135th Street, New York, N. Y.

GENERAL STATEMENT

Organized September 2, 1921. It admits to membership and other privileges persons of all races, but seeks particularly to reach out to those of African descent, and declares itself to be perpetually autonomous and controlled by Negroes. Its faith is Orthodox. It is in communion with the American Catholic Church. Its missionary work has extended to Canada, Cuba and Haiti.

ARMENIAN CHURCH IN AMERICA

Rt. Rev. Bishop Tirayre, *Primate of Church of Armenia in America*; P. Selian, *Secretary*, 401 Old South Bldg., Boston, Mass.

CENTRAL COMMITTEE ON RELIGION. *Sec.*, Father Atik Tzotzigian.

CENTRAL FINANCE COMMITTEE. *Sec.*, Mr. M. Berberian.

There are fourteen general parishes in America, each including the parishes adjacent to the city giving name, as follows: Worcester,

Boston, Lowell, Providence, Connecticut, New York, Chicago, Detroit, California, Fresno, Fawler, Los Angeles, Yettam, Richmond, Cleveland, St. Louis, Canada and South America.

History

For many years Armenians have been coming to this country, driven here by political disturbances and the disappointment of political hopes. Some of these belonging to the Protestant Armenian Church, on coming to America identified themselves with the Congregational or Presbyterian denominations. The greater number, however, belong to the national church in Armenia and adhere to that faith.

Doctrine

The doctrinal system is founded on the Nicene Creed without the addition made by the Western Church in regard to the Procession of the Holy Ghost from the Son, as well as from the Father. Their creed is explicit in teaching that Christ was perfect God and perfect man. The authorized version of the Scriptures is the translation made 412 A. D., by St. Samake and other fathers of the Armenian Church. Seven sacraments are accepted. Baptism is invariably administered by immersion, generally eight days after birth, and is followed immediately by the sacrament which is administered by the anointing with chrism or sacred oil, and by the laying on of hands by the officiating priest. Holy Communion is administered in both kinds, even to infants, so that practically every baptized Armenian is also a communicant. Auricular confession is practiced and priestly absolution is given. Every communicant is required to present himself to the priest, even if he has no sins to confess, and receive individual absolution before he can receive the Holy Communion. Prayers for the dead are offered. The saints and the Blessed Virgin are venerated, but the doctrine of the Immaculate Conception is not a part of the creed.

Polity

The government of the Armenian Church is both democratic and at the same time hierarchical, every officer being chosen by the people, but every minister having to be ordained by a Bishop who can trace his own commission to the Apostles through bishops in apostolic succession. The Catholicos of Etchmiadzine is the supreme head of all the Armenian churches throughout the world, to whom are subordinated the Armenian patriarchs of Jerusalem and Constantinople, with their Archbishops, Bishops, and prelates.

AMERICAN RESCUE WORKERS

(Formerly American Salvation Army)

Council, annual.

National headquarters: 2827 Frankford Ave., Philadelphia, Pa.

Officers: *Pres.*, Gen. James William Duffin; *Vice-Pres.* and *Treas.*, Brig. Gen. George A. Crider.

EXECUTIVE COMMITTEE. *Chmn.*, Brig. Gen. Geo. A. Crider.

ADVISORY COMMITTEE. *Chmn.*, Brig. Gen. Geo. A. Crider.

Periodical

Rescue Herald (quarterly), Editor, George A. Crider.

History

. In 1882 Thomas E. Moore, connected with the Salvation Army, with a number of the American officers of that organization withdrew because of controversy in regard to financial administration. These headed a movement of independent work which was incorporated in 1884, and in 1885 was granted an amended charter under the name of the "Salvation Army of America." In 1913 the name was changed to "American Rescue Workers."

Doctrine and Polity

American Rescue Workers recognize the sacraments of baptism and the Lord's Supper, and are both an evangelistic and philanthropic organization. Their doctrines may be briefly stated as follows: The Bible is the inspired word of God, and is the rule of faith and guide to action, Jesus Christ was God manifest in the flesh; all who truly accept Christ as a personal Savior may be saved. The board of directors is elected to represent the corporation, the majority of them being laymen. Titles to property are vested in the board and not in the general. Corps having real estate have their own local boards. Should a corps cease to exist, the board of directors is qualified to become the custodian of the property for purposes of the organization.

ASSEMBLIES OF GOD

General Council, annual

Headquarters. 336 W. Pacific Street, Springfield, Mo.

Officers: *Chmn.*, Rev. E. N. Bell, Springfield, Mo.; *Sec.*, Rev. J. W. Welch, Springfield, Mo.

EXECUTIVE PRESBYTERY AND MISSIONARY COMMITTEE. *Chmn.*, Rev. E. N. Bell.

Schools

<i>Name.</i>	<i>Location.</i>	<i>Principal.</i>
Central Bible Institute	Springfield, Mo	Elder D. W. Kern.
Elim Bible School.	Rochester, N Y	Elder V S Mumbulo.
Southern California Bible School	Los Angeles, Cal	Elder Harold K Needham.
Glad Tidings Bible School.	San Francisco, Cal.	Elder R J Craig
Bethel Bible School	Newark, N J.	Elder Frank W Boyd
The Gospel School	Findlay, O . .	Elder T K Leonard
Beulah Heights Bible Training School	Bergen, N J...	Elder Wm. M. Faux.

Periodicals

Pentecostal Evangel (weekly), *Sunday School Helps*, Springfield, Mo., Editor, S. H. Fradsham.

History

Following upon the great revival in 1907, a number of churches, missions, or assemblies in the United States and Canada entered upon an individual and distinctly evangelistic type of mission work. This was at first purely independent and voluntary, but some association and mutual fellowship became recognized as valuable and in 1914 a call was made for all interested in Bible order, system and united doctrine to meet at Hot Springs, Arkansas. About 100 delegates came to this meeting, representing a variety of denominations, some of them never having belonged to any denomination. An organization was agreed upon and incorporated in Arkansas in October, 1914, and in Missouri in November, 1916, under the name of "Assemblies of God, General Council."

Doctrine

The Assemblies of God are mostly Armenian in doctrine. Distinctive tenets appear to be special emphasis upon the baptism of the Holy Ghost; sanctification as the goal for all believers; divine healing; the premillennial and imminent coming of Jesus to judge the world in righteousness, while reigning on earth for a thousand years; everlasting punishment for the wicked, and a new heaven and a new earth for the believers. "The Assemblies of God" are conscientiously opposed to participation in war.

Polity

The polity of the denomination is a combination of the congregational and presbyterial systems. The local churches are congregational in the conduct of their affairs. They act, however, under the advice and suggestions of elders or presbyters.

There are state bodies called district councils, and there is a General Council, for the consideration of affairs belonging to the church at large.

ASSYRIAN JACOBITE APOSTOLIC CHURCH

Priest: Hanna Koorie, 930 Broadway, Woodcliff, N. J.

Congregations are in the New England states, New York, New Jersey and Pacific states. Very Reverend Hanna Koorie is the only priest in America. He preaches in the Assyrian Language in the Protestant Episcopal churches in the cities and coöperates with them.

Periodical

Beth Nahrin (Mesopotamia), 307 Sussex St., Paterson, N. J., Editor, N. E. Palak.

History

The Assyrian Jacobite Apostolic Church traces its origin to the first twelve apostles of Christ, particularly to St. Peter, who was the first Patriarch of Antioch.

The Assyrian fathers were the first Christian missionaries. From the beginning of Christianity, they went to Gaul, Persia, India, China and Africa, where under extreme persecutions they succeeded in establishing numerous schools and monasteries. From the dawn of Christianity the Assyrians have been constantly persecuted by the various Roman, Greek, Persian and Turkish rulers. Judging from the continuous numerous outrages, it seems that the Turks and the Arabs aimed to exterminate all the Assyrian Christians. In the face of all these persecutions, the Assyrians gallantly faced death and to this day ably uphold their Christian faith.

On account of the contact with American missionaries who had established schools in various localities, the attention of the Assyrians was turned to America. The people fled from the rule of the barbarous Turk and sought shelter under the American flag. Soon there were several large Assyrian communities. Some of these were members of the Assyrian Roman Catholic Church, others belonged to the Assyrian Protestant Church, while still others belonged to the Assyrian Nestorian Church or the Chaldean Church. On coming here all except the Nestorians identified themselves with their respective American denominations. As the number of the immigrants continued to increase the national Church services were in great demand, for the majority of the people were members of the Assyrian Jacobite Apostolic faith.

In April, 1907, the Assyrian Americans sent Deacon Hanna Koorie, then of Paterson, N. J., to Jerusalem. There he was ordained priest and later a koorie (cvhooorie). He returned to this country on September 28th of the same year. Immediately after returning to America, he assembled the wandering Assyrians, for the first time, to worship in St. Luke's Episcopal Church, Paterson, N. J. His people are mostly scattered in various states throughout the continent, particularly in the New England, the Middle Atlantic, the East-North Central and the Pacific states.

In 1919 the Assyrian Jacobite Apostolic Church was built in West Hoboken, N. J. In other localities, arrangements are frequently made with the rectors of different churches for the weekly services of the Assyrian congregation whenever the priest makes his regular calls. In some places halls are rented for Church services.

Doctrine

The doctrine of the Assyrian Jacobite Apostolic Church is based on the Nicene Creed. It varies, however, from the Western Church concerning the "Procession of the Holy Ghost" and uses "The Holy Ghost proceeded from the Father and is with the Son." It accepts the canons of the first three General Councils of the Church, namely, the Nicene, Constantinople and Ephesus, as well as the writings of the recognized fathers of the Church of the period of these councils. It teaches that Christ was perfect God and perfect man. The interpretation of the Bible, the ecclesiastical ordinances, as well as the tradition of the Church, are held equally important. The seven sacraments, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders and Matrimony, are accepted. Baptism is administered by pouring or immersion, chiefly the latter, usually several days after birth and is followed immediately by confirmation which the officiating priest administers by anointing with the sacred oil or chrism in the form of a cross and by laying on of the hands. The minister also breathes on the child and the water. Auricular confession is accepted. Holy communion is the sacrament which contains the body and blood of Christ under appearance of bread and wine. It is received fasting and is given to the laity in one kind, the form of bread. Saints and the Blessed Virgin are venerated, and prayers are offered for the dead.

Polity

The organization of the Assyrian Jacobite Apostolic Church centers on the Patriarch who resides at Mardin, Dair el Zahfaran, and his authority is supreme in faith and all Church matters. Next in rank is the Mifrian who resides in Mosul and who alone can become Patriarch. Then follow the Iskiffs and the Mitrans, who, together with the Mifrian, act as the advisers of the Patriarch and as heads of various commissions or congregations which have charge of the Church administration. Only a Mifrian can become a Patriarch. The Mifrian is chosen from the Mitrans, all of whom are celibates. The Iskiffs can not rise higher in rank because they are widowed. Then follow the office of Koorie (Cvhoorie), Rhahib, priest and deacon, respectively. A deacon who is under thirty years of age can not be ordained to the office of priesthood. A celibate deacon can be ordained to the office of Rhahib, Mitran, Mifrian and Patriarch. A married deacon can become a Priest, a Koorie (Cvhoorie), and Iskiff.

The government of the Assyrian Jacobite Apostolic Church is democratic because every officer of the Church from the lowest to the highest is chosen by the people. It is also in a sense hierarchical, for every minister must be ordained by a bishop whose commission is traced to the Apostles through the apostolic succession of bishops.

BAHAI MOVEMENT

“For universal religion, brotherhood and peace.”

Annual Convention.

Officers: *Pres.*, Mountford Mills, 2211 Broadway, New York, N. Y.; *Sec.*, Alfred E. Lunt, 89 State St., Boston, Mass.; *Chmn. Library Com.*, Mr. Chas. Mason Remey, P. O. Box 1319, Washington, D. C.

Periodicals

Star of the West, Box 283, Chicago, Ill.; *Reality*, 415 Madison Ave., New York City; *Teaching Bulletin*, Sec., Marian Haney, The Mendota, Washington, D. C.

History

Parallel with the prophecies of different religions relating to the establishment of a divine dispensation or kingdom among men have been prophecies relative to the coming of a great divine teacher, or divinely manifested “One,” who would reform religion, restore its pristine purity, secure its wider adoption, and establish spiritual unity among the peoples of all the different nations, races, and religions. In Persia in 1844 a young man named Alí Mohammed declared himself to be such, calling himself the Bab (Arabic for door or gate), forerunner of the Promised Divine One whom he heralded as “He Whom God Would Manifest.”

Doctrine

The general principles of the Bahais founded by teachings of the “Bab” are: The oneness of the religions of the world; the oneness of all humanity; the universal brotherhood of man; universal peace; and the perfect harmony of religion and science. Bahaism has no clergy, no religious ceremonial, no public prayers. Its only dogma is belief in God and His manifestations. In international relations the Bahais urge the necessity of a universal language to bring men into closer fellowship and mutual understanding, emphasize the incumbency of a Parliament of Man—a universal tribunal of justice or arbitration for the adjustment of international affairs—and teach the power of the Holy Spirit in the life of humanity.

Polity

There is no regular organization of Bahais. One may be a Bahai and still retain active membership in another religious body.

BAPTIST BODIES**GENERAL STATEMENT**

The Baptist bodies of today trace their origin as distinct communities to the Protestant Reformation.

As soon as the Reformation gave men opportunity to interpret the teachings of the Scriptures for themselves, and to embody their convictions in speech and act, persons holding Baptist doctrines began to appear. In the first quarter of the sixteenth century they were found in Germany and Switzerland, and were called Anabaptists (Re-Baptizers), because they insisted that persons baptized in infancy must, upon profession of

conversion, and in order to gain admission into church fellowship, be baptized again, although they do not appear to have insisted always on immersion.

The first Calvinistic or Particular Baptist church was formed in London in 1638, its members seceding peaceably from an older Separatist congregation. In 1641 a further secession from the same Separatist church occurred, and the new group became convinced from study of the New Testament that the apostolic baptism was immersion. They sent one of their number to Holland, where he was immersed by a minister of the Collegiate church at Rhynsberg, where the practice of immersion had been introduced, and on his return the rest of the church were immersed.

The first Baptist church in America was probably established by Roger Williams in Providence, R. I., in 1639, although this is disputed by the First Baptist Church of Newport, R. I., organized, it is claimed, with John Clarke as its pastor, the same year or shortly after. Roger Williams baptized Ezekiel Holliman, who in turn baptized him. Williams then baptized ten others, and this company of Baptist believers organized themselves into a church.

The history of the early Baptist churches in New England is one of constant struggle for existence. The Puritan government of Massachusetts was so bitter in its opposition that nearly a century after Roger Williams there were but eight Baptist churches in that colony. Conditions elsewhere were similar, although farther south there was less persecution.

With the general emancipation from ecclesiastical rule that followed the Revolutionary War, all disabilities were removed from the Baptists in the different states, and the new Federal Constitution effaced the last vestige of religious inequality.

In 1792 the Baptists of England organized a missionary society to send William Carey to India, and many of the Baptist churches in the United States became interested in the movement and contributed toward its support. The first foreign missionary society in America was the American Board, organized in 1810, in which Congregational, Presbyterian, Reformed, and other churches united, and among its first missionaries were Adoniram Judson, his wife, and Luther Rice. Knowing that in India they were to meet Baptists, they made special study of Baptist doctrine, and before landing came to the conclusion that believers' baptism by immersion was the true method. Judson immediately sent word of their change of view, and Rice soon after returned to America to present the cause of Baptist missions, and succeeded in arousing much interest in the churches. To meet the new conditions it became evident that some organization was essential, and in 1814 The General Missionary Con-

vention of the Baptist Denomination in the United States of America for Foreign Missions was formed.

The missionary work of this organization, however, represented only a part of its scope or achievement. It was, indeed, the first step toward bringing the various local churches together, overcoming the disintegrating tendencies of extreme independence, and arousing denominational consciousness. A home missionary society was organized in 1832. A tract society had been formed in 1824, which in 1840 was renamed the "American Baptist Publication Society."

As the discussion in regard to slavery became acute, there arose the differences which resulted in the present three conventions—Northern, Southern, and National. The southern churches withdrew in 1845 and formed the Southern Baptist Convention, whose purpose was to do for the southern Baptist churches just what the general convention had hitherto done for the entire Baptist denomination. It was not a new denomination; simply a new organization for the direction of the missionary and general evangelistic work of the churches of the Southern states.

The development of the National Baptist Convention, representing the Negro churches, was necessarily slow, and was not complete until many years after the organization of the Southern Baptist convention.

These early American Baptist churches belonged to the Particular, or Calvinistic branch. Later, Arminian views became widely spread for a time, but ultimately the Calvinistic view of the atonement was generally accepted by the main body of Baptists in the Colonies. The divisions which now exist began to make their appearance at a relatively early date. In 1652, the church at Providence divided, one party organizing a church which marked the beginning of the General Six Principle Baptists. The Seventh Day Baptist body organized its first church at Newport in 1671. Arminianism practically disappeared from the Baptist churches of New England about the middle of the eighteenth century, but General Baptists were found in Virginia before 1714, and this branch gained a permanent foothold in the South. As a result of the revival movement, which followed Whitefield's visit to New England in 1740, the Separate Baptists came into existence and at one time were very numerous. The Free Baptists, in 1779, once more gave a general and widely accepted expression in New England to the Arminian view of the atonement.

Soon after the Revolutionary War the question of the evangelization of the Negro race assumed importance, and a Colored Baptist church was organized in 1788. With the general revival movement at the close of the eighteenth and the beginning of the nineteenth centuries, to which the Free Baptists owed no small

part of their growth, there developed, especially in the mountain sections of the Middle West and in the Southern states, a reaction toward a sterner Calvinism, which, combined with the natural Baptist emphasis upon individualism, produced a number of associations strictly, even rigidly, Calvinistic, some of them going to the extent of dualism, as in the doctrine of the Two-Seed-in-the-Spirit Predestinarian Baptists.

About the same time, as missionary work became organized into societies, many of these associations opposed, not so much mission work itself, as its organization, through fear of a developing ecclesiasticism. These were variously termed "Old School," "Anti-Mission," "Hard Shell," and "Primitive" Baptists; but gradually the term "Primitive" became the most widely known and adopted. In contradistinction to these, the associations, or churches, which approved of missionary societies, came to be designated Missionary Baptists, though there was no definite denominational organization under that name.

The denominations mentioned, however, do not represent all who hold Baptist views, for during the revival period just referred to, the Disciples of Christ, or Churches of Christ, arose, who in practice are essentially Baptists, although they differ from the other bodies in some interpretations. With them also may be classed the Adventists, the Brethren (Dunker, Plymouth, and River), Mennonites, and certain other bodies. The Armenian and Eastern Orthodox Churches practice baptism by immersion, but do not limit it to those of mature years.

By far the largest body of Baptists, not only in the United States, but in the world, is that popularly known as "Baptists," though frequently referred to, and listed in the census of 1890, as "Regular Baptists." Other Baptist bodies prefix some descriptive adjective, such as "Primitive," "United," "General," "Free," etc., but this, which is virtually the parent body, commonly has no such qualification. Its churches, however, are ordinarily spoken of as "Northern," "Southern," and "National," or "Colored." This does not imply any radical divergence in doctrine or ecclesiastical order. All are essentially one in these respects, and the division into the three major groups is largely for administrative purposes.

Doctrine

The cardinal principle of Baptists is implicit obedience to the plain teachings of the Word of God. Under this principle, while maintaining with other evangelical bodies the great truths of the Christian religion, they hold: (1) That the churches are independent in their local affairs; (2) that there should be an entire separation of church and state; (3) that religious liberty or freedom in matters of religion is an inherent right of the human soul; (4) that a church is a body of regenerated people

who have been baptized on profession of personal faith in Christ, and have associated themselves in the fellowship of the gospel; (5) that infant baptism is not only not taught in the Scriptures, but is fatal to the spirituality of the church; (6) that from the meaning of the word used in the Greek text of the Scriptures, the symbolism of the ordinance, and the practice of the early church, immersion in water is the only proper mode of baptism; (7) that the scriptural officers of a church are pastors and deacons; and (8) that the Lord's Supper is an ordinance of the church observed in commemoration of the sufferings and death of Christ.

The beliefs of Baptists have been incorporated in confessions of faith. Of these, the Philadelphia Confession, originally issued by the London Baptist churches in 1689 and adopted with some enlargements by the Philadelphia Association in 1742, and the New Hampshire Confession, adopted by the New Hampshire State Convention in 1832, are recognized as the most important. The Philadelphia Confession is strongly Calvinistic. The New Hampshire Confession modifies some of the statements of the earlier documents, and may be characterized as moderately Calvinistic. But while these confessions are recognized as fair expressions of the faith of Baptists, there is nothing binding in them, and they are not regarded as having any special authority. The final court of appeal for Baptists is the Word of God. Within limits, considerable differences in doctrine are allowed, and thus opportunity is given to modify beliefs as new light may break from or upon the "Word." Among Baptists, heresy trials are rare.

Polity

Baptist church polity is congregational or independent. Each church is sovereign so far as its own discipline and worship are concerned, calls or dismisses its own pastor, elects its own deacons or other officers, and attends to its own affairs. Admission to church membership is by vote of the church, usually after examination of the candidate by the church committee. There is no specific age limit, although the admission of very young children is discouraged. All members have equal voting rights in church matters, except that in some churches they are restricted to those over a certain age. The officers are the pastor and deacons, who, with such other persons as the church may elect, constitute a church committee, usually called the standing committee, and have general care of the affairs of the church, but no authority, except as it is specifically delegated to them by the church. Church property is held sometimes by a board of trustees, sometimes by the entire society, and sometimes by a special committee of the church.

For missionary and educational or other purposes, Baptist

churches usually group themselves into associations. The oldest is the Philadelphia Association, organized in 1707, which stood alone until 1751, when the Charleston Association was formed in South Carolina. These associations meet annually and are composed of messengers sent by the churches. They elect their own officers, receive reports from the churches, and make recommendations with regard to work or other matters in which the churches are interested. They have, however, no authority to legislate for the churches, and no power to enforce any action they may take.

Applicants for the ministry are licensed to preach by the church in which they hold membership. If after a period of service as licentiate, ordination is desired, a council of sister churches is called by the church in which membership is held, and on the recommendation of this council the church arranges for ordination. In both cases the right to license and the right to ordain are held by the individual church. Previous to ordination there is always an examination of the candidate on matters of religious experience, call to the ministry, and views on scriptural doctrine. During his ministry a pastor is usually a member of the church which he serves, and is amenable to its discipline. When a question of dismissal from the ministry arises, the individual church calls a council of sister churches for the examination of charges, and on the recommendation of this council, the church usually bases its decision.

Besides local associations, Baptists have also organized state conventions or state mission societies, state educational societies, city mission societies, etc. These larger bodies attend to missionary or educational work in the various states or districts, and are supported by the churches.

NORTHERN BAPTIST CONVENTION

Convention, annual; next meeting, Atlantic City, N. J., May 23-29, 1923.

Thirty-seven state conventions and about 1,200 associations.

Officers: *Pres.*, Rev. Frederick E. Taylor, 1935 N. Meridian St., Indianapolis, Ind.; *Exec. Sec.*, Rev. W. C. Bitting, 5109 Waterman Avenue, St. Louis, Mo.; *Treas.*, Frank L. Miner, 1000 Valley National Bank Bldg., Des Moines, Ia.

GENERAL BOARD OF PROMOTION. *Gen. Direc.*, Rev. J. Y. Aitchison, 276 Fifth Avenue, New York City; *Ex. Secs.*, Rev. F. W. Padel-ford, Rev. Hugh A. Heath; *Treas.*, James C. Colgate; *Bus. Manager*, H. R. Greaves.

AMERICAN BAPTIST FOREIGN MISSION SOCIETY, 276 Fifth Ave., N. Y. C. *Pres.*, Rev. W. S. Abernethy, Chastelton Apt., Wash., D. C.; *Secs.*, Rev. James H. Franklin, Rev. J. C. Robbins; *Associate and Rec. Secy.*, W. B. Lippard; *Treas.*, George B. Huntington; *Foreign and Candidate Sec.*, Rev. P. H. J. Lerrigo.

AMERICAN BAPTIST PUBLICATION SOCIETY, 1701 Chestnut St., Philadelphia, Pa. *Pres.*, L. S. Chapman, N. Y. C.; *Gen. Sec.*, Rev. Gilbert N. Brink; *Treas.*, George L. Estabrook; *Bus. Mgr.*, H. E. Cressman; *Book Editor*, Rev. D. G. Stevens; *Editor-in-Chief*, *Sunday School Publications*, Rev. W. E. Raffety; *Religious Educ. Sec.*, Rev. W. E. Chalmers; *Social Education Sec.*, Rev. S. Z. Batten; *Bible and Field Sec.*, Rev. S. G. Neil.

AMERICAN BAPTIST HOME MISSION SOCIETY, 23 E. 26th St., New York City, *Pres.*, F. W. Freeman; *Exec. Sec.*, Rev. C. L. White; *Sec. English-Speaking Missions and Indian Work*, Rev. L. C. Barnes; *Supt. of Work in Latin N. A.*, Rev. C. S. Detweiler; *Sec. of Education*, Rev. G. R. Hovey; *Sec. City and Foreign-Speaking Missions*, Rev. C. A. Brooks; *Architect Sec.*, George E. Merrill; *Sec. Social Service and Rural Community Work*, Rev. C. A. Brooks; *Dept. of Evangelism*, Rev. H. F. Stilwell; *Treas.*, Samuel Bryant, New York.

WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY, 276 Fifth Ave., New York City. *Pres.*, Mrs. W. A. Montgomery, Rochester, N. Y.; *Foreign Vice-Pres.*, Mrs. Nathan R. Wood, Mass.; *Home Vice-Pres.*, Mrs. H. E. Goodman, Illinois; *Treas.*, Miss Alice M. Hudson; *Foreign Sec.*, Miss Nellie G. Prescott; *Acting Home Sec.*, Miss Helen Hudson.

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY, 276 Fifth Ave., New York City. *Pres.*, Mrs. G. W. Coleman, Boston; *Exec. Sec.*, Mrs. Katherine S. Westfall; *Missionary Correspondence Sec.*, Clara E. Norcutt; *Treas.*, Mrs. Mary C. Bloomer; *Org. Sec.*, Ina E. Burton; *Christian Americanization Sec.*, Alice W. S. Brimson, Chicago, Ill.; *Candidate Sec.*, Jessie Dodge White.

WORLD-WIDE GUILD (HOME AND FOREIGN). *Sec.*, Miss Alma J. Noble, 218 Lancaster Ave., Buffalo, N. Y.; *Field Sec.*, Miss Helen Crissman.

CHILDREN'S WORLD CRUSADE (HOME AND FOREIGN). *Sec.*, Miss Mary L. Noble, 218 Lancaster Ave., Buffalo, N. Y.

BOARD OF EDUCATION, 276 Fifth Ave., New York City. *Sec.*, Rev. F. W. Padelford; *Asst. Sec.*, Rev. Geo. R. Baker.

MINISTERS AND MISSIONARIES BENEFIT BOARD, 276 Fifth Ave., New York City. *Pres.*, E. H. Haskell, 176 Federal St., Boston, Mass.; *Exec. Sec.*, Rev. E. T. Tomlinson; *Associate Sec.*, Rev. Peter C. Wright; *Treas.*, A. M. Harris.

BAPTIST YOUNG PEOPLE'S UNION OF AMERICA, 125 N. Wabash Ave., Chicago, Ill. *Pres.*, Rev. C. W. Atwater, Cincinnati, O.; *Gen. Sec.*, Rev. J. A. White; *Treas.*, O. O. Montague, Chicago, Ill.

Theological Seminaries

Name	Location	President or Dean
Berkeley Divinity School	Berkeley, Calif	C. M. Hill.
Divinity School, University of Chicago	Chicago, Ill.	Shailer Mathews.
Colgate Theological Seminary	Hamilton, N. Y.	J. F. Vichert.
Crozer Theological Seminary	Upland, Pa.	Milton G. Evans.
Kansas City Baptist Theological Seminary	Kansas City, Kans	P. W. Crannell.
Newton Theological Institution	Newton Centre, Mass	George E. Horr.
Northern Baptist Theological Seminary	Chicago, Ill.	G. W. Taft.
Rochester Theological Seminary	Rochester, N. Y.	C. A. Barbour.

Training Schools

Baptist Missionary Training School. Chicago, Ill.	Mrs. Clara D. Pinkham.
Kansas City Training School	P. W. Crannell.
Baptist Institute for Christian Workers	Philadelphia, Pa.
Danish Baptist Theological Seminary	Des Moines, Iowa
Hungarian Training School	Cleveland, Ohio.
Norwegian Baptist Divinity House	Chicago, Ill.
Russian Training School	New York City
Slovak Training School	Chicago, Ill.
Swedish Training School	St. Paul, Minn
	J. M. Wilbur.
	N. S. Lawdahl.
	Stephen Orosz.
	H. Gundersen.
	John Bokmelder.
	V. Kralicek.
	G. A. Hagstrom.

Colleges and Universities

<i>Name</i>	<i>Location</i>	<i>President or Dean</i>
*Bates College	Lewiston, Me	C. D. Gray
Brown University	Providence, R. I.	W. H. P. Faunce
Bucknell University	Lewisburg, Pa	Emory W. Hunt.
Carleton College	Northfield, Minn.	Donald J. Cowling.
University of Chicago	Chicago, Ill.	Ernest D. Burton, Acting
Colby College	Waterville, Me.	Arthur J. Roberts.
Colgate University	Hamilton, N. Y.	George B. Cutler
Denison University	Granville, Ohio	Clark W. Chamberlain.
Des Moines University	Des Moines, Iowa	John W. Milhon
Franklin College	Franklin, Ind.	C. E. Goodell
Grand Island College	Grand Island, Neb.	Rev. John Mason Wells.
Hillsdale College	Hillsdale, Mich.	Wm. Spencer Gen.
Kalamazoo College	Kalamazoo, Mich.	Rev. Allen T. Hoben
Keuka College	Keuka Park, N. Y.	Arthur H. Norton
McMinnville College	McMinnville, Oreg.	Leonard W. Riley.
Ottawa University	Ottawa, Kans.	S. E. Price.
Rio Grande College	Rio Grande, Ohio	Simeon H. Bing.
University of Redlands	Redlands, Calif.	Victor L. Duke.
University of Rochester	Rochester, N. Y.	Rush Rhees.
Shurtleff College	Alton, Ill.	George M. Potter.
Sioux Falls College	Sioux Falls, S. D.	Fred G. Boughton.
Temple University	Philadelphia, Pa.	R. H. Conwell.
Vassar College	Poughkeepsie, N. Y.	Henry N. MacCracken.
William Jewell College	Liberty, Mo.	J. P. Green, Acting

Junior Colleges

Alderson Baptist Academy	Alderson, W. Va.	M. F. Forbell
Broadus College	Philippi, W. Va.	Rev. Elkanah Halley.
Cedar Valley College	Osage, Iowa	W. R. Barbour.
Colorado Woman's College	Denver, Colo.	J. W. Bailey.
Frances Shimer School	Mt. Carroll, Ill.	William P. McKee.
Hardin College	Mexico, Mo.	S. J. Vaughn.
Lagrange College	Lagrange, Mo.	D. J. Scott.
Stephens College	Columbia, Mo.	James M. Wood.

Academies

Bethel Academy	St. Paul, Minn.	A. J. Wingblade
Coburn Classical Institute	Waterville, Me.	D. T. Harthorn.
Colby Academy	New London, N. H.	Gauns H. Barrett.
Cook Academy	Montour Falls, N. Y.	B. C. Cate.
Doane Academy	Granville, Ohio	H. R. Hundley.
Hebron Academy	Hebron, Me.	Jas. D. Howlett
Higgins Classical Institute	Charleston, Me.	William A. Tracy.
Keystone Academy	Factoryville, Pa.	Curtis P. Coe.
Maine Central Institute	Pittsfield, Me.	Elmer R. Verrill.
Peddie Institute	Hightstown, N. J.	R. W. Swetland.
Pillsburg Academy	Owatonna, Minn.	Milo B. Price.
Ricker Classical Institute	Houlton, Me.	E. H. Stover.
Southwest Academy	Bolivar, Mo.	John Cavlin Pike.
Suffield School	Suffield, Conn.	H. G. Truesdell
Vermont Academy	Saxtona River, Vt.	Raymond McFarland.
Wayland Academy	Beaver Dam, Wis.	E. P. Brown
Will Mayfield Academy	Marble Hill, Mo.	A. F. Hendrick.
Worcester Academy	Worcester, Mass.	S. F. Holmes.

* Founded by Free Baptists.

Official Periodicals

The Baptist, 417 So. Dearborn St., Chicago Ill., Editor, Edgar L. Killam; *Missions*, 276 Fifth Ave., New York, N. Y., Editor, Rev. H. B. Grose.

Other Periodicals

Chrestinul (Rumanian) (semi-monthly), Detroit, Mich., Editor, Rev. J. R. Socaciu; *Jugend-Herald* (German) (monthly), Cleveland, O., Editor, Rev. F. W. C. Meyer; *Muntere Saeman* (monthly), Cleveland, O., Editor, Rev. Gottlob Fetzer; *Sendbote* (weekly), Cleveland, O., Editor, Rev. Gottlob Fetzer; *Wegweiser* (monthly), Cleveland, O.,

Editor, Rev. Gottlob Fetzner; *Evangelista* (Spanish) (monthly), San Juan, P. R., Editor, H. W. Vodra; *Il Cristiano* (Italian) (weekly), Brooklyn, N. Y., Editor, A. Mangano; *Nya Vecko-Posten* (Swedish) (weekly), Chicago, Ill., Editor, Rev. E. Wingren; *Sondagsskolan och Hemmet* (Swedish) (quarterly), Chicago, Ill., and *Svenska Standardet* (weekly), Chicago, Ill., Editor, Waldemar Skoglam; *Vaegteren* (Danish-Norwegian) (weekly), Harlan, Ia., Editor, Rev. J. Lunn; *Watchman-Examiner* (weekly), New York, N. Y., Editor, Rev. Curtis Lee Laws; *Wawr* (Welsh) (monthly), Utica, N. Y., Editor, G. Griffith; *Baptist Observer* (weekly), Indianapolis, Ind., Editor, Rev. T. J. Parsons; *Baptist Record* (weekly), Pella, Ia., Editor, Rev. J. A. Lapham.

History

After the withdrawal of the Southern churches, 1845, the Baptist churches of the North continued to grow. The intense controversies of the eighteenth century and the early part of the nineteenth century were no longer manifest. Educational institutions developed and there came to be a general unity of purpose and of life. The individualism which distinguished earlier times gradually gave place to a closer associationalism. Various organizations which had already proved their value elsewhere were adopted into the denominational life, all tending toward mutual church action. The Young People's Union rallied the forces of the young people, both for church life and general denominational activity. The Baptist Congress was formed for the consideration of matters affecting the general welfare of the churches. The American Baptist Missionary Union, which had fallen heir to the foreign work of the general convention, the American Baptist Home Mission Society, the American Baptist Publication Society, and other organizations, were carried on with energy.

The chief change in denominational methods of late years was the organization of the Northern Baptist Convention, at Washington, D. C., in 1907, as a strictly delegated body from the Baptist churches of the North and West. The three great denominational societies, including the separate societies of women, have placed themselves under its direction, and report each year to the convention. A single committee prepares a budget for the following year, based on the estimates of the societies, which is apportioned according to states, associations, and churches. Organic union of the societies is beset with legal difficulties, but this method secures the chief advantages of organic union. The result has been to consolidate agencies, eliminate useless expenditures, prevent overlapping of missionary work, and in general to secure a unity, economy, and efficiency that was before sadly lacking. Increasingly satisfactory results along these lines have been observable from year to year, especially in the line of compactness of organization.

Doctrine and Polity

The doctrine and polity of the Northern Baptist churches have been set forth in the general statement on Baptists. In general, the Northern churches are held to be less rigidly Calvinistic in their doctrine than the Southern churches. Membership and ministry are interchanged on terms of perfect equality. In the Northern Convention, the dividing line between the white and negro churches is not as sharply drawn as in the Southern. There are Negro members of white churches, and Negro churches in white associations, while white and Negro associations mingle more freely.

SOUTHERN BAPTIST CONVENTION

Annual; next session held in Kansas City, Mo., May 16-21, 1923.

There is in each state a State Convention or General Association. The Southern Baptist Convention, the State Conventions, and the district associations are composed of ministerial and lay members.

Officers: *Pres.*, Rev. Edgar Young Mullins, Louisville, Ky.; *Secs.*, Rev. Hight C. Moore, Nashville, Tenn., J. Henry Burnett, Murfreesboro, Tenn.; *Treas.*, George W. Norton, Louisville, Ky.

EXECUTIVE COMMITTEE. *Chmn.*, Rev. Edgar Young Mullins, Louisville, Ky.; *Sec.*, Rev. Hight C. Moore, Nashville, Tenn.

FOREIGN MISSION BOARD, P. O. Box 1595, Richmond, Va. *Pres.*, R. E. Gaines; *Cor. Sec.*, Rev. J. F. Love; *Asst. Sec.*, Rev. T. B. Ray; *Treas.*, George N. Sanders.

Home Mission Board, 1004 Healey Bldg., Atlanta, Ga. *Pres.*, Rev. John F. Purser; *Cor. Sec.*, Rev. B. D. Gray; *Treas.*, C. S. Carnes; *Enlistment Sec.*, Rev. O. E. Bryan.

SUNDAY SCHOOL BOARD, 161 8th Ave., North Nashville, Tenn. *Pres.*, Rev. W. F. Powell; *Cor. Sec. and Treas.*, Rev. I. J. Van Ness.

RELIEF AND ANNUITY BOARD, 1608-9 Kirby Bldg., Dallas, Tex. *Pres.*, Rev. Wallace Bassett; *Cor. Sec.*, Wm. Lunsford; *Treas.*, Stewart D. Beckley.

EDUCATION BOARD, 1214 Jefferson Co. Bank Bldg., Birmingham, Ala. *Pres.*, Frank S. White; *Cor. Sec.*, Rev. W. C. James; *Treas.*, W. H. Manly.

LAYMEN'S MOVEMENT, Knoxville, Tenn. *Chmn. Exec. Com.*, J. H. Anderson; *Gen. Sec.*, J. T. Henderson.

WOMAN'S MISSIONARY UNION (auxiliary to Southern Baptist Convention), Jefferson Co. Bank Bldg., Birmingham, Ala. *Pres.*, Mrs. W. C. James, Birmingham, Ala.; *Cor. Sec.*, Miss Kathleen Mallory; *Treas.*, Mrs. W. C. Lowndes, 2114 Mt. Royal Terrace, Baltimore, Md. *Organ: Royal Service* (monthly), Miss Kathleen Mallory.

Colleges and Universities

Name	Location	President or Secretary
Alabama Central College.	Tuscaloosa, Ala.	J. H. Foster.
Anderson College	Anderson, S. C.	John E. White,
Averett College	Danville, Va.	J. P. Craft
Baptist Bible Institute	New Orleans, La	B. H. DeMent.
Baylor Female College.	Belton, Tex.	J. C. Hardy.
Baylor University	Waco, Tex.	Samuel P. Brooks.
Bessie Tift College	Forsyth, Ga.	A. Chamlee.
Bethel College	Russellville, Ky.	George F. Dasher.
Bethel Female College	Hopkinsville, Ky.	J. W. Gaines.
Blue Mountain College	Blue Mountain, Miss.	W. T. Lowrey.
Burleson College	Greenville, Tex.	F. M. McConnell
Carson-Newman College	Jefferson City, Tenn.	Oscar E. Sams.
Central College	Conway, Ark.	Doak S. Campbell
Chowan College	Murfreesboro, N. C.	Preston S. Vann.
Clark Memorial College	Newton, Miss.	John F. Carter.
Coker College	Hartsville, S. C.	E. W. Sikes.
College of Marshall.	Marshall, Tex.	M. E. Hudson.
Cumberland College	Williamsburg, Ky.	C. W. Ellsey.
Decatur College	Decatur, Tex.	J. L. Ward.
Doyle Institute	Doyle, Tenn.	J. L. Muskelly.
Ewing College	Ewing, Ill.	August Griesel.
Furman University	Greenville, S. C.	W. J. McGlothlin.
Georgetown College	Georgetown, Ky.	M. B. Adams.
Greenville Female College.	Greenville, S. C.	D. M. Ramsay.
Hardin College	Mexico, Mo.	S. J. Vaughn.
Hillman College	Clinton, Miss.	W. T. Lowrey.

Name	Location	President or Secretary
Hollins College	Hollins, Va.	Miss Matty L. Cocke.
Howard College	East Lake, Birmingham, Ala.	John C. Dawson
Howard Payne College	Brownwood, Tex	W. R. Hornburg
Jacksonville College	Jacksonville, Tex.	B. J. Albritton.
John B. Stetson University	De Land, Fla.	Lincoln Hulley.
Judson College for Young Ladies	Marion, Ala.	Paul V. Bomar.
Lagrange College	Lagrange, Mo.	John W. Crouch.
Limestone College	Gaffney, S. C.	C. Cottingham.
Louisiana College	Pineville, La.	R. L. Moore.
Mars Hill College	Mars Hill, N. C.	Rufus Weaver.
Mercer University	Macon, Ga.	C. E. Brewer.
Meredith College	Raleigh, N. C.	J. W. Provine.
Mississippi College	Clinton, Miss.	J. L. Johnson.
Mississippi Woman's College	Hattiesburg, Miss.	Layton Maddox.
Montezuma Baptist College	East Las Vegas, N. Mex	J. A. Lowry.
Newton College	Newton, Ala.	J. B. Lawrence.
Oklahoma University	Shawnee, Okla.	C. E. Dicken.
Ouashita College	Arkadelphia, Ark.	F. P. Hobgood.
Oxford College	Oxford, N. C.	W. D. Furry.
Shorter College	Rome, Ga.	J. D. Sandefer.
Simmons College	Abilene, Tex	C. W. Minor.
Southern Female College	Lagrange, Ga.	J. C. Pike.
Southwest Baptist College	Bohvar, Mo.	James M. Wood
Stephens College	Columbia, Mo	George J. Burnett.
Tennessee College for Women	Murfreesboro, Tenn	H. E. Watters.
Union University	Jackson, Tenn	H. G. Noffsinger.
Virginia Intermont College	Bristol, Va.	W. L. Poteat.
Wake Forest College	Wake Forest, N. C.	E. B. Atwood
Wayland College	Plainview, Tex.	F. W. Boatwright.
Westhampton College	Richmond College, Va	D. J. Evans.
William Jewell College	Liberty, Mo.	A. F. Hendricks.
Will Mayfield College	Marble Hill, Mo	

Theological Seminaries

Southern Baptist Theological Seminary	Louisville, Ky	E. Y. Mullins.
Southwestern Baptist Theological Seminary	Fort Worth, Tex	L. R. Scarborough.

Periodicals

Alabama Baptist (weekly), Birmingham, Ala., Editor, Rev. L. L. Gwaltney; *Baptist Advance* (weekly), Little Rock, Ark., Editor, Rev. J. S. Compere; *Kind Words, Boys' Weekly, Girls' Weekly, and Child's Gem* (Weekly), Nashville, Tenn., Editor, Rev. Hight C. Moore; *Baptist and Reflector* (weekly), Nashville, Tenn., Editor, Rev. J. D. Moore; *Baptist Chronicle* (weekly), Alexandria, La., Editor, F. W. Tennin; *Baptist Courier* (weekly), Greenville, S. C., Editor, Rev. Z. T. Cody; *Baptist Flag* (weekly, Fulton, Ky., Editor, Rev. T. F. Moore; *Baptist Messenger* (weekly), Oklahoma City, Okla., Editor, Rev. C. P. Stealey; *Baptist Record* (weekly), Jackson, Miss., Editor, Rev. P. I. Lipsey; *Baptist Review and Expositor* (quarterly), Louisville, Ky., Editor, Rev. E. Y. Mullins; *Baptist Standard* (weekly), Dallas, Tex., Editor, Rev. E. C. Routh; *Biblical Recorder* (weekly), Raleigh, N. C., Editor, Rev. Livingston Johnson; *Charity and Children*, Thomasville, N. C., Editor, Archibald Johnson; *Christian Index* (weekly), Atlanta, Ga., Editor, Louie D. Newton; *Convention, Southern Publications* (quarterly and monthly), Nashville, Tenn., Editors, Rev. E. C. Dargan, and Rev. Hight C. Moore; *Home and Foreign Fields* (monthly), Editor, Rev. G. S. Dobbins, Nashville, Tenn; *News and Truths* (weekly), Murray, Ky., Editor, Rev. H. B. Taylor; *Religious Herald* (weekly), Richmond, Va., Editor, Rev. R. H. Pitt; *Southwestern Journal of Theology*, Seminary Hill, Texas, Editor, Rev. L. R. Scarborough; *Western Recorder* (weekly), Louisville, Ky., Editor, Rev. V. I. Masters; *Word and Way* (weekly), Kansas City, Mo., Editor, Rev. S. M. Brown; *Florida Baptist Witness*, Jacksonville, Fla., Editor, Rev. J. W. Mitchell; *Church Life* (monthly), Baltimore, Md., Editor, John Kastendike.

History

At the time of the formation of the Triennial Convention in 1814, the Baptist population was chiefly in New England and the Middle and Southern seaboard states, and the center of executive administration was located first at Philadelphia and subsequently at Boston. With the growth of migration to the South and Southwest, the number of churches in those sections of the country greatly increased, and it became difficult to associate in a single advisory council more than a small percentage of the Baptist churches in the United States, especially as means of transportation were deficient and expensive. At the same time the question of slavery occasioned much discussion between the two sections.

This led to formal withdrawal of the various Southern state conventions and auxiliary foreign mission societies, and to the organization at Augusta, Ga., in May, 1845, of the Southern Baptist Convention. About 300 churches were represented. In all the discussions and in the final act of organization, there was very little bitterness, the prevalent conviction being that those of kindred thought would work more effectively together. The specific purpose of the convention, as plainly set forth, was to carry out the benevolent purposes of the churches composing it; to elicit, combine, and direct their energies for the propagation of the gospel, and to cooperate for the promotion of foreign and domestic missions and other important objects, while respecting the independence and equal rights of the churches themselves.

Previous to the Civil War the convention met biennially; since that time it has met annually. Two boards were organized, both of which were appointed by and reported to the convention—a foreign mission board, located at Richmond, Va., and a domestic or home mission board, located first at Marion, Ala., afterwards at Atlanta, Ga. Subsequently boards were added to administer funds contributed for Bible distribution and to carry on Sunday school work. The Bible Board was afterwards consolidated with the Home Mission Board. The Sunday School Board failed through financial difficulties, but in 1891 a new board of the same nature was established at Nashville, Tenn.

Doctrine and Polity

In doctrine the Southern Baptist churches are in general harmony with those of the North, although as a rule they are more strictly Calvinistic, and the Philadelphia Confession of Faith is more firmly held than in the northern churches. In polity, likewise, there is no essential difference. The northern and southern churches interchange membership and ministry on terms of perfect equality, and their separation is administrative in character, not doctrinal or ecclesiastical.

BAPTISTS (COLORED)—NATIONAL BAPTIST CONVENTION

Convention, annual; next meeting, Los Angeles, Calif., September, 1923.

Officers: *Pres.*, Rev. L. K. Williams, Chicago, Ill.; *Sec.*, Prof. R. B. Hudson, Selma, Ala.; *Treas.*, Rev. A. J. Stokes, Montgomery, Ala.; *Statistician*, Rev. C. H. Parrish, Louisville, Ky.

FOREIGN MISSION BOARD, Philadelphia, Pa. *Sec.*, Rev. J. E. East.
Organ: *The Mission Herald*.

HOME MISSION BOARD, Wynne, Ark. *Sec.*, Rev. W. F. Lovelace.
Organ: *Baptist Vanguard*.

SUNDAY SCHOOL PUBLISHING BOARD, Nashville, Tenn. *Sec.*, Rev. A. M. Townsend.

EDUCATIONAL BOARD, Memphis, Tenn. *Sec.*, Rev. S. E. Griggs.

BAPTIST YOUNG PEOPLE'S BOARD, Nashville, Tenn. *Sec.*, Rev. E. W. D. Isaac.

CHURCH EXTENSION BOARD, Memphis, Tenn. *Sec.*, Rev. W. M. S. McCutcheon.

NATIONAL BAPTIST BENEFIT BOARD, Greenville, Miss. *Sec.*, Rev. E. G. Mason.

WOMAN'S AUXILIARY BOARD, Washington, D. C. *Sec.*, Miss N. H. Burroughs.

Schools

Name	Location	President or Dean
National Baptist Training Seminary,	Nashville, Tenn.	H. Owens.
Training School for Women and Girls,	Washington, D. C.	Miss N. H. Burroughs.

Periodical

National Baptist Voice (official organ), Nashville, Tenn., Editor, J. D. Crenshaw.

NEW ENGLAND BAPTIST MISSIONARY CONVENTION. An historic group of National Baptists, organized 1874, covering the states from Maine to the District of Columbia. *President*, Rev. J. C. Jackson, 3837 Germantown Ave., Philadelphia, Pa.

History

The early history of the Negro Baptists in the United States is closely interwoven with that of the white Baptists, and yet from the period prior to the War of the American Revolution until the present day there have been distinctive Negro Baptist churches—that is, churches whose members, officers, and pastors were of the Negro race. The first organization of this kind of which there is any record was at Silver Bluff, in Aiken County, S. C. It was formed by eight slaves on the plantation of George Galpin in a settlement on the Savannah River, near Augusta, Georgia, and appears to have dated from some years previous to 1778. In 1805 the Joy Street Baptist Church, the first in New England, was organized in Boston; in 1808 the Abyssinian Church in New York City; in 1809 the First African Baptist Church in Philadelphia. These three were the first Negro Baptist churches in the North.

The first Baptist Church of Washington, D. C., was organized in 1802, including in its membership many Negro people. In 1833, when the congregation moved to a new edifice, the Negro members were encouraged to continue in the old building. In 1839 they organized as the Nineteenth Street Baptist Church and the building passed into their hands. This experience in Washington was repeated in many places in the South where the Negro members worshipped with white organizations, until it seemed wise for them to have their own churches.

The first effort at ecclesiastical organization of Negro Baptists appears to have been the formation of the Wood River Association of Illinois in 1838. An association was also established in Louisiana in the same year. The first state convention was organized in North Carolina in 1866 and in 1867 the second, third and fourth, in Alabama, Arkansas, and Virginia, and in 1869 the fifth in Kentucky. In 1886 the National Baptist Convention was organized in St. Louis, Mo. In 1893 the National Educational Convention was organized in Washington, D. C. In September, 1895, the Foreign Missionary Convention of the United States of America, the National Baptist Convention,

and the National Baptist Educational Convention met in Atlanta, Georgia, and all united in the present National Baptist Convention. The preamble to the constitution adopted at that meeting says: "It is the sense of the colored Baptists of the United States of America, convening in the city of Atlanta, Georgia, September 28, 1895, in several organizations known as the Baptist Foreign Missionary Convention of the United States of America, engaged in missionary work on the west coast of Africa, the National Baptist Convention, which has been engaged in missionary work in the United States, and the National Baptist Educational Convention, which has sought to look after the educational interests, that the interest of the Kingdom of God requires that these several bodies above named should unite in one body. The object of this convention shall be to do missionary work in the United States of America, in Africa and elsewhere, and to foster the cause of education."

Doctrine and Polity

In doctrine and polity the Negro Baptists are in close accord with the Northern and Southern Conventions. They represent the more strictly Calvinistic type in doctrine, and in polity refer the settlement of any difficulties that may arise to an ecclesiastical council. Their churches unite in associations, generally along state lines, for the discussion of topics relating to church life, the regulation of difficulties, the collection of statistics, and the presentation of annual reports. These meetings are consultative and advisory rather than authoritative.

In addition to the associations there are conventions which are held for the consideration of the distinctly missionary side of church life and not infrequently extend beyond state lines.

SIX PRINCIPLE BAPTISTS

(The International Old Baptist Union)

Two annual conferences in the United States.

Officers: *Presiding Bishop of International Old Baptist Union*, Rev. T. H. Squire, Allisonville, Ontario, Can. *Pres. Rhode Island Conf.*, Rev. Warren Dawley, West Kingston, R. I.; *Pres., Pa. Conf.*, J. H. Billings, Nicholson, Pa.

Periodical

Divine Light and Truth (monthly), London, Eng.

History

In 1653 a number of members of the Baptist Church at Providence, R. I., withdrew and organized the General Six Principle Baptist Church, the six principles being those mentioned in Hebrews vi, 1-2—repentance, faith, baptism, laying on of hands, resurrection of the dead, and eternal judgment. Other churches were organized on the same basis and in time two conferences were formed, one in Rhode Island and Massachusetts and one in Pennsylvania. These conferences are members of an international body, entitled "The Old Baptist Union in All the World," which is represented by an international council, consisting of a bishop of the union, an international secretary, a treasurer, and representatives elected by the churches in the different countries. This council has authority to act in all "matters relating to the world-wide union or extension minutes,"

but the churches in each country or state manage their own internal affairs without interference from the international council or from the churches of any other country or state.

Doctrine and Polity

In doctrine these churches are in sympathy with the Arminian rather than the Calvinistic Baptists. Their distinctive feature is still the laying on of hands when members are received into the church. The general ecclesiastical organization corresponds to that of other Baptist bodies.

SEVENTH DAY BAPTISTS

General Conference, annual; next meeting, North Loup, Neb., August 1923.

Officers: *Pres.*, Esle Fitz Randolph, Great Kills, Staten Island, N. Y.; *Cor. Sec.*, Rev. Edwin Shaw, Milton, Wis.; *Treas.*, Rev. William C. Whitford, Alfred, N. Y.

MISSIONARY SOCIETY. *Pres.*, Rev. Clayton A. Burdick, Westerly, R. I.; *Cor. Sec.*, Rev. Wm. L. Burdick, Ashaway, R. I., *Treas.*, Samuel H. Davis, Westerly, R. I.

EDUCATION SOCIETY. *Pres.*, Rev. William C. Whitford, Alfred, N. Y.; *Cor. Sec.*, Paul E. Titsworth, Alfred, N. Y.; *Treas.*, Earl P. Saunders, Alfred, N. Y.

AMERICAN SABBATH TRACT SOCIETY. *Pres.*, Corliss Fitz Randolph, Newark, N. J.; *Cor. Sec.*, Rev. Willard D. Burdick, Dunellen, N. J.; *Treas.*, F. J. Hubbard, Plainfield, N. J.

SABBATH SCHOOL BOARD. *Pres.*, Alfred E. Whitford, Milton, Wis.; *Sec.*, A. L. Burdick, Janesville, Wis.; *Treas.*, L. A. Babcock, Milton, Wis.

WOMAN'S EXECUTIVE BOARD. *Pres.*, Mrs. Allen B. West, Milton Jct., Wis.; *Cor. Sec.*, Mrs. J. H. Babcock, Milton, Wis.; *Treas.*, Mrs. Alfred E. Whitford, Milton, Wis.

YOUNG PEOPLE'S BOARD. *Pres.*, Ben F. Johnson, Battle Creek, Mich.; *Cor. Sec.*, Mrs. Frances F. Babcock, Battle Creek, Mich.; *Treas.*, E. H. Clarke, Battle Creek, Mich.

TRUSTEES OF MEMORIAL FUND. *Pres.*, Henry M. Maxson, Plainfield, N. J.; *Sec.*, William C. Hubbard, Plainfield, N. J.; *Treas.*, Frank J. Hubbard, Plainfield, N. J.

COMMISSION OF THE GENERAL CONFERENCE; *Chmn.*, Esle Fitz Randolph, Great Kills, S. I., N. Y.; *Sec.*, Rev. Edwin Shaw, Milton, Wis.; *Forward Movement Director*, Rev. Ahva J. C. Bond, Plainfield, N. J.

HISTORICAL SOCIETY. *Pres.*, C. F. Randolph, Newark, N. J.; *Sec.*, A. F. Randolph, Plainfield, N. J.; *Treas.*, F. J. Hubbard, Plainfield, N. J.

Colleges

<i>Name</i>	<i>Location</i>	<i>President or Dean</i>
Alfred College . . .	Alfred, N. Y. . .	Boothe C. Davis.
Milton College . . .	Milton, Wis . . .	Alfred E. Whitford.
Salem College . . .	Salem, West Va. . .	S. Orestes Bond.

Theological Seminary

Alfred Theological Seminary	Alfred, N. Y.	Arthur E. Main.
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Periodicals

Sabbath Recorder (weekly), Plainfield, N. J., Editor, Rev. Theo. L. Gardiner; *Sabbath Visitor* (weekly), children's paper, Plainfield, N. J., Editor, Miss Evalois St. John; *Helping Hand* (quarterly), Sabbath school help, Plainfield, N. J., Editor, Rev. William C. Whitford; *Seventh Day Baptist Year Book* (annual), Plainfield, N. J.

History

From the earliest periods of the Christian Church there have been those who claimed, in respect to the Sabbath, that Christ by his example and teaching preserved in its full significance the Sabbath, while removing from it the formal burdens and restrictions which had been imposed upon it by the Pharisees. Accordingly, they have held that loyalty to the law of God and to the teachings of Christ and the Apostles, as recorded in the Bible, required continuance of the observance of the seventh day as the Sabbath.

At the time of the English Reformation the question of the Sabbath came to the front, and a considerable number forsook the observance of Sunday and accepted the seventh day as the Sabbath. Fourteen Seventh Day Baptist churches were soon established in different parts of England, the earliest being the Mill Yard and Pinner's Hall Churches in London; the former, dating its origin in 1617, is still in existence.

The first Seventh Day Baptist Church in America was established at Newport, R. I., in 1671. Other organizations were effected, at Philadelphia, Pa., as early as 1700, and at Piscataway, Middlesex County, N. J. From these three centers Seventh Day Baptist churches have been established in almost every part of the United States. It was from one of these communities that the impulse came for the founding of the Ephrata Community of German Baptist Brethren, resulting in the organization of German Seventh Day Baptists in 1728.

Doctrine

In doctrine the Seventh Day Baptists are evangelical. They belong to the regular group of Baptists, being distinguished by their observance of the seventh day instead of the first day as the Sabbath.

Originally the Seventh Day Baptists were restricted communions; but at present, although no concerted official action has been taken, the matter of partaking of the communion in their own or in other churches is left to the private judgment of each individual. Church membership, however, is granted only to those who have been immersed for baptism.

Polity

In polity the Seventh Day Baptists have always been strictly independent congregationalists. Each local church is independent in its own affairs, and all union for denominational work is voluntary. For administrative purposes chiefly, the churches are organized into a General Conference, including all the churches of the world. This is a delegated body, with only advisory powers. It exercises, however, the prerogative of determining what churches shall constitute its membership; also the right of recognizing, or refusing to recognize, as ministers of the denomination, those who have been ordained by the local churches.

FREE BAPTISTS

Free Baptists are in the process of merging their national organizations with those of the Northern Baptist Convention, and of blending their local associations and societies with similar bodies connected with the Northern Baptist Convention. Foreign missionary and home missionary interests have already been consolidated. The majority of Free Baptist ministers, churches, and members are now included in the enumeration of the Northern Baptist Convention.

The General Conference of Free Baptists, quadrennial, will meet only as called. It maintains its separate existence as a legal corporation for the administration of funds and interests which await final settlement and transfer.

Officers: *Pres.*, Joseph W. Mauck, Hillsdale, Mich.; *Cor. Sec.-Treas.*, Rev. Alfred Williams Anthony, 156 Fifth Ave., New York City.

FREE WILL BAPTISTS

Address E. T. Phillips, Ayden, N. C.

History

The first organization in Wales, 1701; in America at Perquimans, N. C., in 1727. In early history no distinctive name. Afterwards called "Free Will Baptists," and later "Original Free Will Baptists," later still dropped the term "Original" and are called simply "Free Will Baptists." In 1836 they were represented by delegates in a General Conference of Free Will Baptists throughout the United States, but after the Civil War they held their own conferences. In recent years they have drawn to themselves a number of churches of similar faith throughout the southern states, and have increased greatly in strength. They hold essentially the same doctrines as the Free Baptist churches of the north, have the same form of ecclesiastical polity, and are to some degree identified with the same interests, missionary and educational.

As the movement for the union of the Free Baptist churches with the Northern Baptist Convention has extended, some who did not care to join in that movement have affiliated with the Free Will Baptists, though as yet there has been little formal action in that direction.

Doctrine

The Free Will Baptists accept the five points of Arminianism as opposed to the five points of Calvinism, and in a confession of faith of eighteen articles, declare that Christ "freely gave Himself a ransom for all, tasting death for every man"; that "God wants all to come to repentance"; and that "all men, at one time or another, are found in such capacity as that, through the grace of God, they may be eternally saved." Believers' baptism is considered the only true principle, and immersion the only correct form; but no distinction is made in the invitation to the Lord's Supper, and Free Will Baptists uniformly practice open communion. They further believe in foot-washing and anointing the sick with oil.

Polity

In polity the Free Will Baptists are congregational.

COLORED FREE WILL BAPTISTS

(Formerly United American Free Will Baptists)

General Conference, triennial; next meeting at Hyden, N. C., December 5, 1923.

Officers: *Gen. Mod.*, Rev. R. Becton, Dover, N. C.; *Gen. Sec.*, Rev. N. A. Harrington, Dunn, N. C.; *Gen. Treas.*, Rev. E. M. Hill; *Gen. Ed. Treas.*, Rev. W. T. Barney; *Gen. Fin. Sec.*, Rev. W. B. Edmondson.

PUBLISHING HOUSE, Kinston, N. C. *Treas.*, Rev. K. W. Artis.

<i>College</i>		
<i>Name</i>	<i>Location</i>	<i>President</i>
Kinston College	Kinston, N. C	L. E. Rasbury.

Periodical

Free Will Baptist Advocate (weekly), Kinston, N. C., Editor and Manager, J. W. C. Smith.

History

For some years after the Civil War the lines between the white and Negro Free Will Baptist churches in the southern states seem not to have been drawn very sharply. As, however, the latter increased in number and in activity, there arose among them a desire for a separate organization. Their ministers and evangelists, together with others, had gathered a number of churches in North Carolina, Georgia, Alabama and Florida and had met with such success that in 1901 they were organized as a separate denomination. While ecclesiastically distinct, these negro Baptists are in close relation with the white Free Will Baptist churches of the southern states, and trace their origin to the early Arminian Baptist churches of the Carolinas and Virginia and the Free Baptist movement in New England.

Doctrine and Polity

In doctrine the Colored Free Will Baptists are in substantial agreement with the white churches of the same faith. In polity the local churches are not as completely autonomous as is the case in the other Free Will Baptist bodies. The denomination has a system of quarterly, annual and general conferences, with a graded authority.

FREE WILL BAPTISTS (BULLOCKITES)

Officers: *Clerk of Quarterly Meeting*, J. F. Cotton, Hollis Center, Me.; *Clerk and Sec. of Society*, Harry L. Cotton.

All Christian and missionary work is done through other bodies.

History

The movement started by Benjamin Randall in New Hampshire in 1780, which resulted in the organization of the body known as "Free Baptists," spread in Maine, where a considerable number of churches were formed. In 1835 there was a division, and some of the ministers, including John Buzzell, Charles Bean, Jeremiah Bullock and others, with their churches, withdrew from the Free Baptists. These again separated under the leadership of Jeremiah Bullock and

John Buzzell, and their followers were frequently nicknamed "Bullockites" and "Buzzellites." The latter have practically disappeared as a distinct body, though a few remain in Maine under the name "General Provision Baptists," their leading minister being Reverend George Stevens, South Windham, Maine. The former continue to exist in Maine, retaining the earlier name "Free Will Baptists." They have, however, no denominational connection with the churches of the same name in the southern states.

GENERAL BAPTISTS

General Association, annual; 35 district associations.

Sec.-Treas., J. P. Cox, Owensville, Ind.

<i>Name</i>	<i>College</i>	<i>Location</i>	<i>President</i>
Oakland College		Oakland City, Ind. ..	W. P. Dearing.

Periodical

The Messenger (weekly), Owensville, Ind.

History

The General, or Arminian, Baptists trace their origin as a distinct denomination to the early part of the seventeenth century. Their first church is believed to have been founded in Holland in 1607 or 1610 and their first church in England in 1611. Organizing in Virginia in 1714, spreading to North Carolina and other colonies south.

The historical origin of those Baptist bodies in the United States now bearing appellation "General Baptists" is somewhat uncertain, but it seems probable that they represent colonies sent to the Cumberland region by the early General Baptist churches of North Carolina. The first very definite information concerning them is that in 1823 a General Baptist church was organized in Vanderburg County, Indiana, by Benoni Stinson and others. The following year Liberty Association was organized with four churches. The movement gradually extended to Kentucky, Illinois, Tennessee, Missouri, Arkansas and Nebraska. More recently churches have been established in Oklahoma. In 1915 the General Association of the General Baptists formed a cooperative union with the Northern Baptist Convention.

Doctrine

The confession of faith of the General Baptists consists of eleven articles, which, with but two slight changes, are identical with those formulated by Benoni Stinson in 1823. The distinctive feature of this confession is the doctrine of a general atonement (whence the name "General Baptist") which is that Christ died for all men, not merely for the elect, and that any failure of Salvation rests purely with the individual; that it is possible for a Christian to fall from grace and be lost; baptism of believers by immersion; and the Lord's Supper open to all believers. Some of the churches practice "foot-washing."

Polity

Congregational. In accord with other Baptist bodies.

SEPARATE BAPTISTS

Address Elder Morgan Scott, Edinburg, Ind.

History

The term "Separate" as applied to church bodies had its origin in what is known as the "Separatist Movement" in England toward the close of the sixteenth century and early in the seventeenth century. It indicated primarily a withdrawing from the Anglican Church, without implying any specific doctrinal or ecclesiastical character. Among the churches which thus withdrew were some distinctively Baptist churches, though the first definite date appears to be that of 1662, when a church called the "English Puritan Separate Baptist Church" is said to have been organized. This in common with some of the other independent churches was compelled to emigrate to the colonies, and came to America in 1695. In the early part of the eighteenth century a somewhat similar condition existed in New England. The revival movement in which Whitefield took so prominent a part, and which culminated in the Great Awakening, caused sharp discussion and resulted in the withdrawal or "Separation" of a number of churches. In all of these "separate" churches there were Baptists. These Separate Baptist Churches were distinguished from the regular Baptist Churches by their milder Calvinism and their willingness to receive those who practiced infant baptism, even though they themselves preferred the form of immersion.

In 1787 the Regular and Separate Baptists in Virginia formed a union, adopting the name "United Baptist Churches of Christ in Virginia." In course of time similar unions were formed in most of the other states in which the southern branch of the Separate Baptists had organizations. A few Separate Baptist Churches, however, refused to join in this movement, and have maintained distinct organizations until the present time. Owing largely to difficulty of communication, some practically kindred associations, such as the Duck River Association and others of similar character have not identified themselves with the distinctive Separate Baptist body. Individual members of these associations have expressed their willingness to be classed with the Separate Baptists, but no official action in that direction has been taken.

Doctrine and Polity

Separate Baptists reject all creeds and confessions of faith, but the various associations publish, in the minutes of their yearly meetings, articles of belief. These are not always worded exactly alike, but in the main are in substantial agreement with the doctrinal belief of Baptists generally. They recognize three ordinances: baptism, by immersion only; the Lord's Supper and foot-washing.

The strict Calvinistic doctrines of election, reprobation, and fatality have never been accepted by the Separate Baptist churches, the special points of emphasis in their preaching being the general atonement of Jesus Christ and the freedom of salvation for all who will come to Him on the terms laid down in His Word. The Lord's Supper is observed in the evening and is regarded, not as a church table, but the Lord's table. Strictly congregational in polity.

REGULAR BAPTISTS

Address Joseph P. Adams, Asheville, N. C.

Periodicals

Sword and Shield (monthly), Dry Creek, Ky., Editor, Elder Joseph Hall; *Regular Baptist* (monthly), 1608 Holly St., Nashville, Tenn., Editor, W. W. Mullens; *Western Regular Baptist* (monthly), Moberly, Mo., Editor, Elder William Huff; *Baptist Chronicle* (monthly), Paintsville, Ky., Editor, Elder E. J. Harris.

History

Regular Baptists represent the original English Baptists before the distinction between Calvinistic or Particular and Arminian or General became prominent. They are thus distinguished from the Primitive Baptists, representing the extreme of Calvinism, and the General, Free Will, and other Baptists, inclining more to the Arminian doctrine; but are in general sympathy with the United Baptists and Duck River and Kindred Associations of Baptists. Some use the term "Regular" alone, and some the term "Regular Primitive." They are to be found chiefly in North Carolina, Virginia, Tennessee, Kentucky and the adjoining states.

Doctrine and Polity

In doctrine the Regular Baptists are essentially at one with the United Baptists and hold that God gives no command without giving the individual corresponding ability to comply; that all for whom Christ died may comply with the requirements and conditions necessary to eternal salvation; and that, therefore, since Christ tasted death for every man and all men are commanded to repent, the eternal salvation of all men is possible and those who are lost might have complied with the gospel command and been saved.

The different confessions of faith adopted by other Baptists, such as the London Confession, the Philadelphia Confession, and the New Hampshire Confession, are not in use. They are strict in admission to the Lord's Supper, practicing close communion, and for the most part observing the ceremony of foot-washing.

In polity the Regular Baptists are distinctly congregational.

UNITED BAPTISTS

Address Joseph P. Adams, 75 Park Ave., Asheville, N. C.

History

With the immigration of Baptists from the New England and Middle states into Virginia, the Carolinas, Tennessee, and Kentucky, and the more intimate fellowship that grew up in those isolated communities, the distinction between the different Baptist bodies, Calvinistic or Particular, and Arminian or General, became in many cases less marked, and a tendency toward union was apparent. In Virginia and the Carolinas, particularly, and also in Kentucky, during the latter part of the eighteenth and early part of the nineteenth centuries, a considerable number of the Separate Baptists and those who were known as "Regular Baptists," claiming to represent the original English Baptists before the distinction between Particular and General became prominent, combined under the name of "United Baptists." The Separate Baptists emphasized less

strongly the Arminian characteristics of their belief, while the Regular Baptists were more ready to allow special customs, particularly foot-washing, wherever they were desired. This movement, which took definite form in Richmond, Va., in 1794, and in Kentucky in 1804, for a time gained strength and the associations kept their identity; but gradually, as they came into closer relations with the larger Baptist bodies of the North and South, many United Baptists churches ceased to be distinct and became enrolled with other Baptist bodies.

Doctrine and Polity

In doctrine the United Baptists hold beliefs in common with other branches of Baptists. They observe the ceremony of foot-washing, and are strict in their practice of close communion. In polity they are strictly congregational.

DUCK RIVER AND KINDRED ASSOCIATIONS OF BAPTISTS (BAPTIST CHURCH OF CHRIST)

(See also "Regular Baptists")

Address Samuel F. Shelton, Beechgrove, Tenn.

History

Baptist principles gained a particularly strong foothold in the mountain regions of Tennessee, Kentucky, Georgia and Alabama. One of the earliest associations to be organized in this section was the Elk River Association, founded in 1808, which was strongly Calvinistic in doctrine and thoroughly independent in polity. With the growth of the more liberal influences of the revival movement of that time and the introduction of Methodism there grew up a counter movement, emphasizing a stricter theology and making for a more rigid rule in the church. This manifested itself especially in the growth of the Two-Seed-in-the-Spirit Predestinarian Baptists. In this controversy the Elk River Association was divided. A minority, holding to the milder form of doctrine, organized the Duck River Association, and this furnished the nucleus for a number of churches holding essentially the same general doctrines as the Separate Baptists, but not identifying themselves with the latter, largely because of local conditions. Later, the discussion arose as to the legitimacy of missionary societies, and there came another division, some withdrawing and identifying themselves with the churches that became known as the Missionary Baptists, leaving the others bound still more closely together. This fellowship included in 1906 seven associations, located in Tennessee, Alabama and Mississippi.

Doctrine

In doctrine the Duck River and its kindred associations are Calvinistic, though liberal.

Polity

In polity they are congregational, in accord with other Baptist bodies.

PRIMITIVE BAPTISTS

No regular organization. Address Elder C. H. Cayce, For-dyce, Ark.

History

Primitive Baptist Churches in strict interpretation of Scriptural institutions oppose all benevolent, missionary, Sunday school and similar organizations on the ground that such did not exist in Apostolic days and that there is no Scriptural warrant for them now. Apparently the first official announcement of this position was made by the Kehukee Baptist Association of North Carolina, in 1827, soon after their introduction among Baptists, unanimously condemning all "modern, money-based, so-called benevolent societies" as contrary to the teaching and practice of Christ and His Apostles, and announcing that it could no longer fellowship with churches which indorsed such societies. Other Baptist associations in the north, south, east and west, during the next ten years, took similar action.

Doctrine

In matters of doctrine the Primitive Baptists are strongly Calvinistic. Immersion of believers is held to be the only form of baptism, and is a prerequisite to the Lord's Supper. In some sections the Primitive Baptists believe that washing the saints' feet should be practiced in the church, usually in connection with the ordinance of the Lord's Supper. Most of the churches are earnestly opposed to the use of instrumental music of any kind in church services. Sunday schools and secret societies are claimed not to be in accordance with the teachings of the Bible.

Polity

The various Primitive Baptist associations have never organized as a denomination. There are no state conventions or general bodies of any kind. Strictly congregational in polity.

PRIMITIVE BAPTISTS (PROGRESSIVE)

Has salaried ministry, missions and Bible study.

Address Elder Wm. H. Crouse, Cordele, Ga., or Elder E. W. Thomas, Danville, Ind.

Periodical

The Banner-Herald, Cordele, Ga.

GENERAL STATEMENT

Calvinistic in doctrine, holding the doctrines of eternal, particular and unconditional election, substitutionary atonement for the elect only, effectual calling or regeneration by the Holy Spirit, preservation of the saints, resurrection of the dead, the eternal happiness of the righteous and the everlasting punishment of the wicked.

Evangelistic in spirit. Ministry supported by free-will offerings. Use musical instruments in their song service. Have Bible study, but opposed to modern system of Sunday schools. Have chartered organization for the relief of the poor and needy, publication of literature, and spread of the Gospel.

SCANDINAVIAN INDEPENDENT BAPTISTS

Annual conference, meets in June.

Headquarters: Britt, Ia.

Officers: *Pres.*, Rev. John Edgren, L. Box 325, Britt, Iowa; *Sec.*, David Johnson, Warren, Minn.

MISSIONS BOARD. *Chmn.*, John Forstrom, *Sec.*, C. A. Johnson, R. No. 2, Kennedy, Minn.

Periodicals

Vittnet, Editor, Rev. John Edgren; *Sanningens Van*, Editor, Rev. N. P. Truedson. Both monthly.

TWO-SEED-IN-THE-SPIRIT PREDESTINARIAN BAPTISTS

Address Rev J. R. Christopher, Athens, Ala.

History

The Two-Seed-in-the-Spirit Predestinarian Baptists as a distinct body arose early in the nineteenth century, by a protest of the more rigid Calvinists against what some considered a general laxity of doctrine and looseness of church discipline consequent upon the prevalence of Arminian doctrines as set forth by Methodism. This protest found its fullest expression in the mountain regions of Tennessee and Kentucky, but extended throughout the entire south and west. Its great leader was Elder Daniel Parker, a native of Virginia, who was ordained in Tennessee in 1806, and labored in that state, and in Illinois and Texas until his death. Intensely Calvinistic in doctrine and equally independent in polity, these Baptists formed scattered churches rather than an organized denomination, and developed only in a minor degree an associational character. They differed from the Primitive Baptists chiefly in the degree to which they carried their theological opinions and ecclesiastical principles, and were frequently called by the same names, "Primitive," "Old School," and "Hard Shell," though the special feature of their belief was gradually recognized and they became popularly known as the "Two-Seed Baptists."

Doctrine

Their doctrine is as follows:

The phrase "Two-Seed" indicates one seed of evil and one of good, emanating from two different sources (as positive and negative), the earthly generation (or mankind) being the field through which both are manifested, the field yet being no part of either. Neither has it (the field) any power of its own to resist, but must, and does, develop or manifest what is sown in it, as in the parable of the wheat and tares; neither can one change from one to the other, but each produces after its kind. We do not divide the Adamic race neither do we change the decrees of God, but as He declared the origin and destiny of the parent or progenitor in the beginning, we claim that, as He can not change, neither does it change either the origin or destiny of any one of His generation. This being the visible or representative character, then we also claim that both the good and the evil being set forth as seed-fathers and progenitors, we can not use the term father, mother or child except as the other also is implied or understood; in both of these spiritual generators He also gives origin and destiny, and that can not be changed. Thus, it is the crop which grows in the field that we gather in our barn; we do not gather the field, nor has the field any power of resistance, but has to develop whatever is sown in it; and the atonement, or offering, being for the redemption of something, must necessarily mean that something was once possessed and then lost. We also claim the price demanded was paid, the debt of divine justice satis-

fied, nothing more charged against them; but as the sufferings of the Saviour were visible, then we suffer temptations while in the flesh, or, in other words, both grow together in the field, but when the harvest is come then the crop is gathered, not the field it grew on.

Foot-washing is observed in the churches of this religious body, and many of the denomination are strongly opposed to a paid ministry. They do not believe that the help of a minister is needed to reach and save sinners. Christ carries on the work of salvation without the help of man.

Polity

In their church government the Two-Seed Baptists are thoroughly independent, each church standing by itself. Associations are formed, but for spiritual fellowship rather than for church management.

BRETHREN (GERMAN BAPTIST DUNKERS) CHURCH OF THE BRETHREN

(Conservative Dunkers)

General Conference, annual.

Fifty-three district conferences

Officers: *Mod.*, I. W. Taylor, Ephrata, Pa.; *Reading Clerk*, J. J. Yoder, McPherson, Kans.; *Writing Clerk*, J. A. Dove, Cloverdale, Va.

GENERAL MISSION BOARD. *Chmn.*, H. C. Early, Flora, Ind.; *Vice-Chmn.*, Otho Winger, North Manchester, Ind.; *Acting Gen. Sec.*, Chas. D. Bonsack, Elgin, Ill.; J. J. Yoder, McPherson, Kans., A. P. Blough, 1315 Grant Ave., Waterloo, Iowa. *Missionary Educational Sec.*, H. Spencer Minnich, Elgin, Ill.; *Home Mission Sec.*, M. R. Zigler, Elgin, Ill.; *Treas.*, Clyde M. Culp, Elgin, Ill.

GENERAL SUNDAY SCHOOL BOARD. *Chmn.*, H. K. Ober, Elizabethtown, Pa.; *Vice-Chmn.*, C. S. Ikenberry, Daleville, Va.; *Secretary and Field Director*, Ezra Flory, Elgin, Ill.; *Treas.*, Jas. M. Mohler, Leeton, Mo.; J. W. Cline, 1823 Bronson Ave., Los Angeles, Cal.

GENERAL EDUCATIONAL BOARD. *Pres.*, D. W. Kurtz, McPherson, Kans.; *Vice-Pres.*, D. M. Garver, Trotwood, Ohio; *Sec.-Treas.*, J. S. Noffsinger, 206 W. 103 St., New York City; J. S. Flory, Bridgewater, Va.; J. W. Lear, 3435 W. Van Buren Street, Chicago, Ill. *Asst.-Sec.*, for the Board, H. Spencer Minnich, Elgin, Ill.

GENERAL CHRISTIAN WORKERS' BOARD. *Chmn.*, I. V. Funderburgh, La Verne, Cal.; *Vice-Chmn.*, Eva Lichty Whisler, Milledgeville, Ill.; *Sec.-Treas.*, W. O. Tannreuther, Waterloo, Iowa. *Gen.-Sec.*, for the Board, C. H. Shamberger, Elgin, Ill.

GENERAL MINISTERIAL BOARD. *Pres.*, W. S. Long, 510 Fifth St., Altoona, Pa.; *Vice-Pres.*, D. H. Zigler, Broadway, Va.; *Sec.*, S. S. Blough, 328 Central Ave., Decatur, Ill.; *Treas.*, David Metzler, Payette, Ida., S. J. Miller, La Verne, Calif.

TEMPERANCE AND PURITY COMMITTEE. *Chmn.*, S. A. Blessing, West Milton, Ohio; *Sec.*, H. S. Replogle, Oaks, Pa.; *Treas.*, J. Carson Miller, Moores Store, Va.

PEACE COMMITTEE. *Chmn.*, W. J. Swigart, Huntingdon, Pa.; *Sec.*, J. M. Henry, New Windsor, Md.; *Treas.*, Jacob Funk, Pomona, Calif. *Advisory Member*, I. W. Taylor, Ephrata, Pa.

HOMELESS CHILDREN COMMITTEE. *Chmn.*, M. R. Brumbaugh, Martinsburg, Pa.; *Sec.*, P. S. Thomas, Harrisonburg, Va.; *Treas.*, E. E. John, McPherson, Kans.

DRESS REFORM COMMITTEE. *Chmn.*, E. M. Studebaker, McPherson, Kans.; *Vice-Chmn.*, J. J. John, New Windsor, Md.; *Sec.-Treas.*, Lydia E. Taylor, Mt. Morris, Ill.; Eva Trostle, 3435 Van Buren St., Chicago; Mary Polk Ellenberger, R. D. 1, Skidmore, Mo.

TRACT EXAMINING COMMITTEE. *Chmn.*, T. T. Myers, Huntingdon, Pa.; *Sec.-Treas.*, James M. Moore, 230 S. Church St., Waynesboro, Pa.; J. P. Dickey, La Verne, Calif.; Edgar Rothrock, Holmesville, Nebr.; E. B. Hoff, 1306 S. Seventeenth Ave., Maywood, Ill.

MUSIC COMMITTEE. *Chmn.*, Cora M. Stahly, Nappanee, Ind, *Sec.*, William Beery, Elgin, Ill.; *Treas.*, J. B. Miller, Curryville, Pa.

CONFERENCE PROGRAM COMMITTEE. *Chmn.*, W. O. Beckner, McPherson, Kans.; *Sec.*, L. W. Shultz, North Manchester, Ind.; J. A. Dove, Cloverdale, Va.

OFFICERS' AID SOCIETY. *Pres.*, Mrs. M. C. Swigart, 6611 Germantown Ave., Philadelphia, Pa.; *Vice-Pres.*, Mrs. Geo. L. Studebaker, Muncie, Ind.; *Sec.-Treas.*, Mrs. Levi Minnich, Greenville, Ohio.

AUDITING COMMITTEE. E. M. Butterbaugh, 525 E. Indiana Ave., South Bend, Ind.; J. J. Oller, Waynesboro, Pa.

MEMBER OF ADVISORY BOARD OF AMERICAN BIBLE SOCIETY.—Albert C. Wieand, 832 S. Humphrey Ave., Oak Park, Ill.

GENERAL RAILWAY TRANSPORTATION AGENT. Dr. S. B. Miller, Cedar Rapids, Iowa.

ANNUAL MEETING TREASURER. E. J. Stauffer, Mullberry Grove, Ill.

Schools and Colleges

Bethany Bible School	3435 Van Buren St., Chicago	A. C. Wieand.
Blue Ridge College	New Windsor, Md.	J. M. Henry.
Daleville College	Daleville, Va.	C. S. Ikenberry.
Elizabethtown College	Elizabethtown, Pa.	J. G. Meyer.
Juniaata College	Huntingdon, Pa.	I. Harvey Brumbaugh
La Verne College	La Verne, Calif.	I. V. Fundenburgh.
Manchester College	North Manchester, Ind.	Otho Winger.
McPherson College	McPherson, Kans.	D. W. Kutz.
Mt. Morris College	Mt. Morris, Ill.	A. J. Brumbaugh.
Bridgewater College	Bridgewater, Va.	Paul Bowman
Hebron Seminary	Nokesville, Va.	W. H. Sanger.

Periodicals

The Gospel Messenger, Editor, Rev. Edward Frantz; *Our Young People*, Editor, Rev. J. E. Miller; *The Missionary Visitor*, Editor, Rev. H. Spenser Minnich. All, Elgin, Ill.

History

Among the various communities which arose toward the close of the seventeenth century for the purpose of emphasizing the inner life of the Christian above creed and dogma, ritual and form, and ceremony and church polity, one of the most influential, though not widely known, was that of the Pietists of Germany. They did not arise as Protestants against Catholicism, but rather as Protestants against what they considered the barrenness of Protestantism itself. An organization was effected at Schwarzenau in 1708. The members waived the question of apostolic succession, subscribed to no written creed, differed from other Pietists in that they were not adverse to church organization, did not abandon the ordinances which Christianity, as a whole, held to be necessary for salvation. Grad-

ually they worked out their doctrine, polity and practice, following in many respects the same general line as the Quakers, Mennonites and similar bodies, though they had no association with them, and are to be held as entirely distinct.

The "Brethren" fled from Schwarzenau to America in 1719 and 1720, settling in Germantown, Pennsylvania. After the Brethren came to America the details of the organization were developed and individual congregations increased in number—first in the immediate vicinity of Philadelphia; then in New Jersey, southern Pennsylvania, northern Maryland, Virginia and the Carolinas; then reaching westward over the old Braddock road, immediately after the Revolution, to western Pennsylvania, and from the Carolinas into Kentucky, they were among the first to enter the Ohio and Mississippi valleys, and from 1790 to 1825 the great central plain was rapidly populated by Brethren. The Brethren of Colonial times (then known generally as Dunkers) were for the most part German or Dutch farmers. They retained their own language. As conditions changed they developed different practices and to some extent different conceptions, which resulted in the formation of separate communities. The first to withdraw were John Conrad Beissel and his followers, who founded, in 1728, the famous monastic community at Ephrata, Pa. From that time there was no further division until 1881, when a comparatively small company withdrew in protest against certain modifications which they felt to be inconsistent with their early history. The next year another division took place, based chiefly upon objection to the form of government which had gradually developed within the larger body.

Doctrine

The Church of the Brethren in general terms is classed as Orthodox Trinitarian.

Baptism is by trine forward immersion, the person baptized being confirmed while kneeling in the water. The rite of foot-washing and the love feast or agape immediately precede the communion or eucharist, the entire service being observed in the evening. Sisters are expected to be veiled during prayer, and especially at communion services. In case of illness anointing with oil in the name of the Lord is administered. The rule of the eighteenth chapter of Matthew with respect to differences between members is observed. Plain attire, excluding jewelry, is advocated. The civil law is resorted to but little. Taking an oath is forbidden, all affidavits being made by affirmation. Nonresistance is taught, and all communicants are asked to be noncombatants. Any connection, direct or indirect, with the liquor business is prohibited, and there is a corresponding insistence upon total abstinence. The ideal in all these ceremonies and beliefs is the reproduction and perpetuation of the life and activities of the primitive Christians, and, while its effect is manifest in a somewhat stern and legal type of religious life, mysticism or the Pietistic temper has modified it in the direction of a quiet moderation in all things.

Polity

The polity of the church corresponds more nearly to the Presbyterian than to any other specific ecclesiastical form. The local congregation, usually presided over by the bishop of that body, is governed by the council of all the members. The power of discipline, including trial and excommunication, rests with the local congregation. The individual congregation elects delegates, lay and clerical, to a state district meeting, connected with which there is also an elders' meeting, composed of the bishops of the respective congregations. Above the state district meeting is the General Conference of all the brotherhood.

OLD ORDER GERMAN BAPTIST BRETHREN

Yearly meeting; next meeting in Ohio.

Officers: *Foreman*, Elder Michael Montgomery, Fairview Mo.; *Reading Clerk*, J. J. Stitely; *Writing Clerk*, E. M. Sen-
seney.

Periodical

Vindicator (monthly), Brookville, Ohio, Publishing Agent, J. M. Kimmel.

History

As social customs developed along more modern lines during the latter part of the nineteenth century, certain influences were manifested among the Dunker communities which tended to lessen the emphasis upon many of the special customs of the earlier times. Accordingly, some of the members, fearful lest the traditions of the founders of the denomination should be overborne, and "the Scriptures suffer violence," and desirous of perpetuating the type of life, as well as of belief, observed by the early Brethren, withdrew in 1881 and formed the organization known as the "Old Order German Baptist Brethren."

Doctrine and Polity

In certain matters of doctrine and also in some features of church organization the Old Order Brethren are in essential agreement with the other branches. They accept the literal teaching of the Scriptures in regard to the Lord's Supper and foot-washing; hold close communion; practice nonconformity to the world in war, politics, secret societies, dress and amusements; refuse to swear or take oath under any circumstances; reject a salaried ministry; anoint with oil those who are sick, not so much for the healing of the natural body as for spiritual healing; strictly enjoin temperance upon all their members and allow none to traffic in alcoholic or malt liquors. They believe that nothing but death can break the marriage vow, and refuse to perform a marriage ceremony for any divorced person.

BRETHREN CHURCH (PROGRESSIVE DUNKERS)

General Conference, annual.

Officers: *Mod.*, Rev. Edward L. Miller, Napance, Ind.; *Sec.*, Rev. O. C. Starn, Ashland, O.

GENERAL MISSIONARY SECRETARY OF THE BRETHREN CHURCH, William A. Gearhart, Dayton, O.

COMMITTEE ON EDUCATION. *Chmn.*, Pres. E. E. Jacobs, Ashland, Ohio.

COMMITTEE ON SOCIAL SERVICE. *Chmn.*, Rev. C. E. Kolb, Allentown, Pa.

NATIONAL MINISTERIAL ASSOCIATION. *Pres.*, Rev. G. W. Rensch, South Bend, Ind.; *Sec.-Treas.*, Rev. W. E. Ronk, Brookville, O.

NATIONAL SUNDAY SCHOOL ASSOCIATION. *Pres.*, Rev. Jesse F. Watson, Beaver City, Nebr.; *Sec.*, H. H. Wolford, Ashland, O.

CHRISTIAN ENDEAVOR UNION. *Pres.*, J. A. Garber, Ashland, O.; *Gen. Sec.*, Rev. G. C. Carpenter, Peru, Ind.

COMMITTEE ON INTERCHURCH RELATIONS. *Chmn.*, Rev. Chas. A. Bame, Plymouth, Ind.

COMMITTEE ON TEMPERANCE. *Chmn.*, Sylvester Lowman, Oakville, Ind.

Name	School	President
College and Seminary	Location Ashland, O.	Edwin E. Jacobs.

Periodicals

Brethren Evangelist (weekly), Editor, Geo. S. Baer; *Woman's Outlook* (monthly), Editor, Miss Marie Lichty, Milford, Ind.; *Sunday School Helps*, Editor, A. D. Gnagey, Ashland, Ohio. All publications issued by the Brethren Publishing Company, Ashland, Ohio.

History

A division in 1882 when those who preferred the simple congregational form of government organized under the name of "The Brethren Church," though generally known as "Progressive Dunkers." Of late years there has been a movement toward the reunion of the two bodies.

Doctrine and Polity

In doctrinal matters the Brethren Church is in general accord with the Church of the Brethren. In polity, however, the Brethren Church is firm in its insistence upon the rights of the individual believer, denying that any ecclesiastical body has the right to bind the conduct or the conscience of any believer in Christ.

CHURCH OF GOD (NEW DUNKARDS)

Conference, annual; next meeting, New Castle, Ind., September, 1923. *Mod.*, Rev. J. M. Fross, Monticello, Ind.; *Asst. Mod.*, Rev. Alvin Hall, Monticello, Ind.; *Sec.*, Marie Johnston, Millville, Ind.; *Treas.*, J. E. Hoover, Hagerstown, Ind.

MISSION BOARD. *Chmn.*, Rev. C. H. Holaday, Newcastle, Ind.; *Sec.*, Albert Kugler; *Treas.*, J. E. Hoover.

Periodical

Church News, Monon, Ind., Editor, Rev. Geo. Elmore.

History

The Church of God (New Dunkers) was organized in 1848 by George Patton, Peter Eyman and others, who withdrew from the German Baptist Brethren. The church claims that "Bible things should be called by Bible names" and that the Bible name for the church foretold by prophecy as the new name, is "The Church of God." It refuses to adopt a human creed or confession of faith, as the Scriptures are given to this end and are infallibly right. Baptism (a burial or birth of water) is administered to those who profess faith in Christ and experience sorrow for sin, that they may receive the remission of sins and the gift of the Holy Ghost. The observance of the communion, the literal washing of the saints' feet, the salutation of the kiss, and the anointing of the sick are held to be essential; and the second Advent of the Lord, and the future rewards and punishments are taught.

An annual conference is held. Home missionary work is under the care of the mission board. There is no educational or philanthropic work.

GERMAN SEVENTH-DAY BAPTISTS

Annual meeting.

Officers: *Pres.*, C. L. King, New Enterprise, Pa.; *Sec.*, Emma Monn, Quincy, Pa.

MISSIONARY BOARD. *Sec.*, Rev. J. A. Peutz, Waynesboro, Pa.

History

Among the earlier members of the Dunker community in the United States was John Conrad Beissel, who, with others, landed at Boston in 1720, the year after Peter Becker settled in Germantown, Pa. Beissel had not been identified with the Schwarzenau community, although he had sojourned there for a short time, but had acquired strong mystical tendencies as a result of his acquaintance with the writings of Gottfried Arnold and the teachings of Jacob Boehme and other Inspirationists, and his association with the Rosicrucians at Heidelberg. After his arrival in America, Beissel spent a short time in Germantown and then removed with three companions to Conestoga, Pa., at that time almost a wilderness, where they lived as hermits. In 1724 they were visited by Peter Becker, of the Dunkers; Beissel was chosen pastor. It was not long, however, before his ascetic and mystical tendencies, together with outside influences to which he was subjected, led him to embrace and teach doctrines such as celibacy and the observances of the seventh day as the Sabbath, which were widely at variance with the tenets of the Dunkers, and finally, in 1728, he and his followers formally withdrew from the Dunker Church, and organized as the German Seventh-Day Baptists.

In 1732 Beissel left his congregation and removed to Ephrata, Pa., a few miles distant, there again to live as a hermit. Here he was joined from time to time by others of both sexes who shared his mystic and ascetic ideas and whom he organized into the "Ephrata Society." Celibacy was enjoined upon the members, and separate houses were built for the two sexes, each of which was organized in monastic fashion, the "Brothers' House" having its prior and the "Sisters' House" its prioress. The society grew rapidly, and its activities were entered into with enthusiasm. Industries were organized on the communistic plan, which flourished for a time; but under the influence of Beissel, who thought them out of harmony with the spiritual purposes for which the community was organized, they were soon greatly curtailed and were kept subordinate to the religious idea. Ephrata had, however, one of the first schools (1735) in that part of the country, and its printing establishment (1750) was one of the earliest and best.

With the advancing tide of civilization and the disappearance of the wilderness the most characteristic features of the community lost their prominence. The celibate membership diminished. In 1764 there were 21 males and 25 females, while in 1769 there were but 14 celibate males in the brotherhood, and this is the last record of the exact number of celibates. By 1830 the community was so scattered that it was agreed that members might cast their votes in business meetings by proxy, and some years later celibacy as a feature of the society had disappeared entirely. The only trace of the communistic feature remaining is the ownership of the property by the society, under control of a board of trustees. At the present time the denomination affiliates regularly with the Seventh-Day Baptist General Conference.

BREThERN, PLYMOUTH

These bodies have no ecclesiastical organizations, but are divided by the U. S. Bureau of the Census into six groups, as follows:

I. Address P. D. Loizeaux, 1 E. Thirteenth St., New York City.

II. Address D. T. Bass, 420 W. Fifth Ave., Columbus, Ohio.

III. Address H. B. Whelpley, 68 William St., New York City.

IV. Address H. M. Bailey, care Gospel Book and Tract Depot, Bible House, New York City.

V. Address J. T. Armet, 4431 Garfield Ave., St. Louis, Mo.

VI. Address William Magowan, 349 Genesee St., Rochester, N. Y.

History

Early in the nineteenth century there appeared in England and Ireland, especially in the Anglican Church, considerable restiveness occasioned largely by dissatisfaction with the close connection between church and state, with the stereotyped forms of worship, and with the church organizations by which believers were separated from each other and were gathered into so many different sects. As a result a number of independent gatherings sprang up spontaneously, both in England and Ireland, in which men and women who were desirous of a "spiritual communion based on New Testament religious principles" met together for the "breaking of bread" and for prayer. Of such gatherings, the most important, from an historical standpoint, was one at Dublin, Ireland, in the spring of 1827. There were also meetings of importance at Plymouth and Bristol, England, and the fact that the meeting at Plymouth at the first had some prominence in members and teachers, eventually gave rise to the name "Plymouth Brethren," which has come to be their popular designation, though it has never been adopted by the different communities, who speak of themselves simply as "Believers," "Christians," "Saints" or "Brethren."

In the absence of any ecclesiastical organization, and the presence of an intense individualism and sense of personal responsibility, divisions naturally arose, and the congregations gathered around different leaders. The movement first came to America as a result of the emigration of a number of Brethren to the United States and Canada about the middle of the nineteenth century. As in England, so in the United States, divisions have arisen, but no exact classification is recognized. Some meetings are called "exclusive" and others "open," but there is no one term that applies accurately to any single division. The various divisions are I, II, III, IV, V, VI.

Doctrine

In doctrine the different bodies of Brethren are in substantial accord. They acknowledge no creed, but look upon the Scriptures as their only guide.

Polity

The view of the Church held by the Brethren is that it is one and indivisible—"Christ is the head of it, the Holy Spirit the bond of union, and every believer a member. It was begun at Pentecost and will be completed before the second Advent." They acknowledge

no ritual or definite ecclesiastical organization, and do not believe in human ordination of the ministry. They have no presiding officers in their assembly meetings, but anyone who has the gift is privileged to exercise it. Women take no part in the public ministry. They observe the ordinance of baptism, usually by immersion, meet every Sunday to "break bread" (which is the term they use to designate the sacrament of the Lord's Supper), and have meetings for prayer and Bible study, and gospel meetings for the unconverted. They own few church edifices, but meet in halls and private houses.

BRETHREN, RIVER

GENERAL STATEMENT

In the latter part of 1750 about thirty Mennonite families in Canton Basel, Switzerland, after a long period of persecution, went first to England and, in the fall of 1751, set sail for America. One company settled near the Susquehanna River in the southwestern part of Lancaster County, Pa., in the spring of 1752. As time passed and the communities increased they were designated as brotherhoods. There was thus the Brotherhood down by the River, meaning in the southern part of Lancaster County; also the Brotherhood in the North; the Brotherhood in Dauphin; the Brotherhood in Lebanon; the Brotherhood in Bucks and Montgomery, etc. The outlying brotherhoods looked to the brotherhood in the southern part of Lancaster County as the home of the organization, and it was probably due to this fact that the general term "River Brethren" was given to the entire body.

BRETHREN IN CHRIST OF U. S. A. AND CANADA

(Known as Tunkers in Canada)

General Conference, annual; next meeting in Ontario, Canada in June, 1923.

Officers. *Mod.*, Bishop C. N. Hostetter, Washington Boro, Pa.; *Sec.*, C. N. Hostetter, Jr., Washington Boro, Pa.; *Reading Clerk*, William Page, Detroit, Kans.

Bishops

Chas. Baker, Batteaux, Ont.
 Jacob K. Bowers, Trappe, Pa.
 C. C. Burkholder, Upland, Calif., Box 294.
 J. N. Engle, Abilene, Kans., R. D. 6.
 M. G. Engle, Abilene, Kans., R. R.
 David R. Eyser, Thomas, Okla., R. D. Box 4.
 Fred Hahn, Kindersley, Sask.
 B. F. Hoover, Mansfield, Ohio, R. D. 4.
 J. N. Hoover, West Milton, Ohio, R. D. 1.
 C. N. Hostetter, Washington Boro, Pa., R. D. 1.
 H. K. Kreider, Campbellstown, Pa.
 Jonathan Lyons, Elsie, Mich., R. D. 1.
 Levi O. Musser, Florin, Pa.

John B. Nicely, Allen, Pa.
 William H. Boyer, Dayton, Ohio, 601 Taylor St.
 Jacob M. Myers, Greencastle, Pa., R. D. 2.
 Martin H. Oberholser, Chambersburg, Pa., R. 2.
 John Reichard, Fordwich, Ont.
 H. C. Shank, Waynesboro, Pa.
 John Sider, Marshville, Ont., R. D. 1.
 J. H. Smith, Weilersville, Ohio.
 Wilbur Snider, 3423 N. 2d St., Philadelphia, Pa.
 Peter Steckley, Gormley, Ont.
 H. P. Steigerwald, Bulawayo, South Africa.
 Isaac Stern, Roaring Springs, Pa.
 S. B. Stoner, Grantham, Pa.
 John A. Stump, New Paris, Ind.
 Henry L. Trump, Polo, Ill.
 Orville Ulery, 1325 Maiden Lane, Springfield, Ohio.
 J. H. Wagaman, Waukena, Calif.
 J. D. Wingert, Fayetteville, Pa., R. D. 2.

GENERAL EXECUTIVE BOARD. *Chmn.*, Bishop H. L. Trump, Polo, Ill.; *Sec.*, Bishop Henry K. Kreider, Campbelltown, Pa.; *Treas.*, Amos Wolgemuth, Mt. Joy, Pa.

FOREIGN MISSION BOARD. *Chmn.*, Bishop C. N. Hostetter, Washington Boro, Pa.; *Sec.*, Rev. Irwin W. Musser, Mt. Joy, Pa.; *Treas.*, Rev. S. G. Engle, 4014 Spring Garden St., Philadelphia, Pa.

HOME MISSION BOARD. *Chmn.*, Bishop M. G. Engle, Abilene, Kans.; *Sec.*, Jesse Brechbill, Detroit, Kans.; *Treas.*, Abner Martin, Elizabethtown, Pa.

EXAMINING BOARD. *Chmn.*, Bishop C. C. Burkholder, Upland, Calif.; *Sec.-Treas.*, Bishop L. O. Musser, Florin, Pa.

SUNDAY SCHOOL BOARD. *Chmn.*, Benton Eavey, Grantham, Pa.; *Sec.-Treas.*, Rev. Wm. Page, Detroit, Kans.

PUBLICATION BOARD. *Chmn.*, Bishop O. B. Ulery, Springfield, Ohio; *Sec.*, Enos N. Engle, Thomas, Okla.; *Treas.*, Jesse Culp, Goshen, Ind.

BENEFICIARY BOARD. *Chmn.*, Bishop John A. Stump, New Paris, Ind.; *Sec.*, Rev. J. B. Funk, Cleona, Pa.; *Treas.*, Bishop D. R. Eyster, Thomas, Okla.

Theological Seminary

Name	Location	President
Messiah Bible School and Missionary Training Home	Grantham, Pa. . . .	Enos H. Hess

Periodical

Evangelical Visitor, Nappanee, Ind., Editor, Rev. V. L. Stump.

History

At first the organization of the River Brethren was simple, but as their numbers increased a more permanent form became necessary, and about 1820 the present ecclesiastical organization was adopted. During the Civil War some of the members, although proclaiming the doctrine of nonresistance, were drafted for military service, and it became evident that the denomination must secure legal recognition as a religious organization holding that doctrine. Steps to secure such recognition were taken at a private council held in Lancaster, Pa., as early as 1862, at which time those who remained after the separation of the other two branches, and who constituted the great majority of the Brethren, decided to adopt the name "Brethren in Christ" instead of "River Brethren," which was done the following year. In 1904 the organization was incorporated according to the laws of the state of Pennsylvania as "a religious body for the worship of Almighty God," with headquarters at Harrisburg.

Doctrine

The Brethren in Christ have not accepted any historical creed or confession, but adhere to the generally recognized Christian doctrines. They hold that trine immersion is the only proper form of baptism, practice confession of sins to God and man, and observe the sacrament of the Eucharist, accompanying it by the ceremony of foot-washing. The doctrine of nonresistance is a prominent feature of their belief.

Polity

The ecclesiastical organization of the denomination includes the local church, a system of district councils, and a General Conference. The officers of the church are bishops, ministers and deacons.

OLD ORDER, OR YORKER, BRETHREN

Address, Samuel D. Conley, Etters, Pa.

History

In 1843 a number of River Brethren withdrew from the main body, claiming that the original doctrines of the founders were being departed from, particularly in regard to nonresistance and nonconformity to the world. Most of those who withdrew resided in York County, Pa., whence they received the name of "Yorkers," or "Yorker Brethren." They are also known as the "Old Order Brethren," and thus are sometimes confused with the Old Order German Baptist Brethren. They have no church edifices and the services are frequently held in large barns.

UNITED ZION'S CHILDREN

Address, Henry C. Light, Cleona, Pa.

History

Questions of administration or ceremonial detail, particularly in connection with a church building, arose among the River Brethren in 1852. The next year about fifty persons in Dauphin County, Pa., withdrew and organized under the leadership of Matthias Brinser as their first bishop. They were thus generally called "Brinsers," but later adopted the name "United Zion's Children." They are found principally in Dauphin, Lancaster and Lebanon Counties, Pennsylvania.

Their doctrine is essentially the same as that of the Brethren in Christ, and their confession of faith is essentially the same. Committees have been appointed to consider a merger with the Brethren in Christ.

CATHOLIC APOSTOLIC CHURCH

Address Rev. S. R. Rintoul, 417 W. 57th St., New York City.

History

This communion does not claim exclusive right to the name of Catholic Apostolic Church, but maintains that the one Catholic and Apostolic Church includes everyone who believes in the Lord Jesus and is baptized according to His commandment, whether by sprinkling or immersion, by layman or priest, no matter in what sect or

denomination he may be found. The movement had its inception approximately at the beginning of the second quarter of the nineteenth century. Their leaders claimed manifestations of the presence and power of the Holy Ghost, similar to those of the apostolic age, and in 1832 as result of "prophetic revelations," certain men were regarded as called to the office of apostle. In 1835 twelve such had been chosen. Their mission was to testify to the personal return of the Lord and to minister to the whole church the full apostolic measure of the Holy Ghost and the apostolic gifts and blessings so that corporate unity may be manifested and the church prepared to receive their Lord.

The first church in the United States was organized at Potsdam, New York, and the second in New York City in 1851.

Doctrine

The standard of doctrine is found in the three historic Catholic creeds—the Apostles', the Nicene, and the Athanasian. The church also includes among its tenets the unquestionable authority and inspiration of the canon of the Holy Scripture; the "sacramental nature" of the ordinances of baptism, the Lord's Supper, and ordination to the ministry, as recognized by the different denominations of the Christian Church; the indissolubility, except by death, of the sacramental union in marriage; the restoration of the ordinance of the laying on of hands by the apostles for the imparting of the fullness of the gift of the Holy Ghost; the necessity of the gifts of the Spirit, tongues, prophecy, and other gifts, for the perfecting of the Church; the payment of the tithe as due to Christ, the High Priest, in addition to the making of voluntary offerings; and the hope of the Lord's speedy personal coming to raise the dead, translate the living members of His Church, and bring in His reign of peace on the earth, commonly spoken of as the Millennium.

Polity

The principle upon which the organization of the Catholic Apostolic Church is based is that a twelvefold apostleship, as in the first days of the Church, is the Lord's only ordinance for supreme rule over the whole Church and for revealing His mind. Local churches are each under the charge of a bishop, designated angel, with a staff of priests and deacons, whose call, consecration, appointment, and rule are subject to the apostles. There is no election of ministers by the clergy or laity, except that deacons, to the number of seven in any one church, may by permission of the apostles be chosen by the people. A call from the Lord by word of the Holy Ghost through prophets is a prerequisite to admission to the office of priest or bishop.

NEW APOSTOLIC CHURCH OF NORTH AMERICA

Sec., Paul E. Reinick, 588 Seneca Ave., Ridgewood, N. Y.

History

The New Apostolic Church claims the same historical origin as the Catholic Apostolic Church.

The Rev. Edward Mierau is the head of the churches in the United States, under the head apostle in Europe, the Rev. Herman Niehaus, who resides in Steinhagen, near Bielefeld, Westphalia, Germany, and who has under his general supervision all New Apostolic churches throughout the world.

Doctrine

The New Apostolic Church accepts the Apostles' Creed, and emphasizes the inspiration and authority of the Bible, the sacramental nature of baptism and the Lord's Supper, the restoration of the ordinance of the laying on of hands by the apostles, the necessity of the gifts of the Spirit, the payment of the tithe, and the belief in the speedy personal premillennial coming of Christ.

Polity

Each apostle is placed in charge of a particular district, known as an "apostle district." These apostle districts are subdivided into local districts, which are made up of groups of local churches, the leader of each of which is a bishop or elder. Each church has, according to its size, one or more priests, one of whom is the head. All the ministers are selected by the apostleship according to their ability, knowledge, and inspiration of God. Candidates for admission to the church are required first to make application to the bishop or apostle.

CHRISTADELPHIANS*Periodicals*

Christadelphian Advocate, 6718 Oxford Ave., Chicago, Ill.; *The Faith*, 626 Eureka, St., Waterloo, Ia., Editor, A. H. Zilmer.

History

Among those who identified themselves with the Disciples of Christ in their early history was John Thomas, M. D., an Englishman, who came to the United States in 1832. As he pursued the study of the Bible, his views changed, and he became convinced that the cardinal doctrines of the existing churches corresponded with those of the apostate church predicted in Scripture; that the only authoritative creed was the Bible, the originals of which were inspired of God in such a manner and to such an extent as to secure absolute truthfulness; and that the churches should strive for a return to primitive Christianity in doctrine, precept, and practice. He soon began to publish his views, and organized a number of societies in the United States, Canada, and Great Britain, the central thought in his mind being not so much the immediate conversion of the world as the "taking out of the Gentiles a people for His name." No name was adopted for the societies until the breaking out of the Civil War, when the members applied to the Government to be relieved from military duty in consequence of conscientious scruples. It then appeared that they must have a distinctive name, and accordingly that of "Christadelphians," or "Brothers of Christ," was adopted.

Doctrine

The Christadelphians do not accept the doctrine of the Trinity, but hold that Christ was Son of God and Son of Man, manifesting divine power, wisdom, and goodness in working out man's salvation, of which He is the only medium, and that He attained unto power and glory by His resurrection. They believe that the Holy Spirit is an "effluence" of divine power; that man is by nature mortal, and that eternal life is given by God only to the righteous; that Christ will shortly come personally to the earth to raise and judge His saints, who will reign with Him a thousand years, and to set up the Kingdom of God in place of human governments; that this kingdom will be established in Palestine, where the twelve tribes of Israel will be gathered; and that at the end of a thousand years judg-

ment will be pronounced upon all men, the just receiving eternal life and the unjust, eternal death.

Admission to membership is contingent upon profession of faith in the doctrines of the Bible, and baptism by immersion in the name of Jesus for the remission of sins. Participation in the sacrament of the Lord's Supper is restricted to members of the church.

Polity

In polity the Christadelphians are thoroughly congregational. They do not accept the name "church" for the local organization, but call it an "Ecclesia."

CHRISTIAN AND MISSIONARY ALLIANCE

Annual Council; next meeting, Chicago., Ill., May 17-23, 1923.

Headquarters: 690 Eighth Ave., New York City.

Officers: *Pres.*, Rev. Paul Rader; *Vice-Pres.*, Rev. F. H. Senft, *Gen. Sec. and Asst. Treas.*, W S Polng; *Treas.*, David Crcar.

FINANCE DEPARTMENT. *Sec.*, W. S. Pollng.

EDUCATIONAL DEPARTMENT. *Sec.*, Rev. W. M. Turnbull.

FOREIGN DEPARTMENT. *Acting Sec.*, Rev. A. C. Snead.

HOME DEPARTMENT. *Sec.*, Rev. E. J. Richards.

PUBLICATION DEPARTMENT. *Sec.*, R. E. Maurer.

Schools

<i>Name</i>	<i>Location</i>	<i>Dean</i>
Missionary Training Institute	Nyack, N. Y.	C E Eicher
Toccoa Falls Institute .	Toccoa Falls, Ga.	R. A. Forrest
Boydton Institute.	Boydton, Va.	Chas. S. Morris
Alliance Training Home	St. Paul, Minn.	J. D. Williams
Simpson Bible Institute	Seattle, Wash	W. W. Newberry.
Mary B. Mullin School.	Uree, N. C.	I. Gamble.
Boston Bible Training School	Boston, Mass .	E R. Hooper.

Periodical

Alliance Weekly.

History

The Christian and Missionary Alliance originated in a movement started by Rev. A. B. Simpson, in the year 1881. Dr. Simpson severed his connection with a pastorate of the Presbyterian Church in New York City and withdrew from the presbytery to engage in evangelistic work among the unchurched masses. Two societies were organized for Home and Foreign Missionary work, one known as the Christian Alliance for home work; the other the Missionary Alliance for the neglected communities in non-Christian lands. In 1895 the two societies were united in the Christian and Missionary Alliance and since then have labored in the double function of home and foreign evangelism.

The local organizations have been reported among the independent churches, but in 1916 were combined to form one body.

Doctrine

The Christian and Missionary Alliance is strictly evangelistic in its doctrine. It stands firmly for the inspiration of the Scriptures, the atonement of Christ, the supernaturalism of religious experience, and a life of separation and practical holiness. It has no strict

creed, but expresses the great essential features of its testimony in a simple formula known as the fourfold gospel of Christ, as Savior, Sanctifier, Healer and Coming Lord. It is not a sectarian body, but allows liberty in the matter of baptism and church government, and is in fraternal union with evangelical Christians of all denominations, accepting missionaries from the various churches, provided they are in full sympathy with the evangelical standards of the Alliance.

Polity

There is no close ecclesiastical organization, though the society has in the United States and Canada about a dozen organized districts with between two and three hundred regular branches. Only a small proportion of these are organized churches, as the society seeks to avoid a sectarian aspect and is averse to the establishment of independent churches. Each local branch is entirely self-directing, and in most cases is primarily evangelistic in character and a center of missionary conference. An annual council meets in the spring, to which reports are submitted from all branches and fields, and which passes such legislation as may be needed concerning the government and administration of the work. Many of the most liberal and active supporters of this work are still in active membership in various Protestant churches, giving their support to the Alliance in its evangelistic work.

CHRISTIAN CHURCH (GENERAL CONVENTION).

General Convention of the Christian Church, quadrennial; next meeting, October, 1926. Biennial district conventions of grouped states, annual conferences within the states and in Canada; district conferences of contiguous churches.

Headquarters: Dayton, Ohio.

Officers: *Pres.*, Rev. Frank G. Coffin, Albany, Mo.; *Sec.*, Rev. John F. Burnett, Dayton, Ohio.

GENERAL BOARD OF THE CHRISTIAN CHURCH. Composed of the officers of the Convention, Boards of Home Missions, Foreign Missions, Christian Education, Publications and Evangelism, the presidents of the colleges and two members at large.

EXECUTIVE BOARD. Composed of the officers of the Convention and the secretaries of the five departments. They meet annually and compose the Board of Trustees of the Convention. With the trustees of the Christian Publishing Association they constitute a Board of Church Polity.

HOME MISSION BOARD. *Sec.*, Rev. Omer S. Thomas, Dayton, Ohio.

FOREIGN MISSION BOARD. *Sec.*, Rev. W. P. Minton, Dayton, Ohio.

BOARD OF CHRISTIAN EDUCATION. *Sec.*, W. A. Harper, Elon College, N. C.; *Field Sec.*, Mr. Harmon Eldredge, Erie, Pa.; *Committee on Colleges*, W. G. Sargent, Providence, R. I.; *Committee on Christian Endeavor*, A. B. Kendall, Springfield, Ohio; *Committee on Sunday Schools*, Mrs. F. E. Bullock, Dayton, Ohio; S. Q. Helfenstein, Dayton, Ohio.

BOARD OF EVANGELISM AND LIFE RECRUITS. *Sec.*, R. C. Helfenstein, Dover, Delaware; *Field Sec.*, McD. Howsare, Dayton, Ohio.

BOARD OF PUBLICATIONS. *Sec.*, O. W. Whitelock, Huntington, Ind.

WOMAN'S BOARD FOR HOME MISSIONS. *Sec.*, Mrs. Athella Howsare, Dayton, Ohio.

WOMAN'S BOARD FOR FOREIGN MISSIONS. *Sec.*, Mrs. Alice V. Morrill, Defiance, Ohio.

THE CHRISTIAN PUBLISHING ASSOCIATION, Fifth and Ludlow Sts., Dayton, O.; *Mgr.* John H. Stewart.

STANDING COMMITTEE ON CHRISTIAN UNITY, Rev. Frank G. Coffin, Albany, Mo.

BUREAU OF SOCIAL SERVICE, Rev. E. A. Watkins, Lima, Ohio.

COMMITTEE ON EVERY MEMBER CANVASS, Rev. Omer S. Thomas.

SUPERINTENDENT OF THE FORWARD MOVEMENT, Rev. W. H. Denison, Dayton, Ohio.

Colleges

Name	Location	President
Defiance College	Defiance, O.	A. G. Caris.
Elon College	Elon College, N. C.	W. A. Harper.
Franklinton Christian College	Franklinton, N. C.	S. A. Howell.
Palmer Institute and Starkey Seminary	Lakemont, N. Y.	Martyn Summerbell.
Jireh College	Jireh, Wyo.	D. B. Atkinson.
Palmer College	Albany, Mo.	F. G. Coffin
Union Christian College	Merom, Ind.	W. S. Alexander
Bethlehem College	Wadley, Ala.	R. F. Brown.

Periodicals

Herald of Gospel Liberty (weekly), Dayton, Ohio, Editor, Rev. Alva M. Kerr; *Christian Missionary*, Dayton, Ohio (monthly), Editors, Rev. Omer S. Thomas and Rev. W. P. Minton; *The Christian Sun* (weekly), Richmond, Va.; Editor, J. P. Barrett; *The Christian Vanguard* (monthly), Dayton, Ont., Editor, J. N. Dales; *Christian Annual*, Editor, Rev. J. F. Burnett; *Journal of Christian Education*, (monthly), Dr. W. A. Harper, Editor.

History

Following the War of the Revolution, the Rev. James O'Kelley, a Methodist minister in Virginia, opposed very earnestly the development of the authority of the episcopacy, especially so far as it gave the bishops absolute power in the matter of appointments of pastors. He, with a number of others, plead for the right of appeal to the General Conference from any mandate of the bishop. When this was denied, they withdrew from the conference in 1792, and later organized under the name of "Republican Methodists." In 1794 they resolved to be known as "Christians" only, taking the Bible as their guide and discipline, accepting no test of church fellowship other than Christian character, and making the government of the church absolutely congregational. O'Kelley and his associates carried their evangelistic campaigns over much of Virginia and North Carolina, and adjacent territory, establishing many congregations which shared their faith.

A similar movement arose among the Baptists in New England, led by Dr. Abner Jones, who organized a Christian church at Lyndon, Vermont, in 1801. The central idea of this movement was that minor matters of opinion should not constrict Christian fraternity. From this source spread the Christian Church movement over New England, New York, and other portions of the east.

A third and like movement sprang up in Kentucky following the great Cane Ridge revival in 1804, when a number of ministers, without friction with their denominations, formed a group to be known simply as "Christians" with the Bible as their only creed, and Christian character alone as a basis of fellowship. Leading names in this movement were Robert Marshall, John Dunlavy, Richard McNemar, Barton W. Stone, John Thompson, and David Purviance. Their peculiar message was carried over much of the central west, resulting in a number of organizations of people who indorsed their position.

These three movements, O'Kelley in the south, Jones in New England, and Stone in Kentucky, were in the beginning independent and unrelated; in fact, each was ignorant of the existence of the others. Later, as they learned of the other movements, identical in kind and purpose, they became coordinated and unified into the organization known only as "The Christian Church," the official designation of which, by action of the General Convention of 1922, is "The General Convention of the Christian Church." The Christian Church is not infrequently confused with the Disciples of Christ, founded by Alexander Campbell, though their histories and identities are distinct

Doctrine

The various elements out of which this organization has resulted accept the Bible as their sole guide in faith, and have no other creed or statement of doctrine. Their interpretation of the teachings of the Bible is in accord with that of most evangelical organizations. They do not bar any follower of Christ from membership because of differences in theological belief. A like liberty extends to the ordinances of the church. Baptism is not made a requisite to membership. While immersion is generally practiced, no one mode is required. The churches practice open communion and labor to promote the spirit of unity among all Christians.

Polity

The general polity of the denomination is congregational. Each local church is independent in its organization, but at a very early period conferences were organized, which admitted ministers to membership, and in which the churches were represented by lay delegates. These conferences were at first advisory only, but have largely developed into administrative bodies.

The General Christian Convention, with two incorporated departments, the Mission Board of the Christian Church, and the Christian Publishing Association, is primarily the agent of the churches, for the conduct of their general work. It meets quadrennially for the consideration of topics affecting the general church life and the formation of plans of work.

CHRISTIAN UNION

General Council, quadrennial; next meeting, May, 1926.

Eleven state councils, meeting annually.

Officers: *Pres.*, Rev. C. T. Payne, Craigville, Ind.; *V. Pres.*, Rev. A. F. Dorrell, Lawson, Mo.; *Sec.*, Rev. J. W. Hyder, Excelsior Springs, Mo.; *Cor. Sec.*, Rev. P. O. Ortt, Coshocton, Ohio; *Treas.*, J. N. Goode, Milo, Ind.

GENERAL MISSION BOARD. *Pres.*, Miss Rosetta B. Lucas, Hillsboro, Ohio; *Sec.*, Rev. J. C. Cupp, Thornville, Ohio; *Treas.*, Mrs. Edna Thomas, Connersville, Ind., and J. N. Goode, Milo, Iowa, J. C. Biley, Rev. H. S. Smith, J. U. Fair.

Periodical

Christian Union Witness, Excelsior Springs, Mo.

History

The Christian Union traces its origin to the movement in the first half of the nineteenth century, for a larger liberty in religious thought, a greater freedom from ecclesiastical domination, and a

closer affiliation of men and women of different creeds and lines of belief.

A convention of those interested gathered at Columbus, Ohio, February 3, 1864, and adopted a declaration of principles.

The next year, 1865, a general convention was held in Terre Haute, Indiana, reaffirming the action of the previous convention and adopting a summary of principles as follows: (1) The oneness of the Church of Christ; (2) Christ the only head; (3) the Bible the only rule of faith and practice; (4) good fruits the only condition of fellowship; (5) Christian union without controversy; (6) each local church self-governing; (7) political preaching discountenanced.

Doctrine and Polity

Apart from the brief summary already given, the Christian Union can scarcely be said to have a system of doctrine. The local church or congregation is absolutely self-governing.

CHURCH OF GOD AND SAINTS OF CHRIST (Colored)

Address Bishop W. H. Plummer, 15 Arnold St., Boston, Mass.

History

In the latter part of the year 1896 William S. Crowdy, a Negro man employed on the Sante Fe railroad as a cook, claimed to have a vision from God, calling him to lead his people to the true religion, and giving him prophetic endowment. He immediately gave up his employment, went into Kansas, commenced preaching, and soon after organized the Church of God and Saints of Christ, at Lawrence. At first only a few persons joined him, but the numbers increased rapidly, and the headquarters were removed to Philadelphia. He was appointed bishop of the new body, and two white men who were associated with him were subsequently raised to the same office.

Doctrine

Believing that the Negro race is descended from the ten lost tribes of Israel, Crowdy taught that the Ten Commandments and a literal adherence to the teachings of the Bible, including both the Old and New Testaments, are man's positive guides to salvation. In order, however, that the faithful may make no mistake as to the commandments which they are to follow, a pamphlet has been published by the church called the "Seven Keys," which includes Bible references giving the authority for the various customs and orders of the church. Among these customs are the observance of the Jewish calendar and feast days, especially the Jewish Sabbath, and the use of the corresponding Hebrew names.

Admission to the church follows repentance for sin, baptism by immersion, confession of faith in Christ, the reception of unleavened bread and water at the sacrament of the Lord's Supper, the washing of the feet by an elder, and the pledge of the holy kiss. The last mentioned is also a general form of greeting, but, having been criticized severely, it is frequently omitted.

Polity

The organization of the church centers in an executive board or council, called a "presbytery," consisting of 12 ordained elders and evangelists, whose duty it is to look after the general business of the church. The prophet, who is presiding officer both of the executive board and of the church, is not elected, but holds his position by virtue

of a divine call. He is believed by his followers to be in direct communication with the Deity, to utter prophecies by the will of God, and to perform miracles. On his death, the prophetic office lapses until a new vision appears.

There are district annual and general assemblies, composed of the different orders of the ministry, and including delegates from each local church or tabernacle. The ministerial order includes ministers not in full ordination, elders fully ordained, evangelists (elders engaged in general missionary work), and bishops, the last mentioned not exceeding four in number. The ministers hold office during good behavior. The temporal affairs of the church are cared for by deacons under general supervision of the assemblies.

CHURCH OF THE NAZARENE

General Assembly, quadrennial; next session, Kansas City, Mo., Sept. 27-Oct 9, 1923.

Forty-one district assemblies.

Headquarters: 2905 Troost Ave., Kansas City, Mo.

Officers: *Gen. Supts.*, Rev. H. F. Reynolds, 2905 Troost Ave., Kansas City, Mo.; Rev. J. W. Goodwin, 1850 N. Sierra Bonita Ave., Pasadena, Calif; Rev. R. T. Williams, 208 N. Rosemont Ave., Dallas, Texas; *Gen. Sec.*, Rev. E. J. Fleming, 2905 Troost Ave., Kansas City, Mo.; *Gen. Statistical Sec.*, Rev. C. A. Kinder, 2905 Troost Ave., Kansas City, Mo.; *Gen. Railroad Sec.*, Rev. De Lance Wallace, 308 12th Ave., N., Seattle, Wash.; *Gen. Treas.*, Rev. E. G. Anderson, 2905 Troost Ave., Kansas City, Mo.

GENERAL BOARD OF FOREIGN MISSIONS. *Pres.*, Rev. H. F. Reynolds; *Sec.-Treas.*, Rev. E. G. Anderson.

GENERAL BOARD OF HOME MISSIONS AND EVANGELISM. *Pres.*, Rev. L. Milton Williams; *Sec.-Treas.*, Rev. N. B. Herrell.

GENERAL BOARD OF PUBLICATION. *Pres.*, John T. Benson; *Sec.*, J. F. Sanders.

GENERAL BOARD OF EDUCATION. *Pres.*, Rev. Jas. B. Chapman; *Sec.-Treas.*, Rev. H. Orton Wiley.

GENERAL BOARD OF CHURCH EXTENSION. *Pres.*, Dr. Edwin Burke; *Sec.*, Rev. Jos. N. Speakes.

GENERAL BOARD OF SOCIAL WELFARE. *Pres.*, Dr. J. Howard Sloan; *Sec.*, Miss Lue Miller.

GENERAL ORPHANGE BOARD. *Pres.*, Rev. Theodore E. Ludwig; *Sec.*, Rev. Oscar Hudson.

GENERAL BOARD OF MUTUAL BENEFIT. *Pres.*, Rev. F. M. Messenger; *Sec.-Treas.*, Rev. E. J. Fleming.

GENERAL BOARD OF MINISTERIAL RELIEF. *Pres.*, Rev. F. M. Messenger; *Sec.-Treas.*, Rev. E. J. Fleming.

GENERAL COLPORTAGE BOARD. *Pres.*, Rev. C. E. Cornell; *Sec.*, Rev. C. A. Kinder.

Address for the Boards, 2905 Troost Ave., Kansas City, Mo.

Colleges

Name	Location	President
Bethany-Peniel College	Bethany, Okla. . . .	A. K. Bracken.
Eastern Nazarene College. . . .	Wollaston, Mass. . .	F. J. Shields.
Olivet University	Olivet, Ill.	J. E. L. Moore.
Northwest Nazarene College	Nampa, Idaho	H. Orton Wiley.
Pasadena University	Pasadena, Calif. . . .	A. O. Hendricks.
Trevecca College	Nashville, Tenn. . . .	C. E. Hardy.

Junior Colleges

<i>Name</i>	<i>Location</i>	<i>President</i>
Central Nazarene College	Hamlin, Tex.	E. D. Cornish,
Nazarene Bible School and Academy	Hutchinson, Kans . . .	E P Ellyson.

Periodicals

Herald of Holiness (weekly), Editor, J. B. Chapman; *Youth's Comrade* (weekly), Editor, Miss Mabel Hanson; *The Other Sheep* (monthly), Editor, E. G. Anderson. Address for all periodicals, 2109 Troost Avenue, Kansas City, Mo.

History

Toward the close of the nineteenth century a movement for the spread and conservation of Scriptural holiness, corresponding somewhat to that historically known as the Wesleyan Revival of the previous century, developed almost simultaneously in various parts of the United States, everywhere with a spontaneous drawing in the unity of the spirit toward closer affiliation of those of like precious faith, and finally culminating in the organization of the Pentecostal Church of the Nazarene.

The great impulse of this movement has been the emphasis placed by the Scriptures upon the fact that in the atonement Jesus has made provision not only to save men from their sins, but also to cleanse from all sin and perfect them in love. The immediate occasion was the feeling that full liberty to emphasize the Wesleyan Doctrine of entire sanctification, which came to be called the "Full Gospel," was not allowed in the then existing churches.

Four movements, one in New England, one in New York City, one in California, and one in the Middle Southern States, were organized almost simultaneously about 1894 to carry out these principles.

In 1896 the Eastern movements were united as the Association of Pentecostal Churches of America. In October, 1907, the bodies known as the Association of Pentecostal Churches of America in the eastern part of the United States, and the Church of the Nazarene in the western part held a joint meeting at Chicago, Illinois, when they united in the organization of the Pentecostal Church of the Nazarene. In October, 1908, the Southern body known as the Holiness Church of Christ, joined this union; in February 1915, another body, known as the Pentecostal Mission Churches of the Southeastern States united; and in November, 1915, the Pentecostal Church of Scotland and England also united with the Pentecostal Church of the Nazarene. At the General Assembly in 1919 the word "Pentecostal" was dropped and the official name became "The Church of the Nazarene."

Doctrine

In doctrine the Church of the Nazarene is essentially in accord with the Methodist Episcopal Church. It stands for apostolic purity of doctrine, primitive simplicity of worship and pentecostal power in experience. The dispensational truth being, that Jesus Christ baptizes believers with the Holy Ghost, cleansing them from all sin, and empowering them to witness the grace of God to men, this church stands especially for this truth and this experience. It recognizes that the right and privilege of men to church membership rests upon the fact of their being regenerate; and would require only such state-

ments of belief as are essential to Christian experience, and the maintenance of that condition. Whatever is not essential to life in Jesus Christ may be left to individual liberty of Christian thought. That which is essential to Christian life lies at the very basis of their associated life and fellowship in the church, and there can be no failure to believe this without forfeiting Christian life itself, and thus the right of all church affiliation.

While emphasizing the baptism with the Holy Ghost as a second experience of divine grace, it does not set aside, but emphasizes the great cardinal doctrines of Christianity. The Church of the Nazarene believes:

1. In one God, the Father, Son and Holy Spirit.
2. In the divine inspiration of the Old and New Testament Scriptures, and that they contain all truth necessary to faith and Christian living.
3. That man is born with a fallen nature, and is, therefore, inclined to evil, and that continually.
4. That the finally impenitent are hopelessly and eternally lost.
5. That the atonement through Christ is for the whole human race; and that whosoever repents and believes on the Lord Jesus Christ is justified and regenerated and saved from the dominion of sin.
6. That believers are to be sanctified wholly subsequent to conversion, through faith in the Lord Jesus Christ.
7. That the Holy Spirit bears witness to the new birth and also to the entire sanctification of believers.
8. In the return of our Lord, in the resurrection of the dead, and in the final judgment.

This church regards that its work is more especially to preach the gospel to the poor and to organize people into church life, where holiness unto the Lord shall have full right of way. With malice toward none and love for all, it lifts the cross in the full meaning of the words: "If we walk in the light as he is the light, we have fellowship one with another, and the blood of Jesus Christ his Son, cleanseth us from all sin." "This is the will of God even your sanctification."

Polity

The ecclesiastical organization is representative, thus avoiding the extremes of Episcopacy on the one hand and unlimited Congregationalism on the other. It is symmetrically organized, having a General Assembly which meets every four years and elects general superintendents and general boards; forty-one districts which hold annual assemblies and elect district superintendents and district boards, license and ordain ministers, and commission evangelists. The local congregation is in charge of regularly electing pastors.

The Church is intensely evangelistic at home and missionary abroad.

CHURCHES OF CHRIST

No general organization, but numerous independent churches. Address J. W. Shepherd, 430 Grand Boulevard W., Detroit, Mich.

History

In their early history, in the United States, the churches which gathered under the leadership of Thomas and Alexander Campbell, Barton W. Stone, and others, emphasized the distinctly apos-

tolic character of the individual church, not merely as a worshipping congregation and a working force, but as an autonomous ecclesiastical body. As set forth in the "declaration and address," by Thomas Campbell, they deplored human creeds and systems and protested against considering anything as a matter of faith and duty for which there could not be produced a "Thus saith the Lord," either in expressed terms or from approved precedent, and held that they should follow "after the example of the primitive church exhibited in the New Testament without any additions whatever of human opinions or inventions of men." With this basis of action they adopted as the keynote of the movement, "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent."

As the churches increased in membership and wealth, however, there arose what seemed to some to be a desire for popularity and for such "human inventions" as had been deplored in the beginning of the movement. Chief among these "inventions" were a general organization of the churches into a missionary society with a "money basis" of membership and the use of instrumental music in church worship. The agitation for the organization of a missionary society began soon after 1840, and continued until the American Christian Missionary Society was formed in Cincinnati, Ohio, in 1849. Although this received Mr. Campbell's approval, many of his brethren were dissatisfied and held firmly to the earlier position, quoting his own language in speaking of the apostolic Christians.

A society with a "money basis" and a delegated membership, it was urged, was the beginning of apostasy from New Testament Christianity.

There was also decided opposition to instrumental music in the services of the Church and controversy over pastors and unscriptural methods of raising money.

This church in the census of 1890 and of 1906 was confused with the Disciples of Christ, and its membership, in some cases, reported in statistics of that body.

Doctrine and Polity

In doctrine and polity the Churches of Christ are, in some respects, in accord with the Disciples of Christ. They reject all human creeds and confessions of faith, consider the Scriptures a sufficient rule of faith and practice, emphasize the "divine sonship of Jesus" and the "divine personality of the Holy Spirit," and regard the Lord's Supper as a memorial service rather than as a sacrament, to be observed each Lord's Day. The church, with such officers as belonged to it in apostolic times, is considered a divine institution. Each local church is independent; elects its own officers, calls its own ministers, and conducts its own affairs. Membership is on the general basis of faith in Christ, repentance, and baptism (immersion). The ministerial office is not emphasized, and there are no ministerial associations. Each elder is a member of the church which he serves, and is subject to its discipline. In general, a doctrine of nonresistance is advocated.

CHURCH OF GOD (GENERAL ASSEMBLY)

General Assembly, annual; next meeting, November, 1923.

Officers: *Gen. Overseer*, A. J. Tomlinson, 2525 Gaut St., Cleveland, Tenn.

FOREIGN MISSIONS. *Sec.-Treas.*, J. S. Llewellyn, Cleveland, Tenn.

HOME MISSIONS. *Treas.*, J. S. Llewellyn, Cleveland, Tenn.

School

<i>Name</i>	<i>Location</i>	<i>Superintendent</i>
Bible Training School . .	Cleveland, Tenn . .	F. J. Lee.

Periodical

Church of God Evangel, Cleveland, Tenn., Editor, J. S. Llewellyn.

History

The denomination known as the General Assembly of the Church of God had its origin in the conviction of a number of people, in different denominations in Tennessee, that existing bodies with which they were acquainted were not strictly in accord with their views of Scripture, and in the belief that their wishes for a body conforming to their own views must be satisfied. The first organization was formed in August, 1886, in Monroe County, Tennessee, under the name "Christian Union." In 1902 there was a reorganization under the name, "Holiness Church," and in January, 1907, a third meeting, at Union Grove, Bradley County, Tennessee, adopted the name, "Church of God," with a membership of 150, representing five local churches in North Carolina, Georgia and Tennessee. From that time the body has grown until it is represented in 22 states and has churches in the British West Indies.

Doctrine

In doctrine this body is Arminian and in accord with the Methodist bodies. It recognizes no creed as authoritative, but relies upon the Bible "as a whole rightly divided" as the final court of appeal. It emphasizes sanctification as a second definite experience subsequent to regeneration. Conditions of membership are profession of faith in Christ, experience of being "born again," bearing the fruits of a Christian life, and recognition of the obligation to accept and practice all the teachings of the church. The sacraments observed are: The Lord's Supper, feet-washing, and water baptism by immersion.

Polity

The ecclesiastical organization is described as "a blending of Congregational and Episcopal, ending in theocratical, by which is meant that every question is to be decided by God's Word."

The officers of the churches are bishops, deacons, and evangelists. Bishops and deacons must be at least 24 years of age, have experienced sanctification and baptism of the Holy Ghost, evidenced by speaking with other tongues as the Spirit gives utterance, and must prove themselves to have lived what they profess. There is no age limit for evangelists. All are required to have a fair general education, good judgment, wisdom, and ability to speak.

CHURCHES OF GOD IN NORTH AMERICA, GENERAL ELDERSHIP OF THE

General Eldership, quadrennial.

Headquarters: Harrisburg, Pa.

Officers: *Pres.*, Rev. J. L. Updegraph, Findlay, Ohio, *Clerk*,

Rev. S. Fulmer, Mt. Pleasant, Pa.; *Treas.*, C. E. Miller, Penbrook, Pa.

EXECUTIVE BOARD. *Pres.*, Rev. F. W. McGuire, Rohrerstown, Pa.
 BOARD OF MISSIONS. *Sec.*, Rev. J. L. Updegraph, Findlay, Ohio.
 PUBLISHING HOUSE. *Pres.*, Rev. S. G. Yahn, Harrisburg, Pa.

<i>School</i>		
<i>Name</i>	<i>Location</i>	<i>President</i>
Findlay College	Findlay, O	W. H. Guyer.

Periodical

Church Advocate (weekly), Harrisburg, Pa., Editor, S. G. Yahn.

History

The founder of this denomination was John Winebrenner, who in 1820 as a minister of the German Reformed Church, now the Reformed Church in the United States, entered upon the pastorate in Harrisburg, Pennsylvania. His preaching was of a distinctly revival character and awakened strong opposition, resulting in severing Mr. Winebrenner's connection with the German Reformed Church in 1828. In 1829 he organized an independent church, calling it simply the "Church of God." The movement was more fully organized in 1845 and in 1896 changed to the present name and organization.

Doctrine

In doctrine the Churches of God are evangelical and orthodox, and Arminian rather than Calvinistic. They hold as distinctive views, that sectarianism is antisciptural; that each local church is a church of God, and should be so called; that in general, Bible things, as church offices and customs, should be known by Bible names, and a Bible name should not be applied to anything not mentioned in the Bible; and that there are not two, but three, ordinances that are perpetually obligatory, namely, Baptism, the Lord's Supper, and the religious washing of the saints' feet. The last two they regard as companion ordinances, which are always to be observed together, and in the evening. The only form of baptism recognized is the immersion of believers. They have no written creed, but accept the Word of God as their only rule of faith and practice. They insist strongly on the doctrines of the Trinity, human depravity, atonement through the sacrifice of Christ, the office and work of the Holy Spirit, man's moral agency, justification by faith, repentance and regeneration, practical piety, the observance of the Lord's Day, the resurrection of the dead, the eternal being of the soul, and future and eternal rewards and punishments.

Polity

The polity of the churches is presbyterian. Each local church votes for a pastor, but the annual elderships make the appointments within their own boundaries. The church elects its own elders and deacons, who, with the pastor, constitute the church council, and are the governing power, having charge of the admission of members and the general care of the church work. The ministers within a certain territory, and an equal number of laymen elected by the various churches (or charges), constitute annual elderships, corresponding to presbyteries, which have the exclusive right to ordain ministers. The different annual elderships combine to form the Gen-

eral Eldership, which meets once in four years, and is composed of an equal number of ministerial and lay representatives, men and women as nearly as possible in equal numbers.

CHURCHES OF THE LIVING GOD

Under this head are included three bodies of Negro Churches, similar in general type, though differing in many details.

CHURCH OF THE LIVING GOD

No directory obtainable.

History

This is a group of Negro churches in Texas, organized about 1908 as a separate body, in protest against what they deem the wrong subservience of the regular denominations to class and race prejudice. They hold that not only the white but Negro denominations have erred greatly in their interpretation of the Bible; and that as the Negro race had advanced since 1865 most rapidly in its spiritual life, notwithstanding the iniquities and prejudices of very many, they should seek the union for which Christ prayed in an organization based distinctly on His Word.

CHURCH OF THE LIVING GOD

(Christian Workers for Fellowship)

Synod, annual. General Assembly meets annually in November.

Officers: *Chief*, Rev. William Christian, 1126 Woodlawn St., Memphis, Tenn.; *Vice-Chief*, Rev. C. L. Bryant, 3316 Colby St., Dallas, Tex.; *Sec.*, Mrs. E. L. Christian.

Chief's cabinet: Rev. William Christian, Rev. C. L. Bryant, Rev. George Williams, Rev. A. W. Thompson, Rev. I. J. Biggers, Rev. B. M. Campbell, Rev. W. E. Bowen, Rev. J. J. Palmer, Rev. M. L. Gibson, Rev. R. J. Bryant, Rev. E. T. Webb.

ELECT SISTERS' WORK. *Gen. Sec.*, Mrs. Mary E. M. Caldwell, Texarkana, Ark.

SISTERS' HOME MISSION. *Gen. Sec.*, Mrs. Mary Burton, R. No. 4, Box 11, Dallas, Tex.

College and Seminary

<i>Name</i>	<i>Location</i>	<i>President</i>
Church of the Living God Seminary	Ponta, Tex	C. L. Bryant.

Periodical

The Brotherhood Reporter, Editor, E. L. Christian, 1126 Woodlawn St., Memphis, Tenn.

History

The Church of the Living God "Christian Workers for Friendship" was organized at Wrightsville, Arkansas, in 1889, by Rev. Wil-

liam Christian. In 1915 the name was changed to Christian Workers for Fellowship. There have been two secessions from this church: The Church of the Living God (Apostolic Church), now known as the Church of the Living God, General Assembly; and the Church of Christ in God, which more recently has consolidated with the parent body.

The distinctive characteristics of the church are believers' baptism by immersion, the washing of the saints' feet, and the use of water and unleavened bread in the Lord's Supper. The local organizations are known as "temples" rather than as "churches," and are subject to the authority of a general assembly. The presiding officer is styled the "chief," or "bishop," and the ministry includes evangelists, pastors, and local preachers.

A considerable number of ministers are engaged in general missionary work for the extension of the church; Sunday schools occupy a prominent place in the church life; and there is a gospel extension club engaged in works of mercy, particularly along the lines followed by fraternal societies, rendering assistance in the care of the sick and the burying of the dead.

CHURCH OF THE LIVING GOD, GENERAL ASSEMBLY

General Assembly, biennial; next meeting August 3, 1923.

Headquarters: Louisville, Ky.

Officers: *Bishop*, J. A. Edmondson; *Cor. Sec. and Treas.*, Rev. C. Davis, Houston, Tenn.; *Sec.*, Chas. Chase.

CHURCH EXTENSION BOARD. *Nat. Sec.*, Rt. Rev. E. J. Cain, Louisville, Ky.

Periodical

Guiding Star of Truth, Houston, Tex., Editor, Rev. James Pendleton.

History

The Apostolic Church, also called the "Christian Fellowship Workers," withdrew from the Church of the Living God, Christian Workers for Fellowship, in 1902, partly because of opposition to the head of that body and partly because of a different conception of certain articles of faith and church government. For several years the churches composing it were in a somewhat unsettled and disorganized state, with no stable form of government, name, or permanent leadership. In 1908 the presiding officer, Apostle Chas. W. Harris, called together the ministers and representatives from the different local churches, who then organized themselves into one association known as the General Assembly, Church of the Living God.

In this body the presiding apostle is styled officer instead of chief or bishop, and it has eight orders among its ministers—apostles, leaders, prophets, evangelists, pastors, teachers, elders, and deacons.

The General Assembly of synods meets annually in the month of November at Waco, Texas, and this place of meeting is spoken of among the worshipers as Jerusalem.

In doctrine and general organization the church corresponds closely to the Methodist churches.

CHURCHES OF THE NEW JERUSALEM (SWEDENBORGIAN)

GENERAL STATEMENT

The churches of the New Jerusalem, popularly called Swedenborgian, are two in number. The early history of both is given in the statement of the General Convention of the New Jerusalem, the older body; while the movement which resulted in the organization of a second body, and the points on which it differs from the General Convention, are set forth in the statement of the General Church of the New Jerusalem.

GENERAL CONVENTION OF THE NEW JERUSALEM

General Convention, annual; next meeting May, 1923, in Washington, D C.

Ten associations, meeting annually or semi-annually (also two others in Canada).

Officers: *Pres.*, Rev. Wm. L. Worcester, 5 Bryant St., Cambridge 38, Mass.; *Rec. Sec.*, Benjamin A. Whittemore, 134 Bowdoin St., Boston 9, Mass.; *Treas.*, Albert P. Carter, 511 Barrister's Hall, Boston 9, Mass.

General Pastors

Rev. George H. Dole, 1116 Broome St., Wilmington, Del.
 Rev. John Goddard, 52 Brookside Ave., Newtonville, Mass.
 Rev. Norman O. Goddard, Pretty Prairie, Kans.
 Rev. Charles W. Harvey, 315 N. 35th St., Philadelphia, Pa.
 Rev. Louis G. Hoeck, 2822 Highland Ave., Cincinnati, Ohio.
 Rev. Louis G. Landenberger, 3741 Windsor Place, St. Louis, Mo.
 Rev. John F. Potts, Bryn Athyn, Pa.
 Rev. Wm. L. Worcester, 5 Bryant St., Cambridge, Mass.

BOARD OF HOME AND FOREIGN MISSIONS. *Pres.*, Ezra H. Alden, 1223 Commercial Trust Bldg., Philadelphia, Pa.; *Sec.*, Rev. Paul Sperry, 1437 Q St., N. W., Washington, D. C.; *Treas.*, Lloyd A. Frost, 39 Guaranty Trust Co., Cambridge, Mass.

AUGMENTATION FUND. *Chmn.*, Geo. C. Warren, 9 Cambridge St., Boston, Mass.; *Sec.-Treas.*, Albert P. Carter, 511 Barrister's Hall, Boston, Mass..

BOARD OF PUBLICATION, 108 Clark St., Brooklyn, N. Y. *Pres.*, Robert Alfred Shaw; *Sec.*, Charles D. Allen; *Treas.*, John F. Seekamp.

COMMITTEE ON EDUCATION. *Chmn.*, Rev. Lewis F. Hite, 42 Arlington St., Cambridge 40, Mass.

AMERICAN NEW-CHURCH SUNDAY SCHOOL ASSOCIATION. *Pres.*, Rev. John Daboll, 84 Walker St., Newtonville, Mass.; *Sec.-Treas.*, John V. Horr, 1880 Brightwood St., Cleveland, Ohio.

AMERICAN NEW-CHURCH LEAGUE. *Pres.*, Philip M. Alden, 334 So. 43d St., Philadelphia, Pa.; *Sec.*, Miss Pearl A. Sawyer, 12 Fenelon St., Dorchester, Mass.; *Treas.*, Eliot L. Bedloe, Newtonville, Mass.

NATIONAL ALLIANCE OF NEW-CHURCH WOMEN. *Pres.*, Mrs. Edwin A. Munyer, 830 Oakwood Blvd., Chicago, Ill.; *Sec.*, Mrs. E. O. Woodward, 48 Harvard St., Newtonville 60, Mass.; *Treas.*, Mrs. Carleton M. Moody, The Wallingford, W. Philadelphia, Pa.

NEW-CHURCH LECTURE AND PUBLICITY BUREAU. *Chmn.*, Rev. Walter B. Murray, 510 Steinway Bldg., Chicago, Ill.

SOCIAL SERVICE COMMISSION. *Chmn.*, Rev. C. W. Harvey, 315 N. 35th St., Philadelphia, Pa.; *Exec. Sec.*, Rev. John W. Stockwell, 2129 Chestnut St., Philadelphia, Pa.

Theological Seminary

Name	Location	President
New Church Theological School	Cambridge, Mass	W. L. Worcester.

Academic

Urbana University School	Urbana, Miss	Louis G Hoeck.
Waltham School for Girls	Waltham, Mass	Martha Mason.

Periodicals

New-Church Review (quarterly), Boston, Mass., Editor, Rev. Lewis F. Hite; *New Church Messenger* (weekly), Brooklyn, N. Y., Editor, Rev. E. M. L. Gould; *The Helper* (weekly), American New-Church Tract and Publication Society, Philadelphia, Pa.; *New-Church League Journal* (monthly), Chicago, Ill.; *Sunday Afternoons* (weekly), Boston 9, Mass.

History

The Church of the New Jerusalem, known also as the "New Church," was first organized in London in 1787. It is based upon the theological writings of Emanuel Swedenborg, 1688-1772.

The first New Church society in America was founded at Baltimore in 1792, and in 1817 the General Convention of the New Jerusalem in the United States of America was organized. In 1890 a considerable number withdrew and later organized the General Church of the New Jerusalem.

Doctrine

The general doctrines of the New Church teach that there is one God, even the Lord God, the Saviour, Jesus Christ; that there is in Him a Trinity, not of persons, but of essence, Father, Son, and Holy Spirit; that the Father is the inmost Divine Essence, or Love, from which all things are; that the Son is the Divine Wisdom and Word, by which the Divine Love is manifested and acts; and the Holy Spirit is the Divine Proceeding and Operation; and that these three are related to each other in God, as are soul, body, and operation, in man. Thus they teach that the Lord Jesus Christ, as the one Divine Person, in whom is the Father, and from whom is the Holy Spirit, is, in His glorified humanity, the one God of heaven and of earth, and the supreme and sole object of worship for angels and men.

With regard to revelation, they teach that the Word of God contained in the Bible is not written like any other book, and can not be subjected to the same methods of criticism; that it is plenarily inspired by the Lord Himself, and like Nature, is a divine symbol; that besides the literal sense adapted to men, it contains a spiritual sense adapted to angels; that these senses are connected with each other by the great law of correspondence, in accordance with which the universe is created; and it contains the rule of life for angels and men.

With regard to redemption, they teach that the one God, Jehovah, the Creator of the universe, came down upon earth in the assumption, by birth from a virgin, of a human nature in order that He might live a human life, and, by purging it, redeem it; that in doing so He met and overcame in His temptations all the enemies of the human race, and reduced them to eternal subjection; and that He continues to hold them in subjection in the mind and heart of every man who will co-operate with Him by faith and obedience; and that the application of this redeeming work in those who believe in Him and keep His commandments is salvation.

With regard to death and the spiritual world, they teach that when a man dies he is raised up in his spiritual body in the spiritual world, and there lives forever, in heaven or in hell, his state being determined by the spiritual character he had formed for himself by his life in this world; the judgment occurs immediately after death, in the world of spirits, which is intermediate between heaven and hell, and it consists in a man's coming to know himself in the light of the eternal realities of the Word of God.

Besides these cardinal points, the doctrines of the New Church have much to say about the laws of divine order and of divine providence; about faith and charity; about free will and imputation, repentance and regeneration; about marriage; about mental development in childhood and age; about the successive churches or divine dispensations that have existed on this earth, and the judgments terminating each; all of which teachings, based on the Word of the Lord, the believers hold to be in complete harmony with each other, and with the deductions of sound reason and the analogies of nature.

Baptism is administered in the scriptural formula, "in the name of the Father, and of the Son, and of the Holy Spirit," to children as well as to adults who come on confession of their faith. Infant baptism is followed by the rite of confirmation or ratification in maturer years, which is usually identified with the first communion, and this profession of faith in the essential doctrines of the church is regarded as the appropriate gate of admission to the sacrament of the Lord's table.

Polity

The polity of the church is a modified episcopacy, but the societies and associated bodies are left the utmost freedom in the administration of their local affairs.

The General Convention is held annually, and every church member has a right to take part in the deliberations, be appointed on committees, and be elected to office, but the right to vote is limited to ministers whose official acts are reported to the convention, and to delegates of associations. In some cases women are sent as delegates.

The convention is an ecclesiastical, a legislative, and a judicial body.

A council of ministers, which consists of all the ministers belonging to the convention, has charge of matters pertaining to the ministry.

The ministry includes ministers, pastors, and general pastors.

The worship of the church is generally liturgical, chants being extensively used, but great latitude is observed in different societies and localities.

GENERAL CHURCH OF THE NEW JERUSALEM

Consistory; meets weekly.

Headquarters. Bryn Athyn, Pa.

Officers *Sec*, Rev. W. B. Caldwell, Bryn Athyn, Pa.; *Treas*, H. Hyatt, Bryn Athyn, Pa.

Bishops

N. D. Pendleton, Bryn Athyn, Pa.

W. F. Pendleton (*Emeritus*), Bryn, Athyn, Pa.

EXECUTIVE COMMITTEE. *Pres.*, Dr. F. A. Boericke; *Vice-Pres.*, Raymond Pitcairn; *Sec.*, Paul Carpenter; *Treas.*, H. Hyatt.

School

<i>Name</i>	<i>Location</i>	<i>President</i>
Academy of the New Church	. Bryn Athyn, Pa ..	N. D. Pendleton.

Periodicals

New Church Life (monthly), Editor, Rev. W. B. Caldwell;
Bulletin (monthly), Rev. Wm. Whitehead.

History

The General Church of the New Jerusalem traces its origin as an independent ecclesiastical body to the development, at the very beginning of the New Church in England and America, of a movement "toward a strict adherence to the doctrines and principles revealed in the writings of Emanuel Swedenborg, and toward distinctiveness of teaching, worship, and life, in the Church of the New Jerusalem." This separate organization, beginning in 1876, through various changes, was reorganized in 1897 under the name "The General Church of the New Jerusalem."

Doctrine

In doctrine the General Church of the New Jerusalem differs from other branches of the organized New Church simply in its attitude toward the theological writings of Emanuel Swedenborg, which it regards as being "Divinely inspired and thus the very Word of the Lord, revealed at His second coming."

Polity

The polity of the General Church is based upon the principle of "practical unanimity," to be secured through deliberation and free cooperation in "council and assembly."

COMMUNISTIC SOCIETIES

AMANA SOCIETY

(Called also The Community of True Inspiration)

Communitic. The affairs of the community are managed by a board of 13 trustees who meet monthly.

Officers: *Pres.*, George Heineman, S. Amana, Ia; *Vice-Pres.*, Jacob F. Moershel, Homestead, Ia.; *Sec.*, William F. Moershel, Amana, Ia.

History

About the time that the Dunkers in Germany were developing under the influence of Pietism there arose a community more thoroughly representative of the mysticism of the period, the members of which were convinced that the days of direct inspiration by God had not passed, but that persons then living were endowed with the same divine power. Gradually they gathered strength, and in 1714 a small company of them under the leadership of Johann Frederick

Rock and Eberhard Ludwig Gruber met in Himbach, Hesse, and gave expression to their belief by a somewhat loose organization. They increased in numbers and in influence, but suffered severely at the hands of the government. On the death of Johann Frederick Rock, in 1749, "the gift of inspiration ceased."

His successors continued the work along the lines of the founders, but the congregations diminished in number until 1817, when a new impulse was given by Michael Kraussert and a peasant girl of Alsace, Barbara Heinemann, both of whom were recognized by a number of the older members as inspired and endowed with the gift of prophecy. With them, later, was associated Christian Metz, and these leaders traveled considerably and gradually strengthened the scattered organizations. By 1826 it became apparent that the Inspirationists, of whom there were many in Wurtemberg and other provinces, would have to renounce their faith and return to the fold of the state church, or leave their homes and seek refuge where they could follow their religious customs unmolested. A large estate at Marienborn, Hesse, was leased, to which other properties were added, and by 1835 the community was quite prosperous. Difficulties with the government, however, arose again. The authorities would not accept affirmation as the equivalent of the oath, which the members of the society refused to take. Already a revelation had come to Metz that they should be led out to a land of peace, and in 1842 it was decided that he and some other members should come to America.

They arrived in New York on the 26th of October of that year, and learning that the Seneca Indian reservation, near Buffalo, was available, secured the property. Little by little the entire community, numbering some 800 people, came over from Germany, and the society was organized in 1843 under the name of the Ebenezer Society, and houses were arranged in four villages, Lower, Middle, Upper, and New Ebenezer. Each village had its store, meetinghouse or place of worship, and school, and its own local government consisting of a board of elders. As the numbers increased, the quarters became too narrow and another change was suggested, which resulted, in 1855, in removal to the present location in Iowa County, Iowa, where the villages of Amana, East, Middle, High, West, and South Amana, and Homestead were established.

In 1859 the society was incorporated as a religious and benevolent society under the name of the "Amana Society," although the term "Community of True Inspiration" is also used. The purpose of this association is declared to be an entirely religious one, for the service of God, the salvation of souls, and the demonstration in the community of faithfulness in inward and outward service. In order to accomplish this in full for all members, the entire property remains as a common estate, with all improvements and additions. Every member at the time of joining the society, is in duty bound to give his or her personal or real property to the trustees for the common fund. For such payments each member is entitled to a credit on the books of the society and to a receipt signed by the president and secretary, and is secured by a pledge of the common property of the society. All claims for wages, interest, and sharing income are released and each member is entitled to support through life. All children and minors, after the death of parents or relatives, are under the special guardianship of the trustees, and credits not disposed of by will, or debts left by parents, are assumed by their children. Persons leaving the society either by their own choice or by expulsion, receive the amount paid by them into the common fund, without interest or allowance for services during the time of their membership.

Doctrine

The confession of faith is founded on the revealed Word of God manifest in the Scriptures and in the words of the instruments of true inspiration. Since the death of Christian Metz, in 1867, and of Barbara Heinemann, in 1883, no one is believed to have had the gift of inspiration.

Polity

The general government of the society is in the hands of a board of 13 trustees, who were elected annually out of the board of elders.

Religious meetings are held in the meeting houses twice on Sunday and sometimes on week days. A short prayer meeting is held every evening.

THE UNITED SOCIETY OF BELIEVERS

(Commonly called Shakers)

A society of celibate Christian Communists.

The Ministry: Composed of two Brothers and two Sisters

Official meetings are held as circumstances require.

Headquarters: Mount Lebanon, N. Y.

Ministry

Elder Walter Shepherd, Mt. Lebanon, N. Y.

Elder Arthur Bruce, East Canterbury, N. H.

Eldress Sarah Burger, Mt. Lebanon, N. Y.

Eldress M. Catherine Allen, Mt. Lebanon, N. Y.

History

The movement of which this society was the outcome originated in England about the middle of the eighteenth century. In their meetings a spiritual power was experienced, so strong that their bodies were exercised in various ways, and they were called in derision, "Shaking Quakers." Ann Lee, who later became their leader, after being greatly concerned for many years over human depravity, came to the conviction that the root of evil in the world was the uncontrolled, undirected use of the sexual relation, and that the way to purity of life lay in abstinence and control of passion. The plain preaching and fervent exercises of her company became so offensive that a severe persecution broke out, and several times she narrowly escaped death. While imprisoned, in Manchester in 1770, she received a further vision, and taught that the Christ Spirit which had anointed and inspired Jesus now rested upon and spoke through her; that it was necessary that Christ should come a second time, through a woman, to complete the perfect way of salvation; and that the Holy or Mother Spirit was manifested through a woman, as the Father Spirit had been manifested through Jesus.

Persecution ceased, but the new doctrines, accepted by the little company, were not widely adopted, and, after two years of quiet Ann Lee, with eight followers, conceived the idea of emigrating to America. The little party landed at New York on August 6, 1774. Only one of the number, John Hocknell, had means, and he paid the fare of the party and afterwards purchased a tract of land in the woods of Niskeyuna, or Watervliet, where, in 1776, they built their first rude log cabin and made preparation for the increase in numbers which Mother Ann, as she was known, firmly believed would follow.

The period of greatest missionary activity was from 1805 to 1835, during which time societies were planted in Kentucky, Ohio,

Indiana, and the Eastern States, and the membership came to number fully 5,000.

From the beginning Ann Lee and her followers were practical believers in the intercourse of spirits within and without the body, anticipating thus by many years the advent of modern spiritualism. The period from 1837 to 1848 is known as the time of "Spirit Manifestation," or "Mother Ann's Second Coming," and during this time remarkable spirit phenomena are said to have been observed in all of the societies.

Since 1860 there has been a steady decline in numbers. They believe that a new revival of true Shaker living is certain to come in due time. They are not greatly concerned whether the revival is to find expression in a resuscitation of the existing communities, or whether it shall build for itself new forms, better adapted to the needs of the new day.

Doctrine

Shakerism is claimed to be "a kind of Christian Socialism, whose basis is the spiritual family, founded on the type of the natural family." The duality of Deity is recognized, man having been made in the image of God. Hence, father and mother are coequal, and the spiritual parents, at the head of the order and of each family, are equal in power and authority, and this equality of the sexes extends through the entire membership and all departments of life. Of the principles that are the foundation of Shakerism the ones most emphasized are "virgin purity, peace or nonresistance, brotherhood, and community of goods."

Polity

The organizations include the family or local society, consisting of one or more families, and a central ministry, or bishopric, presiding over all subordinate bishoprics and societies.

CONGREGATIONAL CHURCHES

National Council, biennial; next session at Springfield, Mass., October, 1923.

Officers: *Mod.*, Rev. William E. Barton, Oak Park, Ill.; *Sec.*, Rev. Charles E. Burton, 289 Fourth Ave., New York City; *Treas.*, Frank F. Moore, 287 Fourth Ave., New York City.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, 14 Beacon St., Boston, Mass. *Pres.*, Rev. Edward C. Moore; *Cor. Secs.*, Rev. James L. Barton, Rev. Cornelius H. Patton; *Editorial Sec.*, E. F. Bell; *Asso. Secs.*, D. B. Eddy, Rev. Ernest W. Riggs; *Treas.*, F. A. Gaskins.

AMERICAN MISSIONARY ASSOCIATION, 287 Fourth Ave., New York City. *Pres.*, Rev. Nehemiah Boynton; *Cor. Secs.*, Rev. George L. Cady, Rev. Fred L. Brownlee; *Sec. of Bureau of Woman's Work*, Mrs. F. W. Wilcox; *Treas.*, Irving C. Gaylord.

CONGREGATIONAL HOME MISSIONARY SOCIETY, 287 Fourth Ave., New York City. *Pres.*, Rev. J. Percival Huget; *Gen. Sec.*, Rev. Ernest M. Halliday; *Sec. of Missions*, Rev. Frank L. Moore; *Sec. of Woman's Dept.*, Miss Miriam L. Woodberry; *Treas.*, Charles H. Baker.

CONGREGATIONAL EDUCATION SOCIETY, 14 Beacon St., Boston, Mass. *Pres.*, Rev. Charles R. Brown; *Sec.*, Rev. F. M. Sheldon; *Sec. for Social Service*, Rev. A. E. Holt; *Treas.*, H. M. Nelson.

CONGREGATIONAL CHURCH BUILDING SOCIETY, 287 Fourth Ave., New York City. *Pres.*, Rev. J. Percival Huget; *Gen. Sec.*, Rev. Ernest M. Halliday; *Sec. of Church Bldg.*, Rev. Jas. Robt. Smith; *Treas.*, Charles H. Baker.

CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY, 287 Fourth Ave., New York City. *Pres.*, Rev. J. Percival Huget; *Gen. Sec.*, Rev. Ernest M. Halliday; *Extension Sec.*, Rev. W. Knighton Bloom; *Treas.*, Charles H. Baker.

CONGREGATIONAL BOARD OF MINISTERIAL RELIEF, 375 Lexington Ave., New York City. *Pres.*, Rev. Henry A. Stimson; *Sec.*, Rev. Charles S. Mills; *Treas.*, B. H. Fancher.

ANNUITY FUND FOR CONGREGATIONAL MINISTERS, 375 Lexington Ave., New York City. *Sec.*, Rev. Charles S. Mills; *Treas.*, B. H. Fancher. Administers income of the \$5,000,000 Pilgrim Memorial Fund.

WOMAN'S BOARD OF MISSIONS, 14 Beacon St., Boston, Mass. *Pres.*, Mrs. Franklin H. Warner; *Foreign Sec.*, Miss Kate G. Lamson; *Home Sec.*, Miss Helen B. Calder; *Editorial Sec.*, Miss Alice M. Kyle; *Treas.*, Mrs. Frank G. Cook. Organ: *The Missionary Herald*.

WOMAN'S BOARD OF MISSIONS OF THE INTERIOR, 19 S. La Salle St., Chicago, Ill. *Pres.*, Mrs. George M. Clark; *Foreign Sec.*, Mrs. Lucius O. Lee; *Home Sec.*, Miss Mary D. Uhne; *Editorial Sec.*, Miss Dorothy R. Swift; *Treas.*, Mrs. S. E. Hurlbut. Organ: *The Missionary Herald*.

WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC, 760 Market St., San Francisco, Calif. *Pres.*, Mrs. R. C. Kirkwood; *Home Sec.*, Mrs. Helen Street Ranney; *Foreign Sec.*, Mrs. E. R. Wagner; *Editorial Sec.*, Miss Elizabeth S. Benton; *Treas.*, Mrs. W. W. Ferrier. Organ: *The Missionary Herald*.

WOMAN'S HOME MISSIONARY FEDERATION. *Pres.*, Mrs. Mary N. Herring; *Gen. Sec.*, Mrs. John J. Pearsall, 289 Fourth Ave., New York City; *Treas.*, Mrs. P. S. Suffern.

AMERICAN CONGREGATIONAL ASSOCIATION, Library, Congregational House, Boston, Mass. *Pres.*, Rev. E. M. Noyes; *Cor. and Rec. Sec.*, Thomas Todd, Jr.; *Treas.*, Phineas Hubbard; *Librarian*, Rev. William H. Cobb.

CONGREGATIONAL BOARD OF PASTORAL SUPPLY, 14 Beacon St., Boston, Mass. *Chmn.*, Rev. Watson L. Phillips; *Sec.*, Rev. Arthur J. Covell.

Colleges and Universities

Name	Location	President or Dean
American International College	Springfield, Mass.	C. S. McGown.
Amherst College	Amherst, Mass.	Alexander Meiklejohn
Atlanta University	Atlanta, Ga.	Myron W. Adams, Actg
Beloit College	Beloit, Wis.	M. A. Brannon.
Bowdoin College	Brunswick, Me.	Kenneth Sills.
Carleton College	Northfield, Minn.	D. J. Cowling.
Colorado College	Colorado Springs, Colo.	C. A. Duniway.
Dartmouth College	Hanover, N. H.	Ernest M. Hopkins.
Doane College	Crete, Neb.	J. N. Bennett.
Drury College	Springfield, Mo.	T. W. Nadal.
Fairmount College	Wichita, Kans.	John D. Finlayson
Fargo College	Fargo, N. D.	R. A. Beard, Acting
Fisk University	Nashville, Tenn.	F. A. MacKenzie.
Grinnell College	Grinnell, Iowa	J. H. T. Main.
Illinois College	Jacksonville, Ill.	C. H. Rammelkamp.
Kingfisher College	Kingfisher, Okla.	
Knox College	Galesburg, Ill.	James L. McConaughy
Marietta College	Marietta, Ohio	E. S. Parsons.
Middlebury College	Middlebury, Vt.	Paul D. Moody
Milwaukee-Downer College	Milwaukee, Wis.	Lucia R. Briggs
Mount Holyoke College	South Hadley, Mass.	Mary E. Woolley.
Northland College	Ashland, Wis.	J. D. Brownell.
Oberlin College	Oberlin, Ohio	H. C. King.
Olivet College	Olivet, Mich.	Paul F. Voelker.
Pacific University	Forest Grove, Ore.	Robert F. Clark.
Piedmont College	Demorest, Ga.	F. E. Jenkins
Pomona College	Claremont, Calif.	J. A. Blaisdell.
Redfield College	Redfield, S. D.	O. J. Tiede
Ripon College	Ripon, Wis.	Silas Evans
Rollins College	Winter Park, Fla.	R. J. Sprague, Acting
Smith College	Northampton, Mass.	W. A. Neilson

<i>Name</i>	<i>Location</i>	<i>President or Dean</i>
Straight University	New Orleans, La.	J. P. O'Brien.
Tabor College	Tabor, Iowa	S. E. Lynd
Talladega College	Talladega, Ala.	F. A. Sumner.
Tillotson College	Austin, Tex.	F. W. Fletcher.
Tougaloo College	Tougaloo, Miss.	W. T. Holmes.
Washburn College	Topeka, Kans.	Parley P. Womer.
Wellesley College	Wellesley, Mass.	Ellen F. Pendleton.
Wheaton College	Wheaton, Ill.	C. A. Blanchard.
Whitman College	Walla Walla, Wash.	S. B. L. Penrose.
Williams College	Williamstown, Mass.	H. A. Garfield
Yale College	New Haven, Conn.	A. T. Hadley
Yankton College	Yankton, S. D.	H. K. Warren

Theological Seminaries

Andover Theological Seminary	Cambridge, Mass.	W. I. Speiry
Atlanta Theological Seminary	Atlanta, Ga.	F. R. Shupman.
Bangor Theological Seminary	Bangor, Me.	W. J. Moulton.
Chicago Theological Seminary	Chicago, Ill.	O. S. Davis.
Hartford Theological Seminary	Hartford, Conn.	W. D. Mackenzie.
Oberlin Theological Seminary	Oberlin, Ohio	Henry Churchill King.
Pacific Theological Seminary	Berkeley, Calif.	H. F. Swartz
Talladega College Theological Department	Talladega, Ala.	F. A. Sumner.
Union Theological Seminary	Chicago Ill.	J. A. Jenkins
Yale School of Religion	New Haven, Conn.	Charles R. Brown.

Periodicals

Congregationalist (weekly), Boston, Mass., Editor, Rev. W. E. Gilroy; *Missionary Herald*, Editor, Rev. E. F. Bell, 14 Beacon St., Boston Mass.; *Pacific*, San Francisco, Calif.; *American Missionary*, 287 Fourth Ave., New York City.

History

The Reformation in England developed along three lines: Anglicanism, Puritanism, and Separatism. The Anglicans held to the old English Church, minus the papacy and the distinctively papal features. The Puritans held to the National Church, but called for a world reformation recognizing the right of the members to a voice in the selection of ministers, in the management of the local church and the adoption of creed. The Separatists held that the whole system of the Establishment was an anti-Christian imitation of the true church and could not be reformed and that the only thing to do was to withdraw. Naturally the Separatists suffered even greater persecution than the Puritans, especially after the passage of the Act of Uniformity in 1559. The movement, however, could not be suppressed and under John Robinson began the development of the Separatists into Congregationalists in 1604. Robinson and a number of friends and followers went into exile, first to Amsterdam and then to Leyden. After a few years they decided to move to America. The first band of Pilgrim Separatists, 102 persons under the leadership of Brewster, Bradford, and Winslow, landed at Plymouth, Massachusetts, in 1620 and founded there the first Congregational Church upon American soil, Robinson remaining in Leyden. They were followed after a few years by the Puritans of Massachusetts Bay. So long as they were in England the differences between the Puritans and Separatists were accentuated, but after their arrival in America the many points on which they agreed became more apparent, and the essential elements of both Separatism and Puritanism were combined into Congregationalism. By 1640 all but two of the churches in New England were Congregational, and Congregationalism became practically the State church. The withdrawal of the Massachusetts charter in 1684, replaced Congregationalism by Episcopacy, but a new charter in 1691 restored the former condition to a considerable degree. With the organization later of other denominations Congregationalism gradually ceased to be the State religion.

Doctrine

The principle of autonomy in the Congregational churches involves the right of each church to frame its own statement of doctrinal belief, a right which has always been asserted by all. The equally important principle of fellowship of the churches assumes that a general consensus of such beliefs is both possible and essential to mutual cooperation in such work as may belong to the churches as a body. As a result, while there is no authoritative Congregational creed, acceptance of which is a condition of ecclesiastical fellowship, there have been several statements of this consensus, culminating in a creedal statement which, while it has no formal ecclesiastical endorsement, is widely accepted as a fair statement of the doctrinal position of the Congregational churches. The first of these statements, called the "Cambridge Platform," drawn up by a synod summoned by the Massachusetts legislature, 1648, simply registered general approval of the Westminster Confession. Certain phraseology in that confession, however, proved unacceptable to many churches, and the Massachusetts revision, in 1680, of the Savoy Confession, and the Saybrook Platform of 1708, embodied the most necessary modifications, but still approved the general doctrinal features of the Westminster Confession. The First National Council in 1865 adopted the "Burial Hill Declaration," expressing "our adherence to the faith and order of the apostolic and primitive churches held by our fathers, and substantially as embodied in the confessions and platforms which our synods of 1648 and 1680 set forth or reaffirmed." At the same time it held forth the right hand of fellowship to all believers "on the basis of those great fundamental truths in which all Christians should agree." In the changing conditions this was not entirely satisfactory, and in 1880 the national council appointed a commission to prepare "a formula that shall not be mainly a reaffirmation of former confessions, but that shall state in precise terms in our living tongue the doctrines that we hold today."

The commission, composed of 25 representative men, finished its work in 1883. The statement, or creed, was not presented as a report to the council, but was issued to the world "to carry such weight of authority as the character of the commission and the intrinsic merit of its exposition of truth might command." While there has been no official adoption of this creed by any general body, either the national council or the state associations, as binding upon the churches, it has furnished the doctrinal basis for a great many of the churches, and in the main has represented their general belief.

Thirty years later in revising the constitution of the National Council a "Statement of Faith" was embodied in that instrument, which does not thereby become binding on the churches but which has been accepted by many of them as their creed, either with or without modification. After affirming "the steadfast allegiance of the churches composing the Council to the faith which our fathers confessed, which from age to age has found its expression in the historic creeds of the Church Universal and of this communion" there follows a brief statement of the fundamental evangelical doctrines, and the document concludes, "Depending as did our fathers upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the transformation of the world into the kingdom of God; and we look with faith for the triumph of righteousness and the life everlasting."

Polity

The polity of the Congregational churches represents adaptation to conditions rather than accord to a theory of church government. The local church is the unit, and every church member, regardless of

age, sex, or position, has an equal voice in its conduct, and is equally subject to its control. For orderly worship and effective administration certain persons are set apart or ordained to particular services, but such ordination or appointment carries with it no ecclesiastical authority. The church officers are the pastor, a board of deacons, usually a board of trustees, and heads of various departments of church work. In most cases there is a church committee which considers various topics relating to the conduct of the church, meets persons desiring to unite with it, and presents these matters in definite form of action by the church as a whole. Early in Congregational history there was a distinction between elders and deacons corresponding very closely to that in the Presbyterian Church. That distinction has disappeared, and the offices of elders, or spiritual guides, and of deacons, or persons having charge of the temporalities of the church, have been united in the diaconate.

For fellowship and mutual assistance the churches gather in local associations or conferences, and in state conferences, in which each church is represented by pastor and lay delegates. Membership in the national council includes ministerial and lay delegates elected by the state conferences, and also delegates from the local associations. Membership in an association is generally regarded as essential to good and regular standing in the denomination. No association of conference, or national council, however, has any ecclesiastical authority. That is vested solely in the council called by the local church for a specific case, whose existence terminates with the accomplishment of its immediate purpose. The result is that there is no appeal from one court to another, although an aggrieved party may call a new council, which, however, has no more authority than its predecessor.

Since the reorganization of the National Council in 1913 there has been a large degree of administrative unity provided through making each member of the National Council a voting member of each of the missionary societies so that organizations which grew up as close corporations with the hearty cooperation of the churches are now officially controlled by the churches associated together in the National Council.

The Lord's Supper is free to all followers of Christ. Infant baptism is customary, and the form is optional, although sprinkling is the form commonly used.

DISCIPLES OF CHRIST

International Convention, meets annually in October.

There are also annual conventions in most of the states.

Officers: *Pres*, Rev. T. W. Grafton, Indianapolis, Ind.; *Sec*, Rev. Robert Graham Frank, Dallas, Tex.

EXECUTIVE COMMITTEE. J. H. Atkinson, Fulton, Mo., Rev. J. T. Boone, Jacksonville, Fla., Rev. W. N. Briney, Louisville, Ky., Rev. E. W. Cole, Huntington, Ind., Rev. H. H. Harmon, Lincoln, Nebr., Rev. Claude E. Hill, Chattanooga, Tenn., Rev. C. G. Kindred, 6625 Stewart Ave., Chicago, Ill., Mrs. H. B. McCormick, Detroit, Mich., W. J. McGill, Shelbyville, Tenn., Mrs. C. S. Medbury, Des Moines, Iowa, C. M. Rodefer, Belle Aire, Ohio, Miss Lucile D. Smith, Wichita, Kans., Miss Mary A. Stewart, Cape Girardeau, Mo., S. H. Thompson, St. Louis, Mo., Mrs. F. M. Wright, St. Louis, Mo.

UNITED CHRISTIAN MISSIONARY SOCIETY. Continuing the work of the American Christian Missionary Society, Board of Church Extension, Board of Ministerial Relief, Christian Woman's Board of Missions, Foreign Christian Missionary Society and the National Benevo-

lent Association. Headquarters, 1501 Locust Street, St. Louis, Missouri. Officers: *Pres.*, Rev. F. W. Burnham; *Vice-Pres.*, Mrs. Anna R. Atwater; *Vice-Pres.*, Rev. Stephen J. Corey; *Recorder*, Lela E. Taylor; *Treas.*, C. W. Plopper. *Administrative Division*: Rev. Grant K. Lewis, Mrs. Effie L. Cunningham, W. F. Turner, Mrs. Anna Atwater (*Advisory*), G. W. Muckley (*Advisory*), F. E. Smith (*Advisory*), Jesse M. Bader, *Supt. of Evangelism*.

BOARD OF EDUCATION, Indianapolis, Ind. *Pres.*, A. D. Harmon, 222 Downey Ave., Lexington, Ky.; *Sec.*, H. O. Pritchard, Indianapolis, Ind.

ASSOCIATION FOR PROMOTION OF CHRISTIAN UNITY, Seminary House, Baltimore, Md. *Pres.*, Rev. Peter Ainslie; *Sec.*, Rev. H. C. Armstrong, 504 N. Fulton Ave., Baltimore, Md.

BOARD OF TEMPERANCE AND SOCIAL WELFARE, 821 Occidental Bldg., Indianapolis, Ind. *Pres.*, Edward Jackson; *Sec.*, Alva W. Taylor; *Sec.*, Milo J. Smith.

MEN AND MILLIONS MOVEMENT, 1501 Locust St., St. Louis, Mo.; *Sec.*, Henry G. Bowden; *Treas.*, Miss Helen Mohorter.

CHRISTIAN BOARD OF PUBLICATION, St. Louis, Mo. *Gen. Mgr.*, William P. Shelton.

Colleges, Universities and Schools

Name	Location	President, Dean or Principal
Atlantic Christian College	Wilson, N. C.	H. S. Hilley.
Bethany College	Bethany, W. Va.	Cloyd Goodnight.
The Bible College of Missouri . . .	Columbia, Mo.	Granville D. Edwards.
Butler College	Indianapolis, Ind.	Robert J. Aley.
California School of Christianity	Los Angeles, Calif.	Arthur Broden
Cari-Burdette College	Sherman, Texas . . .	Cephus Shelburne.
Christian College	Columbia, Mo.	Edgar D. Lee
College of Missions	Indianapolis, Ind.	Charles T. Paul.
Cotner College	Bethany, Neb.	Charles E. Cobbey
Culver-Stockton College . . .	Canton, Mo	John H. Wood.
Disciples' Divinity House of the		
University of Chicago	Chicago, Ill.	W. E. Garrison.
Drake University	Des Moines, Iowa	
Drury School of the Bible	Springfield, Mo. . .	Carl B. Swift.
Eureka College	Eureka, Ill.	L. O. Lehman.
Hiram College	Hiram, Ohio	Miner Lee Bates.
Illinois Disciple Foundaion	Champaign, Ill	Stephen E. Fisher.
Indiana School of Religion	Bloomington, Ind. . .	Jos. C. Todd
Lynchburg College	Lynchburg, Va.	J. J. T. Hundley.
Missouri Christian College . . .	Camden Point, Mo. .	I. O. Foss
Phillips University	East End, Okla.	I. N. McCash.
Southern Christian College	West Point, Miss	
Spokane University	Spokane, Wash	A. M. Meldrum.
Texas Christian University	Fort Worth, Texas	E. M. Waits
Transylvania and College of the		
Bible	Lexington, Ky.	A. D. Harmon
William Woods College	Fulton, Mo.	R. H. Crossfield

Periodicals

Alabama Christian, Editor, O. P. Spiegel, Montgomery, Ala; *Arkansas Christian*, Editor, John S. Zeran, Little Rock, Ark; *The Christian Messenger*, Editor, George W. Brewster, Jr., San Francisco, Calif.; *Christian Messenger*, Auburn, Ga.; *The Christian Century*, Editor, Charles C. Morrison, Chicago, Ill.; *Mission Leaves*, Editor, Mrs. Lulu C. Hunter, Chicago, Ill.; *Indiana Woman's Christian*, Editor, Mrs. O. H. Greist, Winchester, Ind.; *The Indiana Worker*, Editor, C. W. Cauble, Indianapolis, Ind.; *Northwestern*, Editor, Roy K. Roadruck, Spokane, Wash.; *The Iowa Tidings*, Editor, Miss Annette Newcomer, Des Moines, Iowa; *The Christian News*, Editor, W. M. Baker, Des Moines, Iowa; *The Kansas Messenger*, Editor, John D. Zimmerman, Topeka, Kans.; *The Missionary Counsel*, Editor, Alma E. Moore, Topeka, Kans.; *The Weekly Bulletin*, Editor, N. K. McGowan, Louisville, Ky.; *The Kentucky Quarterly*, Editor, Mrs. W. R.

Humphrey, Lexington, Ky.; *The Louisiana Christian*, Editor, Melvin Menges, Jennings, La.; *The Christian Union Quarterly*, Editor, Peter Anslie, Baltimore, Md.; *The Christian Banner*, Editor, J. Frank Green, Owosso, Mich.; *Northern Christian*, Editor, M. M. Moses, Minneapolis, Minn.; *Gospel Plea*, Editor, J. B. Lehman, Edwards, Miss.; *Southern Christian Courier*, Editor, D. H. Starns, Jackson, Miss.; *King's Builders*, Editor, Nora E. Darnall, St. Louis, Mo.; *Missouri Movement Bulletin*, Editor, W. D. Endres, Kansas City, Mo.; *Our Task*, Editor, J. H. Stidham, Vandalia, Mo.; *The Missionary Advance*, Editor, Mrs. Laura M. White, Kansas City, Mo.; *The Christian Evangelist*, Editor, B. A. Abbott, St. Louis, Mo.; *The Front Rank*, Editor, Roy K. Roadruck, St. Louis, Mo.; *World Call*, Editor, W. R. Warren, St. Louis, Mo.; *The Christian Worker*, Editor, A. L. Chapman, Bozeman, Mont.; *The Christian Reporter*, Editor, R. P. Smith, Bethany, Nebr.; *The Nebraska Tidings*, Editor, Cora E. Hemry, Lincoln, Nebr.; *Our Messenger*, Editor, Frank A. Higgins, Albany, N. Y.; *North Carolina Christian*, Editor, C. C. Ware, Wilson, N. C.; *The Watch Tower*, Editor, W. H. Mizelle, Robersonville, N. C.; *The Christian Standard*, Editor, George P. Rutledge, Cincinnati, O.; *The Lookout*, Editor, J. DeForest Murch, Cincinnati, O.; *The Ohio Counsellor*, Editor, Miss Mary E. Lyons, Cleveland, O.; *The Ohio Work*, Editor, I. J. Cahill, Cleveland, O.; *The Christian Leader*, Editor, F. L. Rowe, Cincinnati, O.; *The State Service*, Editor, D. Y. Donaldson, Enid, Okla.; *The Christian Journal*, Editor, Harry Benton, Eugene, Ore.; *South Carolina Christian*, Editor, D. S. MacDonald, Sumter, S. C.; *The Tennessee Christian*, Editor, S. R. Hawkins, Nashville, Tenn.; *The Christian Courier*, Editor, W. M. Williams, Dallas, Tex.; *The Chesapeake Christian*, Editor, G. Hubert Steed, Richmond, Va.; *The West Virginia Worker*, Editor, John Ray Clark, West Union, W. Va.; *The All Canada Christian*, Editor, Reuben Butchart, Toronto, Canada; *The Christian*, Editor, W. H. Harding, Milton, Queen County, Nova Scotia; *The Christian Messenger*, Editor, J. P. McLeod, Owen Sound, Ontario, Canada; *Tokyo Christian*, Editor, W. D. Cunningham, Tokyo, Japan.

History

The Churches of Christ (Disciples) trace their origin to the revival movement in the early part of the nineteenth century, when a number of leaders arose who pleaded for Christian Union and the Bible alone, without human addition in the form of creeds and formulas. They emphasized particularly the independence of the local church, without reference to any ecclesiastical system. They sought to restore the union of the churches through a "return, in doctrine, ordinance, and life, to the religion definitely outlined in the New Testament."

In 1807 the Rev. Thomas Campbell, a member of the Secession branch of the Presbyterian Church in Ireland, came to the United States, was received cordially, and found employment in western Pennsylvania. Mr. Campbell was censured by his presbytery on account of informalities in his proceedings and finally it became evident that his views were widely different from those of his presbytery. He formally withdrew. In 1809 he was joined by his son Alexander Campbell and they formed an organization called "Christian Association of Washington, Pennsylvania," issuing an address that became historic. Its main purpose as expressed was to set forth the essential unity of the Church of Christ. The Campbells did not appear to have desired to develop their association into a distinct denomination. Overtures were made for joining with the Presbyterian Synod of Pittsburg. This, however, could not be adjusted. The same difficulty was found in relation to Baptist Associations. An organization

was made with a part of other forces under Barton W. Stone at Lexington, Kentucky, in 1832. When the question arose as to the name to be adopted, Mr. Stone favored Christians, while Mr. Campbell and his friends preferred the name Disciples. The result was that no definite action was taken and both names were used, resulting still in some confusion. The international Convention has, however, adopted the name "Disciples of Christ." The growth of the new organization has been very rapid, especially in the Middle West. Throughout Ohio, Kentucky, Tennessee, and Missouri it gathered numerous congregations, though there was evident a strong objection to any such association, even for fellowship, as would appear to involve ecclesiastical organization. This manifested itself in various ways, especially in opposition to the use of societies for carrying on missionary work. The use of instrumental music in the churches also occasioned dissatisfaction.

During the Civil War the movement suffered from the general disorganization of the sections in which it had gained in strength, and the death of Alexander Campbell in 1866 was a severe blow. From the effect of these discouragements, however, it soon recovered, and the period since the war has been one of rapid expansion. (It appears that dating from the same origin there has come to be two parties, one known as "Progressives," the other as "Conservatives." The "Progressives" are those set forth here, "Disciples of Christ," while the "Conservatives" are included under the head of the "Churches of Christ." The line of demarcation between the two bodies, however, is not always clear.

Doctrine

In addition to beliefs, in which they are in general accord with other Protestant churches, the Disciples hold certain positions which they regard as distinctive:

1. Feeling that "to believe and to do none other things than those enjoined by our Lord and His Apostles must be infallibly safe," they aim "to restore in faith and spirit and practice the Christianity of Christ and His Apostles as found in the pages of the New Testament."

2. Affirming that "the sacred Scriptures as given of God answer all purposes of a rule of faith and practice, and a law for the government of the church, and that human creeds and confessions of faith spring out of controversy and, instead of being bonds of union, tend to division and strife," they reject all such creeds and confessions.

3. They place especial emphasis upon "the Divine Sonship of Jesus," as the fundamental fact of Holy Scripture, the essential creed of Christianity, and one article of faith in order to baptism and church membership."

4. Believing that in the Scriptures "a clear distinction is made between the law and the gospel," they "do not regard the Old and New Testament as of equally binding authority upon Christians," but that "the New Testament is as perfect a constitution for the worship, government, and discipline of the New Testament church as the Old was for the Old Testament church."

5. While claiming for themselves the New Testament names of "Christians," or "Disciples," "they do not deny that others are Christians or that other churches are Churches of Christ."

6. Accepting the divine personality of the Holy Spirit, through whose agency regeneration is begun, they hold that man "must hear, believe, repent, and obey the gospel to be saved."

7. Repudiating any doctrine of "baptismal regeneration," and insisting that there is no other prerequisite to regeneration than confession of faith with the whole heart in the personal living Christ,

they regard baptism by immersion "as one of the items of the original divine system," and as "commanded in order to the remission of sins."

8. Following the apostolic model, the Disciples celebrate the Lord's Supper on each Lord's Day "not as a sacrament, but as a memorial feast," from which no sincere follower of Christ of whatever creed or church connection is excluded.

9. The Lord's Day with the Disciples is not the Sabbath, but a New Testament Institution, consecrated by apostolic example.

10. The Church of Christ is a divine institution; sects are unscriptural and unapostolic, and the sect name, spirit, and life should give place to the union and cooperation that distinguish the church of the New Testament.

Polity

In polity the Disciples churches are congregational. The officers of the church are the pastor, elders, and deacons. The elders have special care of the spiritual interests of the congregation, and the deacons of its financial affairs and benevolences, although this distinction between elders and deacons is not always observed. Applicants for the ministry are ordained by authority of the local church. The minister is a member of the church where he is located, whether as pastor or as evangelist, and is amenable to its discipline.

There is an "International Convention of Disciples of Christ," composed of individual members of the churches. The convention as such has no authority over the action of the churches, which are at liberty to accept or reject its recommendations.

In accordance with the principles that have been emphasized in their history, the Disciples of Christ, individually, in their local church organization, in their organized societies, and in their denominational relations, have constantly sought to overcome denominational distinction, and to secure the unity of the church in its broadest sense.

EASTERN ORTHODOX CHURCHES

History

The Eastern Orthodox Churches, known historically as the "Eastern Church," and in modern times as the "Greek Orthodox Church," the "Eastern Catholic Church," the "Holy Orthodox Catholic Apostolic Eastern Church," and popularly as the "Greek Church," are the modern representatives of the Church of the Byzantine Empire. As a distinction between the Eastern and Western Roman Empires developed, there also grew up a distinction between the Eastern and Western Churches, appearing both in their ritual and in their doctrinal position. Toward the ninth century this became still more evident, and culminated in 1054 in complete separation between the patriarch or bishop of Rome and the four Eastern patriarchs. The Eastern Church at that time included four ecclesiastical divisions, the Patriarchates of Constantinople, Jerusalem, Antioch, and Alexandria, coordinate in authority, though honorary precedence was accorded to the patriarch of Constantinople.

With the development of different nationalities and metropolitan sees there has been the establishment of independent organizations bearing national names.

These different organizations, although independent of each other ecclesiastically, agree in doctrine and, essentially, in form of worship, and together constitute what are called the "Eastern Orthodox Churches."

Of these churches, seven are represented in the United States by regular church organizations. These are the Russian Orthodox,

the Greek Orthodox (Hellenic), the Serbian Orthodox, the Syrian Orthodox, the Albanian Orthodox, the Bulgarian Orthodox, and the Rumanian Orthodox. Only one of these, the Russian Orthodox Church, has a general ecclesiastical organization. The Greek Orthodox (Hellenic) churches are looking forward to such an organization, but it is not as yet completed, and the situation in regard to the Bulgarian Orthodox churches is essentially the same. The Serbian, Syrian, Albanian, and Rumanian Orthodox churches are under the general supervision of the Russian Orthodox Church, although reported separately.

Doctrine

The Eastern Orthodox Churches found their doctrine on the Holy Scriptures, the Holy Traditions, and the Niceo-Constantinopolitan Creed in its original wording, without the "Filioque" and hold that the Holy Scriptures should be interpreted strictly in accordance with the teachings of the seven Ecumenical Councils and the Holy Fathers. Recognizing Christ as the only head of the earthly as well as of the heavenly church, they do not accept the dogma of the Pope as visible head of His earthly church. According to their teaching, infallibility belongs alone to the whole assembly of true believers, to the "Ecclesia" or the Church, represented by their council legally called together.

They believe in the procession of the Holy Ghost from the Father alone; honor Mary as the Mother of God, and honor the Nine Orders of Angels and the Saints; do not accept the doctrine of the Immaculate Conception of the Virgin Mary, and reject the doctrine of the surplus merits of saints and the doctrine of indulgences. They respect relics of the saints, pictures of holy subjects, and the cross, but forbid the use of carved images. They accept seven sacraments—baptism, anointing (confirmation or chrismation), communion, penance, holy orders, marriage, and holy unction. Baptism, of infants or adults, is by threefold immersion. The sacrament of anointing is administered at the same time as that of baptism, with "Chrism" or holy oil.

The doctrine of transubstantiation is accepted. In the Eucharist, leavened bread is used, being soaked in wine and offered, after confession and absolution, to all members of the Eastern Orthodox Churches. Children under 7 years of age, however, receive the sacrament without confession. Holy unction is administered to the sick, and not alone to those in danger of death. The church rejects the doctrine of purgatory, but believes in the beneficial effect of prayer for the dead by the living, and for the living by the dead. It rejects the doctrine of predestination, and considers that for justification both faith and works are necessary.

Polity

There are three orders of the ministry—deacons, priests, and bishops. The deacons assist in the work of the parish and in the service of the sacraments. Priests and deacons are of two orders, secular and monastic. Marriage is allowed to candidates for the diaconate and the priesthood, but is forbidden after ordination. The episcopate is, as a rule, confined to members of the monastic order. A married priest, should his wife die or enter a convent, may enter a monastery and take monastic vows, and then be eligible to the episcopate. The parishes are, as a rule, in the care of the secular priests.

Monks are gathered in monasteries; in some of these they live in communities, while in others they lead a secluded, hermitical life, each in his own cell. There is but one order, and the vows for all are the same, obedience, chastity, prayer, fasting, and poverty.

The organization for the general government of the different Eastern Orthodox Churches varies in different countries. In general,

there is a council at the head of which, as president, is a bishop elected usually by the people. Historically, and at present in some cases, this presiding bishop is called patriarch, and has special collegiates and officers for the purpose of governing his flock. The largest or most important of the bishoprics connected with the patriarchate or synod are called "metropolitan sees," though the title carries with it no special ecclesiastical authority. In early times, both the clergy and the laity of the local churches had a voice in the election of bishops, priests, and deacons, but of late that right has been much restricted, and at present the priests and deacons are usually appointed by the bishops, and the bishops are subject to the approval of the civil authorities.

The service of the Eastern Orthodox Churches is solemn and elaborate. It is essentially that of the earlier centuries of Christianity, and is most fully and completely observed in the monasteries. The most important service is the liturgy, the chief part of which is the celebration of the Eucharist. There are three liturgies, those of St. John Chrysostom, St. Basil the Great, and St. Gregory, the last called the liturgy of the "presanctified gifts," for which the holy gifts or emblems are prepared at a preceding service, generally that of St. Basil. There are no so-called "silent liturgies," and two liturgies are not allowed to be performed in the same church simultaneously, nor can a liturgy be performed by the same priest, or on the same table, twice a day. A "corporal," otherwise known as "antimins," a table cover with a particle of the holy remains of some saint sewn into it, and especially blessed by a bishop for every church, is necessary to the performance of the liturgy. Moreover, a priest may perform it only when he is fasting. Besides the liturgy, the church has vespers, vigils, matins, hours, and special prayers for various occasions and needs. The several services named consist of reading from the Old and New Testaments, supplicatory prayers, thanksgiving, glorifying, hymns, etc.

ALBANIAN ORTHODOX CHURCH

Address Rev. Peter I. Popoff, 15 E. 97th St., New York City.

History

The churches of this communion represent in America what is held to be the oldest existing race in Europe, the descendants of the Macedonians, Illyrians, and Epirotes, who were the offspring of the Pelasgians. The varied invasions by Romans, Goths, Huns, Serbs, Bulgars, Normans, and Turks have made little change in social customs, language, or traditions, and the present day Albanians represent their early ancestors more exactly, probably, than does any nation in Europe.

The early religion of the Albanians had many features older even than the earliest traces of the ancient Greeks and Romans. Christianity reached them in the first century, but made little progress until the fourth.

Albanian emigration to America is of recent origin, but it is estimated that there are about 100,000 in the United States who have come from Albania, aside from those of Albanian origin who have come from the settlements in Greece and Italy.

BULGARIAN ORTHODOX CHURCH

Address Rev. N Pavloff, 226 N. Blackford St., Indianapolis, Ind.

History

Prior to the Macedonian insurrection of 1903 there was very little Bulgarian immigration to the United States. Those who did come, however, sent back such attractive stories of the situation and the opportunities in this country that, when the conditions in Macedonia became intolerable, large numbers from that section found homes in the United States. These in turn were followed by considerable immigration from Bulgaria and Eastern Roumelia. No figures are available, as the immigration report gives all these as coming from European Turkey, but it has been claimed that as many as 20,000 a year came over, until the total exceeded 100,000. For some time there was very little done for their spiritual or ecclesiastical care, but a few churches have been organized, with priests from Bulgaria belonging to the Bulgarian Orthodox Church.

GREEK ORTHODOX CHURCH

(Hellenic Eastern Christian Orthodox Church)

Bishop: Most Reverend Archbishop Alexander, of North and South America, 140 E. 72d St., New York City.

Theological Seminary

Greek Seminary of Saint Athanasius, 273 Elm St., Astoria L. I., Rev. Philaretos Johannides, Dean.

Periodical

Church Herald, 273 Elm St., Astoria, L. I., Editor, Michael Galanos.

History

Since the census of 1890 the number of Greeks immigrating to the United States has increased greatly. Some have come from Greece, some from the Greek islands of the Aegean, and others from Constantinople, Smyrna, and other parts of Asia Minor. They have been largely unmarried men, or, if married, they have left their families behind them and have scattered over the country, those from the same section usually keeping together. As they have become to a certain extent permanent residents, and especially as they have been joined by their families, they have felt the need of religious services, particularly in case of marriage, or sickness and death. Accordingly, application has been made by the communities to the ecclesiastical authorities of their own sections, and priests have been sent to this country, sometimes by the Holy Synod of Greece and sometimes by the Patriarchate of Constantinople. These priests have formed churches in the larger centers and also congregations in places within easy reach, which they visit more or less regularly as convenient.

The Greek Orthodox Churches in America recognize the spiritual jurisdiction and supervision of the Oecumenical Patriarchate in Constantinople, while practically independent in matters of administration.

Doctrine and Polity

In doctrine the Greek churches are in entire accord with other Eastern Orthodox Churches. Their polity and worship, however, while in principle the same, vary somewhat in form to meet the peculiar needs. With a more complete organization these divergencies will either disappear or be definitely established.

ROUMANIAN ORTHODOX CHURCH

Archimandrite, Rev. Prof. Lazar Gherman, 206 E. 18th St., New York City.

History

The great majority of the people of Roumania belong to the Roumanian Orthodox Church, in communion with the Greek, Russian, Serbian, and other Eastern Orthodox Churches. Until the comparatively recent political disturbances there was very little immigration to this country from that section of the Balkan Peninsula, but of late a number of communities have been gathered into churches under the general supervision of the Russian Orthodox Church, through its headquarters in New York City.

RUSSIAN ORTHODOX CHURCH

North American Ecclesiastical Consistory. *Sec.*, Rev. Peter A. Kukulevsky, 15 E. 97th St., New York City.

Six districts, including 1 in Canada and 1 in Alaska.

Bishop: Most Rev. Archbishop Alexander, 140 E. 72d St., New York City; Rt. Rev. Bishop Stephen, 231 E. 17th St., New York City.

Theological Seminary: Tenafly, N. J.

History

Russia first came into definite relations with Christianity on the visit of Princess Olga to Constantinople, where she was baptized about A. D. 957. Subsequently her grandson, Vladimir the Great, sent emissaries to the different churches, Eastern and Western, to learn of their doctrines and rituals, with a view of adopting those which they liked best. The emissaries returned and reported in favor of the Greek Church, whose ceremonial in the Cathedral of St. Sophia at Constantinople seemed to them to excel all others. Thereupon Vladimir was baptized, and the Greek Church became the Church of State.

From the time of the Holy Council in Moscow, 1917-18, the Russian Church is governed again by the Patriarch (Tikhon) as the head, assisted by the Sacred Synod and Supreme Church Council. The jurisdiction of the Russian church is expanding in proportion to the expansion of the Russian state. As fast as new territories are added to the state the church sends missionaries, builds schools and temples, spreads religious books, etc. The orthodox Christians in the eastern part of Europe, in Siberia, in Caucasus, and in middle Asia all belong to the Russian church.

The Russian Church has undertaken foreign missionary enterprise. It has developed quite a mission in Japan, but its great work has been the care of the churches in America. This was first through missionary work in Alaska, and the final transfer, in 1872, of the headquarters of such work from Sitka to San Francisco.

With the more recent development of immigration, large numbers have come from Austria-Hungary, especially from Galicia and Poland, who belong to what are known as the Uniat churches. When those sections, once a part of Russian territory, came under the control of Poland, and later of Austria-Hungary, and thus under the general influence of the Roman Catholic Church, an arrangement was effected, called the Unia, by which those recognizing the supremacy of the Pope, were permitted to retain most of their liturgy and have their own special bishops. These provisions, however, did not hold

outside of Austria-Hungary, and on coming to America the members of these churches found themselves compelled to use the liturgy of the Roman Catholic Church and be under the jurisdiction of local bishops, who, in general, either knew nothing about the Unia or did not take it into account.

In seeking relief from this position, one of the Uniat parishes in Minneapolis became aware of the existence in the United States of a see of the Russian Orthodox Church, and in 1891, under the leadership of the Rev. Alexis G. Toth, petitioned the Russian Bishop Vladimir to take them all under his jurisdiction within the pale of the Russian Church. Bishop Vladimir willingly complied with the request and, during the time of Bishop Nicholas, who succeeded him, the example of the parish in Minneapolis was followed by a number of Uniat parishes.

About the same time the immigration from Russia proper increased, and soon purely Russian parishes were formed in New York and Chicago, although in the former city there was an Orthodox Russian church in existence as far back as 1876. In 1905 the episcopal see was transferred from San Francisco to New York City.

Doctrine and Polity

The general doctrine and polity of the Russian Orthodox Church have already been fully stated.

SERBIAN ORTHODOX CHURCH

Archimandrite, Rt. Rev. Sebastian Dabovitch, 348 W. 20th St., New York City.

History

The churches of this body represent the immigration into the United States, not merely from Serbia proper, but from Macedonia and the Slavic communities of the Balkan Peninsula antecedent to the coming of the Bulgarians; and from the southern part of Austria-Hungary. They use the Slavic liturgy in their services, and are under the general supervision of the archbishop of the Russian Orthodox Church in the United States. In doctrine and polity they are in harmony with the Russian Orthodox Church, and their history is included in that of the Eastern Orthodox Churches and the Russian Orthodox Church.

SYRIAN HOLY ORTHODOX GREEK CATHOLIC MISSION IN NORTH AMERICA

Archbishop: Aftimios Ofeish; *Archpriest*: Basil M. Kerbawy, Dean, 345 State St., Brooklyn, N. Y.

History

The Churches of this body arose from the immigration of Syrian people formerly connected with the Orthodox Patriarchates of Antioch or Jerusalem. They have priests and a Hierarchy of their own language and racial group but their Archbishop is a Coadjutor Vicar in the Russian Archdiocese and the whole body is a part of the Russian Orthodox Jurisdiction in North America. They differ from the Russian and other branches of the Holy Eastern Orthodox-Catholic Church only in their ancestral language. Their history is included in that of the Eastern Orthodox Churches and the Russian Church.

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General Conference, quadrennial, next meeting, October, 1926.

Thirty-two annual conferences

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Colleges

Name	Location	President
Northwestern College	Naperville, Ill.	E. E. Rall.
Albright College	Myerstown, Pa.	L. C. Hunt
Schuykill Seminary, Junior College	Reading, Pa.	W. F. Teel
Western Union College	Le Mars, Iowa	Charles A. Mock

Theological Seminaries

Evangelical Theological Seminary	Naperville, Ill.	G. B. Kimmel
Evangelical School of Theology	Reading, Pa.	S. C. Breyfogel.
Theological Seminary . . .	Reutlingen, Germany	G. Schempp.
Aoyama Gakuin		
In affiliation with the Methodist Church	Tokyo, Japan	
Oregon Bible Training School	Corvallis, Oreg.	C. P. Gates.

History

Upon the instructions and advice of that godly minister of the Gospel, Jacob Albright, a number of persons in the State of Pennsylvania, who had become deeply convinced of their sinful state, through his ministrations, and who earnestly groaned to be delivered from sin, united A. D. 1800, and agreed to pray with and for each other, that they might be saved from sin, and flee the wrath to come.

In order to accomplish this work properly, they agreed mutually to spend each Sunday in prayer and in the exercise of godliness; also to meet each Wednesday evening for prayer; diligently endeavoring to avoid every thing evil and sinful, and to do all manner of good as God should give them strength and ability. The number of those disposed to attend these meetings soon increased, and grew daily.

Such was the origin of the Evangelical Association. And as Jacob Albright by the grace of God was the instrument of their solemn union and holy zeal in the exercise of godliness, they were at first frequently called "The Albrights." But in the year 1816, they formally adopted the name, The Evangelical Association, which is, therefore, an ecclesiastical union of such persons as desire to have not merely the form of godliness, but strive to possess the substance and power thereof.

After almost a century of denominational life and activity, differences arose in the Church which in 1891 culminated in a division, a considerable number of ministers and members organizing them-

selves (in 1892) into a denomination under the name of the United Evangelical Church, continued their activities side by side, both endeavoring to carry on the work of the Lord with zeal and devotion. Both Churches grew in numbers and in missionary enterprises.

At the end of the second decade of the separation the growing conviction, that the two Churches should be reunited, began to find articulate expression. The General Conference of the Evangelical Association of 1907 and that of the United Evangelical Church in 1910 took definite steps toward a reapproachment by the appointment of Commissions on Church Union and Federation. These Commissions after a series of meetings agreed upon a partial Basis of Union in 1918, which basis was unanimously ratified by the General Conference of the United Evangelical Church in 1918 and by the General Conference of the Evangelical Association in 1919.

Commissions were again appointed which, in joint session in 1921, completed the Basis of Union. This Basis of Union was submitted to the Annual Conferences of both denominations, receiving the required constitutional majority in both Churches. The General Conference of the United Evangelical Church meeting in regular quadrennial session in October, 1922, first in Barrington, Ill., and then adjourning to Detroit, Mich., adopted the Basis of Union; the General Conference of the Evangelical Association met in special session at same time in Detroit, Mich., and also adopted the Basis of Union. The two conferences met jointly on Saturday morning, October 14, 1922, in the Mack Avenue (Evan. Assoc.) Church, and organized as the General Conference of the Evangelical Church.

Doctrine

The Confession of Faith and Discipline was compiled, partly from the systems of other Christian denominations, and partly from the Sacred Scriptures, by several ministers of the Association appointed for this purpose by the first Conference in 1807, and reappointed at several succeeding sessions of the Conference.

Whosoever will take the pains to examine the Confession of Faith and Church Discipline will perceive that the Evangelical Church has chosen to serve the Lord in the safe and simple way pointed out in the Word of God, and to be guided by these Scriptural rules in her labors, in cooperation with all true Christians, for the extension of the glorious kingdom of God on the earth, according to the grace which the Lord imparts.

Polity

Though the Evangelical Church in her ecclesiastical organization, has copied freely from other well organized churches, especially as to her Episcopal form of government, yet she hesitates not to confess that she has not inherited nor otherwise received her ordination and ecclesiastical authority from others, but, after the manner of the primitive Christians, has herself introduced and established them, through the knowledge, grace, and authority given unto her of God, in order thus to administer the blessed and indispensable ordinances of the New Testament economy, conformably with the injunction of the great Head of the Church, and to build each other up in faith and love. The Basis of Union shows mutual concessions from the polity of the two Churches. The Church has Bishops, and there is equal lay representation in the Annual and General Conferences. The itinerant system of stationing preachers is provided for, and the pastoral term may last seven years, although the law of the Church requires a reappointment from year to year.

EVANGELICAL PROTESTANT CHURCH OF NORTH AMERICA

Annual meeting, in the spring.

Two districts.

Official Board: *Pres.*, Rev. H. Haupt; *Sec.* Rev. C. G. Wagner; *Treas.*, Rev. A. Nemenz; *Adviser*, Henry Brockhoff.

Periodicals

Kirchenzeitung, Pittsburgh, Pa.; *Year Book and Calendar*, Newport, Ky.

History

This denomination was formed in Cincinnati in the year 1911 by consolidating the German Evangelical Protestant Ministers' Association and the German Evangelical Ministers' Conference, which were composed of ministers of independent German-American congregations of liberal faith. A year later the majority of the congregations joined their ministers and identified themselves with this organization, which seeks to promote sympathetic and united action on the part of its members without interfering with their independence or local activities.

Doctrine and Polity

The church accepts as the foundation of faith and life the Gospel of Jesus Christ, protesting against any compulsion in matters of faith and conscience. It grants to every one the privilege of individual examination and research. The principle aim of the church is to spread practical Christianity and to promote religious sentiment and moral endeavor according to the example and teaching of Jesus. All this on a congregational basis.

EVANGELICAL SYNOD OF NORTH AMERICA

Synod, quadrennial; next session, 1925.

Eighteen district conferences and one mission district.

Office: Synod House, 2013 St. Louis Ave., St. Louis, Mo.

Officers: *Pres.*, Rev. John Baltzer; *Vice-Pres.*, Rev. A. H. Becker, New Orleans, La.; *Sec.*, Rev. Gustave Fischer, 671 Madison St., Milwaukee, Wis.; *Treas.*, Rev. Henry Bode, 1740 North Euclid Ave., St. Louis, Mo.

SEMINARY BOARD. *Chmn.*, Rev. F. Frankenfeld, Rochester, N. Y.; *Sec.*, Rev. G. A. Neumann, Ann Arbor, Mich.; *Treas.*, Rev. Julius Kircher, Chicago, Ill.

CENTRAL BOARD FOR HOME MISSIONS. *Chmn.*, Rev. F. G. Ludwig, 851 Fourth St., Milwaukee, Wis.; *Exec. Sec. and Treas.*, Rev. W. L. Bretz, Columbus, Ohio.

IMMIGRANT AND SEAMEN'S MISSION. *Chmn.*, Rev. F. H. Klemme, 106 East 32d St., Baltimore, Md.; *Sec.*, Rev. F. Giese, 819 North Patterson Park Ave., Baltimore, Md.; *Treas.*, Rev. F. C. Rueggeberg, 2816 West Lombard St., Baltimore, Md.

BOARD FOR FOREIGN MISSIONS. *Chmn.*, Rev. C. W. Locher, 1920 G St., N. W., Washington, D. C.; *Sec.* Rev. S. Lindenmeyer, 646 6th St., Portsmouth, Ohio; *Treas.*, Rev. Tim. Lehmann, 674 South High St., Columbus, Ohio; *Exec. Sec.*, Rev. Paul A. Menzel, 2951 Tilden St., Washington, D. C.

BOARD FOR MINISTERIAL PENSION AND RELIEF *Chmn.*, Rev. J. Abele, R. R. 3, Cook, Nebr.; *Sec.*, Rev. A. Dreusicke, Freeburg, Ill.; *Treas.*, Rev. I. Th. Seybold, Blue Springs, Mo.

BOARD FOR CHURCH EXTENSION. *Chmn.*, Rev. H. Thomas, St. Charles, Mo.; *Sec.*, Rev. Theo. Braun, 1511 Collebe Ave., St. Louis, Mo.; *Treas.*, Mr. H. W. Huning, 3921 North 19th St., St. Louis, Mo.

BOARD FOR BUDGET AND BENEVOLENCES. *Chmn.*, Rev. Louis Hohmann, 605 East St. Catherine St., Louisville, Ky.; *Exec. Sec.*, Rev. Henry Vieth, Synod House, 2013 St. Louis Ave., St. Louis, Mo.

GENERAL BOARD FOR PUBLICATION. *Chmn.*, Rev. F. R. Schreiber, Grand Rapids, Mich.; *Sec.*, Rev. F. Krafft, 4441 Red Bud Ave., St. Louis, Mo.; *Manager*, Mr. Joseph Hennings, 1716 Chouteau Ave., St. Louis, Mo.; *Branch Office*, Miss E. Kicker, 202 South Clark St., Chicago, Ill.

BOARD OF RELIGIOUS EDUCATION. *Chmn.*, Rev. E. Kockritz, 507 Jefferson Ave., Evansville, Ind.; *Exec. Sec.*, Mr. Fred Pfeiffer, Synod House, 2013 St. Louis Ave., St. Louis, Mo.

BOARD OF FEDERATED ACTIVITIES. *Exec. Sec.*, Rev. L. Streich, Synod House, 2013 St. Louis Ave., St. Louis, Mo.; *Pres.*, Evangelical League, Rev. Paul G. Moritz, 117 West Nettleton Ave., Independence, Mo.; *Pres.*, Evangelical Women's Union, Mrs. F. A. Keck, 3914 West Ave., St. Louis, Mo.; *Pres.*, Evangelical Brotherhood, Dr. E. A. R. Torsch, 718 Starks Bldg., Louisville, Ky.

College and Seminary

Name	Location	President
Eden Seminary	St. Louis, Mo	S. D. Press
Elmhurst College	Elmhurst, Ill	H. G. Schiek
Robinson Academy	Waco, Texas	H. Specht

Periodicals

Der Friedensbote (weekly), St. Louis, Mo., Editor, Rev. Otto Press; *Evangelical Herald* (weekly), St. Louis, Mo., Editor, Rev. J. H. Horstmann; *Evangelical Tidings* (weekly), St. Louis, Mo., Editor, Rev. A. Ruecker; *Evangelical Companion*, St. Louis, Mo., Editor, Rev. A. Ruecker; *Magazin fuer Theologie und Kirche*, Cleveland, Ohio, Editor, Rev. H. Kamphausen; *Fiershinden und Christliche Kinderzeitung*, St. Louis, Mo., Editor, Rev. K. Kissling.

History

The Evangelical Synod of North America traces its origin to six ministers, representing the union of the Lutheran and Reformed Churches, who met and organized a synod at Gravois Settlement, Missouri, in 1840. Four of these were missionaries—two sent by the Rhenish Missionary Society and two by the Missionary Society of Basel; while two were independent—one coming from Bremen and one from Strassburg. During subsequent years several similar organizations were effected, including the United Evangelical Synod of North America, the German Evangelical Society of Ohio, the United Evangelical Society of the East, and others; and in 1877 these organizations, holding, as they did, the same doctrine and governed by the same ecclesiastical principles, united in the present organization, known first as the "German Evangelical Synod of North America," now as the Evangelical Synod of North America.

Doctrine and Polity

The Synod accepts the Bible as the only rule of faith and practice, and as correct interpretations of it uses the Augsburg Confession, Luther's Catechism, and the Heidelberg Catechism. Wherever these symbols do not agree, liberty is allowed in the interpretation of the Scripture passages in question.

The church is divided into districts, 19 in number, which correspond closely to the self-governing states in the Federal government, and there is a general conference meeting once every four years, which represents the whole church. This conference is composed of the presidents of the districts, clerical delegates in the proportion of one for every twelve ministers, and lay delegates in the proportion of one for every twelve churches.

EVANGELISTIC ASSOCIATIONS

GENERAL STATEMENT

Under this head are included various associations of churches which are more or less completely organized and have one general characteristic, namely, the conduct of evangelistic or missionary work. In a few cases they are practically denominations, but for the most part, while distinct from other religious bodies, they are dominated by the evangelistic conception rather than by doctrinal or ecclesiastical distinctions. None of them is large, and some are very small and local in their character.

The following bodies are included in the Evangelistic Associations:

Apostolic Church, Apostolic Christian Church, Apostolic Faith Movement, Christian Congregation, Church of Daniel's Band, Church of God as Organized by Christ, Church Transcendent, Hephzibah Faith Missionary Association, Lumber River Mission, Metropolitan Church Association, Missionary Church Association, Peniel Missions, Pentecost Bands of the World, Pillar of Fire, Voluntary Missionary Society in America.

APOSTOLIC CHURCH

No address obtainable.

APOSTOLIC CHRISTIAN CHURCH

Council of Elders, meets irregularly.
Sec., Barthol Rapp, Morton, Ill.

APOSTOLIC FAITH MOVEMENT

Address, Rev. Robert Gunther, 2415 Riverside Ave., Minneapolis, Minn.

CHRISTIAN CONGREGATION

Conference, annual.

Officers: *Bishop*, J. L. Puckett; *Dist. Supt*, Rev. Howard Dorsey, Kokomo, Ind.; *Pres.*, Rev. Susie Wagner; *Vice-Pres.*, Rev. Mary Whortner; *Sec.*, Mrs. Edward McEndaw, Anderson, Ind.; *Treas.*, Mrs. Ella Swusher, Kokomo, Ind.

CHURCH OF DANIEL'S BAND

Annual Conference; next meeting Midland, Mich., 1923.

Officers *Pres.*, Rev. Geo. Hoggard, Midland, Mich.; *Vice-Pres.*, Rev. E. Booth, Marine City, Mich.; *Sec. and Treas.*, Rev. F. J. Revere, Bay City, Mich.

GENERAL CONFERENCE EXECUTIVE COMMITTEE. *Pres.*, F. J. Reviere, Bay City, Mich.; *Sec. and Treas.*, A. F. Beebe, Bay City, Mich.; Elm Booth, George Havers, Horace Heath, D. W. Maxson.

CHURCH OF GOD AS ORGANIZED BY CHRIST

Periodical

The Gospel Teacher (monthly), Wakarusa, Ind., Editor, P. J. Kaufman.

CHURCH TRANSCENDENT

Address Sec. Harry R. Marlow, 311½ Street, Warren, Ohio

HEPHZIBAH FAITH MISSIONARY ASSOCIATION

Camp Meeting and Convention; meet annually in August.

Headquarters: Tabor, Ia.

Trustees and Directors. *Pres.*, Elder L. W. Worcester; *Vice-Pres.*, Elder J. M. Zook; *Sec.*, Miss G. M. Haven, *Treas.*, Fred C. Rosentrater, Mrs. L. B. Worcester, Elder O. W. Adams. Meeting first Thursday in December

GENERAL MISSION BOARD. *Pres.*, J. M. Zook; *Sec.*, Miss G. M. Haven, Paul Worcester, C. C. Brown, D. S. DeVore, O. E. Morehead, O. W. Adams, Miss Emma Herr, Mrs. Nellie A. Williams, F. C. Rosentrater.

School

<i>Name</i>	<i>Location</i>	<i>President</i>
Missionary Bible School . . .	Tabor, Iowa	Elder L. B. Worcester.

Periodicals

Good Tidings (semi-monthly), Editors, L. B. Worcester, Elder J. M. Zook, Miss Anna Dreyer, Miss Susan Beers, Miss Anna Chuning, Walter E. Wood, Irvin E. Dayhoff. *John Three-Sixteen* (weekly), Editor, L. B. Worcester.

LUMBER RIVER MISSION

No report obtainable.

METROPOLITAN CHURCH ASSOCIATION

Headquarters: Waukesha, Wis.

Officers and Trustees: *Pres.*, Edwin L. Harvey; *Sec.*, J. H. Barnes; *Treas.*, G. F. Harvey.

Theological Seminary

<i>Name</i>	<i>Location</i>	<i>Dean</i>
Metropolitan Bible School. .	Waukesha, Wis	Henry L. Harvey.

Periodical

The Burning Bush (weekly), Editors, Edwin L. Harvey, Wm. T. Pettengill, J. Howard Barnes.

MISSIONARY CHURCH ASSOCIATION

Address Rev. B. F. Leightner, 543 Organ Ave., Fort Wayne, Ind.

PENIEL MISSIONS

Headquarters: 227 S. Main St., Los Angeles, Calif.
Trustees · Rev. T. P. Ferguson, Mrs. M. P. Ferguson.

Periodical

Peniel Herald (monthly), Editors, T. P. and M. P. Ferguson.

PENTECOST BANDS OF THE WORLD

Annual conference.

Headquarters: Room 14, Pembroke Arcade, Indianapolis, Ind

Officers: *Pres*, G. E. Bula; *Vice-Pres. and Sec. and Treas*, A. S. Crowley; *Div. Leader*, O. H. Nater.

BOARD OF FOREIGN MISSIONS. Officers as above. No schools.

Periodical

The Herald of Light (weekly), Indianapolis, Ind., Editor, G. E. Bula.

PILLAR OF FIRE (The Pentecostal Union)

Annual Conference, Eastern Division, August, 1923, at Zarephath, N. J.

Annual Conference, Western Division, July, 1923, at 1845 Champa St., Denver, Colo.

Headquarters: Zarephath, N. J.

Officers: *Pres.*, Rev. Alma White; *Vice-Pres.*, Rev. A. K. White; *Treas.*, Rev. A. L. Wolfram.

Bishops

Alma White, Zarephath, N. J.

Charles W. Bridwell, 1845 Champa St., Denver, Colo.

Schools

<i>Name</i>	<i>Location</i>	<i>President or Dean</i>
Alma College	Zarephath, N. J	Alma White.
Zarephath Bible Institute	Zarephath, N. J	Ray B White.
Zarephath Academy	Zarephath, N. J.	A. K. White.
Westminster College	Denver, Colo.	Ray B White

Periodicals

Pillar of Fire; The Good Citizen; Rocky Mountain Pillar of Fire; London Pillar of Fire; The British Sentinel; The Occidental Pillar of Fire; Pillar of Fire, Jr.; all edited by Rev. Alma White.

VOLUNTARY MISSIONARY SOCIETY IN AMERICA

No report obtainable.

FREE CHRISTIAN ZION CHURCH OF CHRIST
(Colored)

General Assembly, annual meeting.

Officers · Rev. W. M. Benson, *Presiding Bishop*, No Little Rock, Ark.

Bishops

E. D. Brown, No. Little Rock, Ark.

W. M. Benson, No. Little Rock, Ark.

M. E. Early, Peace, Ark.

GENERAL BOARD. *Sec.*, Rev. G. W. Anderson, Conway, Ark, R. 2; L. L. Grippen, Rixey, Ark; W. M. Parritt, New Madrida, Mo.

GENERAL ZION BOARD. *Chairman*, Mrs. M. R. Kingsby, Magnolia, Ark.; *Sec.*, Mrs. Dollia Henderson, Springdail, Tex.; *Treas.*, Mrs. M. A. Jackson, Douglassville, Tex.

GENERAL SUNDAY SCHOOL BOARD. Gen. Supt., C. B. Richardson, Queen City, Tex; Sam Petterson, Linden, Tex.

GENERAL TRUSTEES BOARD. *Chmn.*, Bishop E. D. Brown; *Sec.*, Bishop W. M. Benson, No. Little Rock, Ark.; L. Kingsby, No. Little Rock, Ark.

GENERAL MISSIONARY BOARD. *Chmn.*, Mrs. A. L. Benson, No. Little Rock, Ark.; Tim Dixon, Douglassville, Texas; M. H. L. Blackwell, No. Little Rock Ark.

Periodical

Union Comfort, Editor, Bishop E. D. Brown.

History

The Free Christian Zion Church of Christ was organized on July 10, 1905, at Redemption, Arkansas, by a small company of negro ministers. The immediate occasion was a protest against any attempt to tax members of the church for the support of an ecclesiastical system, and a feeling that the church itself should care for its poor and needy. The founder, E. D. Brown, was a conference missionary of the African Methodist Episcopal Zion Church. Others associated with him represented the Methodist Episcopal Church, the Colored Methodist Episcopal Church, the African Methodist Episcopal Church, and Negro Baptist churches.

Doctrine and Polity

In doctrine and polity the church is in general accord with the Methodist bodies, except that it has chiefs or superintendents in place of bishops, and pastors and deacons are the officers in the local church. A chief pastor is chosen to preside over the whole denomination, and all appointments to offices in the church, as well as to pastorates, are made by him. The laity has from the beginning had a share in the conduct of the local church, and also in the general assembly.

FRIENDS

GENERAL STATMENT

The different bodies of Friends in the United States may be classified as follows: The Society of Friends (Orthodox) consist-

ing of the thirteen Yearly Meetings joined together in the Five Years Meeting and two other Yearly Meetings loosely affiliated with them, this group forming the larger body of Friends; the religious Society of Friends (Hicksite or Liberal); the Society of Friends (Orthodox Conservative or Wilburite); and Friends (Primitive). The general history of these different bodies is presented in the statement for the larger body

SOCIETY OF FRIENDS (Orthodox)

Five Years' Meeting, quinquennial, composed of delegates from twelve of the fourteen yearly meetings in the United States and one in Canada.

Officers: *Presiding Clerk*, John R. Cary, 205 Morris Bldg., Baltimore, Md.; *Gen. Sec.*, Walter C. Woodward, 101 South 34th St., Richmond, Ind.; *Treas.*, Edwin G. Crawford, Richmond, Ind.; *Chmn. of Exec. Com.*, Allen D. Hole, Earlham College, Richmond, Ind.

FINANCE BOARD. *Chmn.*, Miles White, Jr., 607 Keyser Bldg., Baltimore, Md.

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS. *Acting Gen. Sec.*, B. Willis Beede, Richmond, Ind.

BOARD ON HOME MISSIONS. *Exec. Sec.*, Ruthanna M. Sims, 101 S. Eighth St., Richmond, Ind.

BOARD ON EDUCATION. *Chmn.*, Wm. O. Mendenhall, Wichita, Kans.

BOARD ON PROHIBITION OF THE LIQUOR TRAFFIC. *Chmn.*, S. Edgar Nicholson, 532 Seventeenth St., N. W., Washington, D. C.

BOARD ON PUBLICATION. *Mgr.*, David E. Henley, 101 S. Eighth St., Richmond, Ind.

BOARD ON RELIGIOUS EDUCATION. *Chmn.*, Edward H. Stranahan, Oskaloosa, Iowa.

YOUNG FRIENDS BOARD. *Sec.*, Helen E. Hawkins, 101 S. Eighth St., Richmond, Ind.

AMERICAN FRIENDS SERVICE COMMITTEE. *Chmn.*, Rufus M. Jones, Haverford, Pa.

PEACE BOARD. *Chmn.*, Allen D. Hole, Richmond, Ind.

COMMITTEE ON INDIAN AFFAIRS. *Chmn.*, Walter Smedley, 1226 Stephen Girard Bldg., Philadelphia, Pa.

Colleges

Name	Location	President
Nebraska Central College	Central City, Neb.	Ora W. Carrell.
Earlham College	Richmond, Ind.	David M. Edwards.
Friends University	Wichita, Kans.	William O. Mendenhall.
Haverford College	Guilford College, N. C.	Raymond Binford.
Haverford College	Haverford, Pa.	William W. Comfort.
Acacia College	Newberg, Ore.	Levi T. Pennington.
Earlham College	Oskaloosa, Iowa	Edwin McGrew.
Whittier, Calif.	Whittier College	Harry N. Wright.
Wilmington College	Wilmington, Ohio	J. Edwin Jay.

Periodicals

The American Friend (weekly), Richmond, Ind., Editor, Walter C. Woodward; *Messenger of Peace* (monthly), Richmond, Ind., Editor, Allen D. Hole; *Friend's Missionary Advocate* (monthly), Bloomington, Ind., Editor, Lenora N. Hobbs.

History

George Fox, born 1624, was the founder of the Friends, at first called "Children of Truth" or "Children of Light," also "Friends of Truth." Finally the name given them was the "Religious Society of Friends," to which was frequently added "commonly called Quakers." This last name was applied to them by a justice in response to an address, in which George Fox called on him to "tremble at the Word of the Lord." They increased in numbers, until by the close of the seventeenth century, they were one of the most important bodies of dissenters in England. With the cessation of persecution, about the beginning of the eighteenth century, the Friends relaxed their missionary zeal, paid more attention to the discipline of their members, and gradually settled down into a comparatively quiet existence. About the middle of the nineteenth century a new movement began, and since that time the great majority of the Friends have either dropped or modified many of the old customs and external forms.

The first recorded visit of any Quakers to America was that of two women, Ann Austin and Marv Fisher, who arrived in Massachusetts from Barbados in 1656. They were immediately put under arrest, subjected to a brutal examination to see whether they were witches, and finally shipped back to Barbados. Two days after their departure a vessel arrived with eight more Quakers, and these were forcibly returned to England. Severe laws were enacted and heavy penalties provided for those who knowingly brought into the community that "cursed sect of heretics lately risen up in the world which are commonly called 'Quakers.'" Notwithstanding these laws, the Quakers continued to come, and at last the situation improved, although it was not until 1724 that their appeals to the Royal Privy Council in England were sustained. A few years later laws were enacted in their favor.

The Friends had almost as trying an experience in Virginia as in Massachusetts, and they suffered certain persecutions in Connecticut. In Rhode Island, however, they were received more cordially and were held in high regard, several of the early governors being members of the society. In New York, New Jersey and Maryland there were many Friends. The culmination of their influence was reached in Pennsylvania, under the charter given to William Penn in return for a debt due by the crown to his father, Admiral Penn.

The early part of the nineteenth century was marked by divisions on doctrinal points, resulting in separation more or less serious. The most important of these was that popularly known as "Hicksite" in 1827-28. This was followed by the "Wilburite" in 1845 and the "Primitive" a little later.

During the decade, chiefly as a result of the Five Years Meeting there has been a strong tendency toward greater unity of effort in the fields of home and foreign missions, Bible schools, education, evangelistic work, philanthropy, and social reform. This is true of all branches of the society. The relations to other bodies of Christians have become closer. In the World War the Friends simply reaffirmed their historic position in regard to all war, a position recognized by Congress in the selective-draft act, which provided for the assignment of those Friends drafted to noncombatant service. All branches of Friends united in the American Friends Service Committee for the purpose of carrying on reconstruction work in France. Several hundred thousand dollars were contributed for this purpose. From 1919 to 1921 an important work was carried on by this committee in child feeding in Germany and more recently an important service is being rendered in relief work in the famine districts of Russia.

Doctrine

The Orthodox Friends, who are by far the most numerous branch, have never adopted a formal creed. Their doctrine agrees in all essential points with the doctrine of the great body of the Christian Church, but they differ from other denominations in the following important respects: (1) The great importance attached to the immediate personal teaching of the Holy Spirit, or "Light Within," or "Inner Light"; (2) the absence of all outward ordinances, including baptism and the Lord's Supper, on the ground that they are not essential, were not commanded by Christ, and, moreover, tend to draw the soul away from the essential to the nonessential and formal; (3) the manner of worship and appointment of ministers; (4) the doctrine of peace or nonresistance, in accordance with which no Friend can fight or directly support war.

Polity

The organization of the Society of Friends includes monthly, quarterly and yearly meetings, each being a purely business organization. The monthly meeting is either a single congregation or includes two or more congregations called variously, weekly, local, or preparative meetings. The monthly meetings in a certain district combine to form a quarterly meeting, and the quarterly meetings in a wider territory constitute a yearly meeting.

Thirteen of the Yearly Meetings have united in forming the Five Years Meetings. These Yearly Meetings have a uniform book of discipline. Official delegates from these Yearly Meetings meet every five years for the transaction of such business as is of common interest. Provision is made for carrying on the work of the denominational boards on missionary, philanthropic and educational lines. Woman is in a position of absolute equality with man in Friends' polity.

The worship of a Friends' meetings is distinctly nonliturgical. Since the Friends believe that worship involves a direct communion of the soul with God it can be carried on with or without a minister. Meetings for worship can be held partly or even wholly in silence, and without any prearrangement of service, though some prearrangement is more common than formerly. There is no stated length for any sermon, prayer or exhortation, and often several persons, not necessarily ministers take part during the same meeting.

SOCIETY OF FRIENDS (Hicksite)

General Conference, biennial; next meeting in 1924.

Seven Yearly Meetings.

Officers: *Chmn.*, Arthur C. Jackson, 6445 Greene St., Germantown, Pa.; *Gen. Sec.*, J. Barnard Walton, 140 N. 15th St., Philadelphia, Pa.; *Rec. Sec.*, Miss Josephine H. Tilton, 120 So. Second Ave., Mount Vernon, N. Y.; *Treas.*, Harry A. Hawkins, 57 Pierrepont Ave., W., Rutherford, N. J.

SUNDAY SCHOOL COMMITTEE, Central Bureau of Philadelphia Yearly Meeting, 154 N. 15th St., Philadelphia, Pa. *Sec.*, Miss Jane P. Rushmore.

School

<i>Name</i>	<i>Location</i>	<i>Director</i>
Friends' School for Religious and Social Education	Swarthmore, Pa.	Elbert Russell.

Periodical

Friends' Intelligencer (weekly), 140 N. 15th St., Philadelphia, Pa., Editor, Mrs. Sue C. Yerkes.

ORTHODOX CONSERVATIVE FRIENDS (Wilburite)

Kansas Yearly Meeting held at Emporia, Kans.

Address Alva J. Smith, 619 E. 6th St., Emporia, Kans.

FRIENDS (Primitive)

Address John C. Maule, Bristol, Pa.

THE HOLINESS CHURCH

Assembly, semi-annual.

Headquarters · Los Angeles, Calif

Officers: *Pres.*, W. N. Matness, Los Angeles, Calif.; *Vice-Pres.*, J. H. Cressnill, 844 Monterey Road, South Pasadena, Calif.; *Recorder*, Gladys L. Clark, 106 North Hidalgo Ave., Alhambra, Calif.; *Treas.*, T. A. Smith, Azusa, Calif.

MISSIONARY BOARD. *Treas.*, J. R. Adams, 2638 Eagle St., Los Angeles, Calif.

PENTECOST PRINTING HOUSE, 131 N. Chicago St., Los Angeles, Calif.

Periodical

The Pentecost, 131 N. Chicago St., Los Angeles, Calif., Editors, G. E. Ramige, Hattie H. Ramige.

History

About 1880 as a result of the preaching of ministers of the Methodist Episcopal and Free Methodist Church in Southern California and Arizona numerous bands were formed under the name "Holiness Band," the members retaining, however, their membership or identity with the churches of which they were already members. With the development of these bands and the acquisition of certain property for the conduct of their worship, certain legal difficulties arose and in 1896 they became incorporated under the laws of the state of California. From California the work extended into other states and was especially prominent in Kentucky and Tennessee. The churches in Tennessee constitute a district assembly of the entire body, but the churches in Kentucky are included in the corporate body of California.

Doctrine

The doctrine of the Holiness Church is Methodist or Wesleyan, following the principles laid down by John Wesley. It teaches repentance, restitution, confession, and the forsaking of sin as the part for the sinner; and the forgiveness of sin and the divine light received by the repentant sinner, as the part from God. The church teaches that it is the privilege, as well as the duty, of every believer to consecrate himself to God without reserve and that the result of such consecration will be sanctification, meaning by the term freedom from the "carnal mind" and the tendency to sin. Specific conditions of church membership are sanctification and baptism by water. The mode of baptism being settled by the candidate, although immer-

sion is for the most part practiced; and the belief in the second coming of the Lord, and in divine healing by faith. The church also emphasizes belief in prohibition, abstinence from drugs and tobacco, and from all poisons that are "against the best for God." Divorce is allowed but for one cause, adultery; membership in secret societies is disapproved and forbidden; and plain dress, avoiding extravagance and jewelry, especially for show, is inculcated.

Polity

A president is elected annually and acts as chairman of all general assemblies and of the Board of Elders. He also superintends the work in general. Local churches are self-directing, but there is a board of 12 elders who care for the spiritual welfare of the church and serve between the meetings of the assembly. There is, in addition, a board of 9 trustees, whose office it is to look after the property of the church and who hold that property subject to the General Assembly, composed of representatives from the churches. District assemblies are formed under the care of superintendents who are members of the board of elders of the General Assembly. Ministers are selected on their qualifications of aptness to preach or teach the word. No fixed salaries are paid. Free will offerings are made for support of the work. Tithing is practiced.

INDEPENDENT CHURCHES

No directory.

History

Under this head are included single churches which are not identified with any ecclesiastical body and have not even such affiliation as would entitle them to inclusion under a special name. Certain distinct types appear. There are churches which were originally missions or Sunday schools established in newly settled or outlying districts by Christian workers representing different denominations, and which have grown gradually into a definite church life. There are also churches variously called union, federated, community, etc., which represent the movement toward denominational fellowship, the elimination of weak churches, and the consolidation of church life for the purpose of securing more effective church work. The number of churches reporting themselves as union churches is quite large, but, not infrequently, it is not clear just what is represented by the term. The federated and the community church is of recent growth.

There is a third class, including churches which use a denominational name, but for one reason or another are not included in denominational lists and are not reported by the denominational officers. A fourth class includes churches which were organized by individuals independent of any denominational status, some that originally had denominational connection, and some which are the result of Holiness or evangelistic movements.

Doctrine and Polity

No special features of doctrine or polity can be definitely stated for these independent churches. Each organization included under this head draws up its own creed, adopts its own form of organization, chooses its own officers, makes its own conditions of membership, and conducts its own worship as it chooses, and no general statement is practicable, except that the union and federated churches accord more or less closely to the customs of the denominations represented in their organizations.

JEWISH (Representative National Organizations)

UNION OF AMERICAN HEBREW CONGREGATIONS. Twenty-eight! Council held in New York, January, 1923. *Pres.*, Chas. M. Shohl; *Sec.*, Rabbi George Zepin, 62 Duttenhofer Bldg., Cincinnati, Ohio.

UNITED SYNAGOGUE OF AMERICA (1913), 531 W. 123d St., New York City. *Pres.*, Elias L. Solomon; *Vice-Pres.*, Louis Ginzberg; *Cor. Sec.*, Charles I. Hoffman, 334 Belmont Ave., Newark, N. J.

UNION OF ORTHODOX JEWISH CONGREGATIONS OF AMERICA. *Pres.*, Julius J. Dukas; *Sec.*, Albert Lucas, 56 W. 105th St., New York City.

CENTRAL CONFERENCE OF AMERICAN RABBIS. *Pres.*, Edward N. Calisch, Richmond, Va.; *Rec. Sec.*, Felix A. Levy, Chicago; *Cor. Sec.*, Isaac E. Marcusan, Macon, Ga.; *Treas.*, Louis Wolsey, Cleveland, Ohio.

UNITED ORTHODOX RABBIS OF UNITED STATES AND CANADA *Pres.*, M. S. Margolies, 1225 Madison Ave., New York City.

AMERICAN JEWISH COMMITTEE (1906), 171 Madison Ave., New York City. *Pres.*, Louis Marshall; *Asst. Sec.*, Harry Schneiderman; *Treas.*, Isaac W. Bernheim; *Chmn. Exec. Com.*, Cyrus Adler.

COUNCIL OF JEWISH WOMEN (1893), 305 W. 98th St., New York City. *Pres.*, Mrs. Rose Brenner; *Exec. Sec.*, Mrs. Harry Sternberger; *Rec. Sec.*, Mrs. L. A. Hecht; *Treas.*, Mrs. Alvin L. Bauman.

NATIONAL FEDERATION OF TEMPLE SISTERHOODS. *Pres.*, Mrs. Joseph Wiesenfeld, 2333 Eutaw Pl., Baltimore, Md.; *Sec.*, Mrs. Ben Lowenstein, 62 Duttenhofer Bldg., Cincinnati, Ohio.

AMERICAN JEWISH HISTORICAL SOCIETY (1892) 531 W. 123d St., New York City. *Pres.*, Abraham S. W. Rosenbach; *Cor. Sec.*, Albert M. Friedenberg, 38 Park Row, New York City.

JEWISH PUBLICATION SOCIETY OF AMERICA, Girard Ave. and Broad St., Philadelphia, Pa. *Pres.*, Simon Miller; *Sec.*, I. George Dobsevage; *Treas.*, Henry Fernberger.

JEWISH CHAUTAUQUA SOCIETY (1893), 1305 Stephen Girard Bldg., Philadelphia, Pa. *Chancellor*, Henry Berkowitz; *Vice-Chancellor*, Wilham Rosenau; *Sec.*, Jeanette M. Goldberg; *Treas.*, Emil Selig.

ZIONIST ORGANIZATION OF AMERICA (1918), 55 Fifth Ave., New York City. *Gen. Sec.*, Louis Lipsky; *Treas.*, Peter J. Schweitzer.

JEWISH WELFARE BOARD (1917), 352 Fourth Ave., New York City. *Pres.*, Irving Lehman; *Vice-Pres.*, Felix M. Warburg; *Treas.*, Felix Fuld; *Sec.*, Joseph Rosenzweig.

HEBREW SHELTERING AND IMMIGRANT AID SOCIETY (1888), 425 Lafayette Ave., New York City. *Pres.*, John L. Bernstein; *Treas.*, Harry Fischel; *Gen. Mgr.*, Jacob R. Fain.

NATIONAL CONFERENCE OF JEWISH SOCIAL SERVICE (1899), 114 Fifth Ave., New York City. *Pres.*, Solomon Lowenstein; *Sec.*, Samuel A. Goldsmith; *Treas.*, Morris Kind.

Colleges and Theological Seminaries

<i>Name</i>	<i>Location</i>	<i>President</i>
Dropsie College for Hebrew and Cognate Learning	Philadelphia, Pa.	Cyrus Adler.
Jewish Theological Seminary of America	New York City	Cyrus Adler, acting
Hebrew Union College	Cincinnati	Julian Morgan Hein
Rabbi Isaac Elchanan Theological Seminary	New York City	B. Revel.

History

A few Jewish individuals settled in Maryland about 1650, but the records of the Jewish community in the United States may be said to date from 1654, when a company of Jews from Brazil or the West Indies attempted to land at New Asterdam. The persistent opposition of the governor, Peter Stuyvesant, delayed them for nearly

a year, but on April 26, 1655, they were admitted by order of the Dutch West India Company. Although accorded permission to live and trade in New Netherland, they were yet denied the privilege of building a synagogue and of acquiring a site for burial purposes. This, however, did not prevent them from meeting for private worship, and soon afterwards they formed a congregation, the Shearith Israel, which is still in existence in New York City. The burial ground order was rescinded as early as July 14, 1656, and in 1682, under English rule, the congregation occupied a rented building on Mill (or Beaver) Street, and, in 1730, erected on Mill Street the first synagogue ever built in the United States.

From time to time other Jewish communities were formed in New York; in Philadelphia, where the first regular congregation, Mikve Israel, was instituted in 1740; in Newport, R. I. (1658); in Baltimore, Md. (about 1790); in Savannah, Ga.; in Charleston, S. C.; in Richmond, Va.; and in other of the older cities of the United States. From these foci communities from time to time radiated to smaller places, until there was, a century ago, a Jewish community in almost every good-sized town in the country.

Up to the beginning of the nineteenth century the great majority of the Jewish settlers in this country were of the Sephardic branch of the race, *i. e.*, descendants of those who had come directly or indirectly from Spain or Portugal, and in 1800 there were about 2,500 Jews in the United States, of whom 700 resided in New York City. In 1850 the number had grown to about 50,000, nearly one-fourth of them being residents in that city. The increase, in so far as it was due to immigration, consisted principally of Jews of the Ashkenazic division, *i. e.*, those originating in Germany, Austria and certain sections of Poland. During the next generation (1850-1880), the Jewish population of the country, through natural increase and through immigration, again mainly from Central Europe, doubled and redoubled, so that in 1880 it was estimated at about 225,000 souls, scattered through the principal commercial centers of the nation, New York City probably containing 60,000. By that time the German and the Sephardic Jews had formed their congregations, and they have established very few since. In 1880-81 began the large accessions from Russia, Galicia, Moldavia, Rumania and Hungary; and it is mainly these newcomers from Russia, Austria and Rumania who have set up and who are still evolving new congregations. In 1920 the total Jewish population was estimated at 3,300,000.

In the religious life of the Jews in the United States, there has developed a line of cleavage, which is not very well defined, indicated by the terms "orthodox" and "reform." These words, borrowed from the terminology of the Christian denominations are, however, likely to be misleading, if "reform" is taken to imply an explicit doctrinal disagreement with "orthodoxy," or a return to an earlier or purer form of the faith compared with which the present stage is considered an aberration. The "reform" movement in Judaism primarily concerns itself with synagogue ritual, which readily admits of changes by reason of the autonomous character of the Jewish congregation, and it is actuated by a desire to modify the forms of worship somewhat in accordance with the demands of the times. Broadly speaking, then, the so-called orthodox Jew is distinguished from the so-called reform Jew by a more rigid observance of the "ceremonial" prescriptions, as that observance has developed traditionally; and historically considered, the divergence between "orthodoxy" and "reform" has arisen as increasing numbers of Jews, no longer hampered by civil and political restrictions, have entered the many (for them) novel walks of life, and under the influence of new secular pursuits and associations, have become less insistent in their observance of the ceremonies in point. The Jewish faith

practically coincides with the Jewish race, and every Jew is considered a Jew until he definitely adopts the tenets of another creed.

Jewish tradition discourages efforts at convert-making. On the other hand, a man or woman who has become convinced of the truth of Judaism, and desires to enter the Jewish communion, may do so after submitting to the prescribed ceremonials. Examples of this kind are, however, quite rare, though not unknown.

Doctrine

The term "doctrine" as descriptive of certain phases or departments of church life has not the same significance in the Jewish congregations as in Christian denominations. There is no specific creed to be subscribed, divergence from which involves separation from a particular synagogue or organization, whether local or general. The religious life of the Jews centers about certain ceremonials and liturgies, rather than about expression of faith or belief. The "law" is a law of observances rather than a creed.

At the same time, there is a general system of doctrine accepted in the main by all Jews, including the unity of God, the inspiration of the Old Testament, and especially of the law as set forth in the Pentateuch, the system of holidays, and general worship of the synagogue.

With regard to inspiration, Jews generally believe that the spirit and teachings of the Old Testament are of divine inspiration, but in the specific statement of this belief there are widely divergent expressions, some holding that every word and letter of every part of the book, especially of the Pentateuch, is of divine inspiration, others claiming that there is nothing more divine about the writings in question than there is in any exalted human production of genius. Whatever detailed statement is made, however, one who professes to be a Jew in any proper sense of the word, believes, or believes in, the moral and theological doctrine contained in the writings of the Old Testament. The canon of this Old Testament comprises 24 books, namely, the 5 of the Pentateuch, Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, the Minor Prophets, Psalms, Proverbs, Job, Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, and Chronicles.

As to the New Testament, which, of course, formed no part of the basis of Judaism, there are Jews who believe it to be historically correct, while others question its chronological accuracy. In so far as it runs counter to the teachings of the Old Testament, or as it seems to Jewish authorities to so run, the New Testament is not to be followed and its teachings are to be considered the reverse of the truth. There are Jews who would prohibit its perusal utterly, but others do not deny it a due and proper place as literature.

Jews' High Holidays proper comprise only New Year's Day and the Day of Atonement. New Year's Day commemorates the creation of the world; the Day of Atonement is a day of humiliation and repentance. The Passover belongs to the cycle of three Festivals—Passover, Pentecost and Tabernacles—each of which is imbued with historic associations, besides retaining in the ritual and ceremonial observances, reminiscences of their ancient agricultural character. The giving out of the divine law is associated with the Festival of Pentecost. New Year's Day usually occurs some time in the month of September, occasionally in October. The Day of Atonement follows on the tenth day from the New Year's Day. The Passover occurs in March or April. The Day of Atonement (Yom Kippur) is the last day of the penitential days, and on the afternoon preceding the day proper an evening meal is generally eaten, the day itself being observed by fasting. On the Day of Atonement there are cer-

tain peculiar ceremonies, and every Jew is expected to attend the synagogue even if on other holidays he absents himself from it.

Synagogue services vary greatly in the different synagogues, and in some cases they closely resemble services in Protestant churches. In others they consist of hardly more than a hurried recital of prayers. The essence of religious service is prayer to God, and in some congregations the main essential is that the communicants shall go into the place of worship and there repeat, as they come in, often standing, the essential prayers as formalized, so that there is at times no unity in those observances. The public or congregational prayers can not be begun until ten men are present, a boy of thirteen who has been confirmed counting as a man. Especially in the United States there has been a tendency to approximate divine service to modern conditions and patterns, including, in a few instances, their observance on Sunday instead of Saturday. The formal service lasts on an average of about two hours, part of that time being given to the sermon, sometimes doctrinal, sometimes not; while the prayers, chants, and music, vocal and instrumental, precede or succeed the address of the rabbi and constitute the balance of the divine service. In some cases the prayers are recited in Hebrew (classical, not Yiddish), in others the vernacular of the land is employed. In most congregations at least one prayer for the dead, known as the "Kaddish" is repeated in Aramic.

Polity

The outstanding fact in organized Jewish religious life is the independence of the synagogue or local church organization. Among Jews there is no such thing as a controlling ecclesiastical organization. Every congregation the world over, is a law unto itself; each one is responsible to itself alone for the interpretation put upon the sacred law, and upon sacred traditions.

Broadly speaking, all persons of Jewish birth are also Jews in the religious sense. Hence, the membership of the Jewish congregations bears a close relation to the Jewish population and membership in a Jewish synagogue is on an essentially different basis from that in a Christian church, but methods vary, some synagogues counting the heads of families, others only incorporators or pew holders. The Jewish ministry includes primarily the rabbis, but also often the reader or cantor. The rabbi decides questions of law and ritual, performs the office of preacher and religious functionary, is the organizer and teacher of religious schools and, in general, represents the church community.

LATTER DAY SAINTS

CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

General Conference, annual; Salt Lake City.

Eighty-four stakes in the U. S., three in Canada, and one in Mexico. A *stake* is composed of a number of *wards*, the ward being the unit in church government. There are nine hundred and twenty-eight wards and independent branches.

Officers: *Pres.*, Heber J. Grant; *Counselors*, Anthony W. Ivins and Charles W. Penrose; *Presiding Patriarch*, Hyrum G. Smith. *Pres. of the Council of Twelve*, Rudger Clawson; *Presiding Bishop*, Charles W. Nibley.

FOREIGN MISSIONS. Under the direction of the Presidency of the Church, assisted by the Council of the Twelve Apostles.

SABBATH SCHOOL WORK. *Supt.*, David O. McKay; *Gen. Sec.*, A. H. Reiser, Salt Lake City, Utah.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION. *Supt.*, Geo Albert Smith; *Gen. Sec.*, Moroni Snow.

YOUNG LADIES' MUTUAL IMPROVEMENT ASSOCIATION. *Pres.*, Mrs. Martha H. Tingey; *Sec.*, Clarissa A. Beesley.

PRIMARY ASSOCIATION. *Pres.*, Mrs. Louise B. Felt; *Gen. Sec.*, Frances K. Thomassen.

WOMAN'S RELIEF SOCIETY. *Pres.*, Mrs. Clarrissa S. Williams; *Gen. Sec.*, Amy B. Lyman.

RELIGIOUS CLASS. *Supt.*, Rudger Clawson; *Sec.*, Wm. A. Morton.

Colleges

Name	Location	President
B. Y. University	Provo, Utah	F. S. Harris.
B. Y. College	Logan, Utah	W. W. Henderson
L. D. S. U.	Salt Lake City, Utah	Guy C. Wilson
Dixie Normal College	St. George, Utah	Jos K. Nicholes.
Gila Normal College	Thatcher, Arizona	L. H. Creer.
Ricks Normal College	Rexburg, Idaho	George S. Romney.
Snow Normal College	Ephraim, Utah	Wayne B. Hales.
Weber Normal College	Ogden, Utah	A. W. Tracy

Name	Location	Principal
Big Horn Academy	Cowley, Wyoming	Elijah M. Hicken.
Jaumez Academy	Col. Jaumez, Chih., Mexico	Lucian Mecham, Jr.
Millard Academy	Hinckley, Utah	L. H. Hatch
San Luis Academy	Manassa, Colorado	Floyd G. Eyre.
Snowflake Academy	Snowflake, Arizona	Silas L. Fish
Uintah Academy	Vernal, Utah	E. A. Jacobsen.

Seminaries

Name	Location	Principal
Afton	Wyoming	George H. Curry.
American Fork	Utah	Sidney Sperry.
Beaver	Utah	Claude S. Cornwall.
Blanding	Utah	Wayne S. Redd.
Box Elder	Brigham City, Utah	Abel S. Rich.
Chandler	Arizona	W. King Driggs.
Fillmore	Utah	Wm. T. Tew, Jr
Granite	Salt Lake City, Utah	John M. Whitaker.
Heber	Utah	Ralph F. Nilsson
Huntington	Utah	Hyrum S. Harris.
Hyrum	Utah	E. Ray Gardner
Jordan	Sandy, Utah	Enoch Jorgensen
Kanab	Utah	G. Alber Fitzgerald
Kaysville	Utah	George C. Ensign
Lehi	Utah	A. B. Anderson.
Manti	Utah	Joseph Y. Jenson
Mesa	Arizona	N. A. Jensen
Montpelier	Idaho	S. H. Spencer.
Moroni	Utah	W. E. Merrell
Mt. Pleasant	Utah	A. H. Anderson.
Murray	Utah	Newel K. Young.
Nephi	Utah	E. M. Greenwood.
Paris	Idaho	Roy A. Welker.
Pleasant Grove	Utah	Samuel D. Moore, Jr.
Preston	Idaho	Wendell S. Stout.
Provo	Utah	J. A. Washburn
Provo Bench	Utah	Victor C. Anderson.
Richfield	Utah	John Harrington.
Roosevelt	Utah	Pres W. H. Smart.
Rigby	Idaho	J. E. Fisher
Salina	Utah	Joseph A. Anderson
Spanish Fork	Utah	L. E. Eggertsen.
Castle Dale	Utah	Nephi L. Williams.

Periodicals (All published in Salt Lake City)

Juvenile Instructor, Editors, Heber J. Grant and George D. Pyper; *Children's Friend*, Editor, Miss May Anderson; *Young Woman's Journal*, Editor, Miss Mary Conolly; *Improvement Era*, Editors,

Heber J. Grant and Edward H. Anderson; *Relief Society Magazine*, *Desert News*, Editor, Harold Goff.

History

The Church of Jesus Christ of Latter Day Saints was founded by Joseph Smith, a native of Vermont, in 1830, at Fayette, Seneca County, N. Y. He states that while in the woods near his father's home he "had a vision of great light, and two glorious personages appeared before him and commanded him 'to join none of the religious sects, for the Lord was about to restore the gospel, which was not represented in its fulness by any of the existing churches.'" Other visions followed, and in one he received directions enabling him to obtain "the sacred records, an abridgment of the history kept by the ancient inhabitants of America" which "were engraved on plates which had the appearance of gold." These records, constituting the "Book of Mormon," he translated, dictating the translation to Oliver Cowdery and others, who wrote it down. Oliver Cowdery, with David Whitmer and Martin Harris, after the completion of the work, gave their testimony that they had actually seen the plates. Two years later, in 1829, Smith and Cowdery stated that "an angel appeared to them and conferred upon them the priesthood of Aaron and instructed them to baptize each other by immersion." This was followed, in April, 1830, by the organization of the church at Fayette, N. Y., and "the declaration that the ancient gospel had been restored with all its gifts and powers."

Missionaries were sent out and numerous churches were organized in different states. In 1831, headquarters were established at Kirtland, Ohio. From the first, the policy of segregating the converts from the "gentiles" was followed, and in 1831 a colony of believers was settled in Jackson County, Mo. Here they met violent opposition from neighbors, which culminated in 1833 in their being driven from the county by mob violence. They then scattered into other counties, although retaining their organization at Kirtland, Ohio; and in 1838 Joseph Smith, with other leaders, removed to Caldwell County, Mo., which was settled almost exclusively by his followers. Here again there was friction between them and the earlier settlers of the adjoining counties, which resulted in 1839 in their expulsion from the state. Then followed the settlement at Nauvoo, Hancock County, Ill., which developed rapidly, and at one time was said to be the largest city in the state. In a few years, however, the people of the surrounding counties became hostile, and Joseph Smith and his brother, Hyrum, were killed by a mob at Carthage, Ill., on the 27th of June, 1844. After the death of Joseph Smith, Brigham Young, as president of the Council of Twelve, was chosen president of the church. A number, however, refused his leadership, and there followed a period of confusion, several organizations being formed, one of which is known today as the "Reorganized Church of Jesus Christ of Latter Day Saints."

After the death of Joseph Smith in 1844, Brigham Young became president of the church, and three years later led a general migration of believers from Illinois to the Salt Lake Valley, Utah, the present headquarters of the branch known as the Church of Jesus Christ of Latter Day Saints. From this point as a center, the church has extended until it is represented in a large proportion of the states of the Union.

The comparative isolation of the new location gave less occasion for such disturbances as had hitherto accompanied the history of the church, and permitted a more normal development of the community life. Active proselyting was carried on, and the number of converts increased rapidly. Brigham Young died in 1877 and

was succeeded by John Taylor, who held the office of president for ten years. His successors in office have been Wilford Woodruff, Lorenzo Snow, Joseph F. Smith, and Heber J. Grant.

Doctrine

The doctrines of the Latter Day Saints as set forth by the first president, Joseph Smith, and accepted by both bodies, may be summarized as follows:

They hold in the main the body of Christian doctrine commonly accepted. Peculiar or special beliefs may be noted, as that the same organization that existed in the primitive church continues today—apostles, prophets, pastors, teachers, evangelists, etc.; there is also the same gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.; the Bible, so far as it is translated correctly, and the Book of Mormon, are both regarded as the Word of God; there have been, and will be, many revelations of great and important things pertaining to the Kingdom of God; there will be a literal gathering of Israel and the restoration of the Ten Tribes; Zion will be built on this continent; Christ will reign personally upon the earth, which will be renewed and receive its paradisaical glory.

Polity

The ecclesiastical organization is based upon the priesthood, which is "the power delegated to man by virtue of which he has authority to act or officiate in the name of the Lord Jesus Christ as His representative." Its two grand divisions are the Melchizedek, or higher priesthood; and the Aaronic, or lesser priesthood. The Melchizedek priesthood is so called after Melchizedek, the king of Salem. It holds the power of presidency and the right of authority over all the offices of the church. Its officers are apostles, patriarchs, high priests, seventies, and elders. The Aaronic priesthood holds the keys of authority in the temporal affairs of the church, and its officers are bishops, priests, teachers, and deacons.

The chief or presiding council (quorum) of the church is the first presidency, which consists of three high priests—a president and two counselors or advisers—its jurisdiction and authority are universal, extending over all the affairs of the church in both temporal and spiritual things. The president of the church is regarded as the mouthpiece of God to the church, and as alone receiving the law for the church through revelation. The first presidency is also the presidency of the high priesthood, and has the right to officiate in all the offices of the church.

The second council (quorum) of the church, standing next to the first presidency, is composed of the twelve apostles. It is their duty, under the direction of the first presidency, to supervise the work of the church in all the world, and especially the missionary labors, to ordain evangelical ministers, and to act as special witnesses to the world of the divine mission of the Saviour Jesus Christ.

The patriarchs are evangelists who hold the right to bless the members of the church with the blessings of prophecy, as was done by Abraham, Isaac, and Jacob, and the early patriarchs. They are under the direction of the first presidency and are presided over by the patriarch of the church. The high priests hold the power of presidency in the stakes of Zion (or districts), under the direction of the first presidency in their respective stakes and congregations (parishes) in administering in spiritual things. The seventies are the missionaries of the church and labor in the world under the direction of the twelve apostles. They are organized into companies of 70 each, under 7 presidents who preside over all the companies. The elders assist the high priests in their duties in the stakes. All the

members of the Melchizedek priesthood have authority under the direction of the first presidency to officiate in all the ordinances of the gospel. The labors of the twelve apostles and of the seventies are principally in the world outside the regular church organization, while the labors of the patriarchs, high priests, and elders are confined principally to their respective stakes and congregations.

The presiding council (quorum) of the Aaronic priesthood is the presiding bishopric, consisting of three bishops, who have jurisdiction over all the offices of the Aaronic priesthood in temporal affairs and under the direction of the first presidency.

The general authorities are those presiding officers who have general direction of the whole church or of any general division. Thus the first presidency is the presiding council (quorum) over the whole church. The apostles have jurisdiction over the whole church under the direction of the first presidency, but more especially over the missionary enterprises. The presiding patriarch presides over all the patriarchs. The First Seven Presidents of seventy preside over all seventies. The presiding bishopric presides over all the lesser priesthood of the church.

REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

General Conference, biennial.

Headquarters, Independence, Missouri, Box 255

Four stakes, 75 state or district conferences in the United States, and 25 district conferences in foreign countries.

General Officers: *Pres.*, Frederick M. Smith; *First Counselor*, Elbert A. Smith, *Pres. of Quorum of Twelve Apostles*, James A. Gillen; *Pres. Bishop*, Benjamin R. McGuire; *Sec.*, R. S. Sal-yards; *Recorder*, F. A. Russell; *Historian*, Walter W. Smith.

DEPARTMENT OF SUNDAY SCHOOL. *Supt.*, A. M. Carmichael, Lamoni, Ia.; *Sec.*, E. D. Moore, Independence, Mo.

DEPARTMENT OF RECREATION AND EXPRESSION. *Supt.*, T. W. Williams, Independence, Mo.; *Sec.*, Miss Hazel Dexter, Independence, Mo.

WOMAN'S DEPARTMENT. *Supt.*, Dora P. Glines, Independence, Mo.

Colleges

Name	Location	President
Graceland College	Lamoni, Iowa . . .	G. N. Briggs.
Independence Institute of Arts and Sciences	Independence, Mo.	Walter W. Smith.

Periodicals

Saints' Herald (weekly), Independence, Mo.; *Zion's Ensign* (weekly), Independence, Mo.; *Autumn Leaves* (monthly), Independence, Mo.; *Journal of History* (quarterly), Independence, Mo.

History

The death of Joseph Smith in 1844 was followed by the development of several factions among the Latter Day Saints, one of the strongest of which, led by Brigham Young, drew to itself a portion of the original church membership, and settled in Salt Lake City, Utah. Other organizations held for a time, but the great majority of the members were scattered, and their descendants still remain throughout the Mississippi Valley. Some of these scattered members, together with some congregations that had preserved their identity, effected a partial reorganization in Wisconsin in 1852, which was

afterwards completed under the name, "Reorganized Church of Jesus Christ of Latter Day Saints," and which claims to be the true and lawful continuation of and successor to the original Church of Jesus Christ of Latter Day Saints. A few years later, 1860, they were joined by Joseph Smith, the son of the prophet, who identified himself with this organization, and was presiding officer until his death in 1914, when he was succeeded by his son. Subsequently the headquarters were removed to Independence, Mo., where they are at present.

Doctrine and Polity

The general doctrine and polity of the Reorganized Church is set forth in the preliminary statement of Latter Day Saints.

The Reorganized Church repudiates the revelation of plural marriage and maintains "that marriage is ordained of God; that the law of God provides for but one companion in wedlock for either man or woman, except in cases of death or where the contract is broken by transgression; consequently, that the doctrines of plurality and community of wives are heresies and are opposed to the law of God."

LITHUANIAN NATIONAL CATHOLIC CHURCH

Address, Rt. Rev. S. B. Mickiewicz, Westville, Ill.

History

The Lithuanian National Catholic Church of America was organized by the Rt. Rev. S. B. Mickiewicz, and is in connection, though not ecclesiastically, with the Old Roman Catholic Church. It represents the immigration to the United States from the Baltic Provinces—Lithuanian, Polish and Slavic—and includes a number of communities in general sympathy with the movement of the Old Catholic churches against the dogma of papal infallibility. In common with the Old Catholic churches, the Lithuanian Church accepts the first seven general councils and uses the Niceno-Constantinopolitan creed. The liturgy is Latin, but the services are conducted for each race in its own language. The supreme ecclesiastical authority is vested in a synod. It maintains a seminary which prepares students for the priesthood of the church.

LUTHERANS

GENERAL STATEMENT

History

Shortly after the Reformation there were Lutheran settlements in Florida and South America. Lutherans with the French colonies under General Ribaut and Rene de Laudonniere came to Florida in 1562 and 1564, establishing the forts on the St. John's River. These were attacked in 1565 by Pedro Menendez, General of the fleet of the King of Spain, who stated that he had come to this country "to hang and behead all Lutherans." Asking the colonists the question: "Are you Catholics or Lutherans?" He received the answer, "Lutherans of the New Religion." Menendez succeeded in destroying the fort of the colonists, hanging his prisoners on trees. He placed over them the inscription, "I do this not as to Frenchmen but as to Lutherans."

It appears that the first Lutheran pastor to come to America and the first to die here was Rasmus Jensen, a Dane. He came on the ill-fated Jens Monk Expedition to discover the Northwest Passage. He set sail on May 16, 1619, and entered the Hudson Bay

about July 1st of that year. He died February 23, 1620, after having regularly conducted Lutheran services from September, 1619, until January, 1620.

The earliest Lutherans to settle permanently in North America came from Holland to Manhattan Island in 1623. For years they had great difficulty in establishing their own forms of worship because of instructions issued by the authorities of Holland to the Governor of New Amsterdam "to encourage no other doctrine in New Netherlands than the true Reformed." The Dutch and German Lutherans organized a congregation in 1648, and 1653 requested the authorities to grant them permission to call a Lutheran pastor, but they received a curt refusal from Governor Peter Stuyvesant. But the Lutherans were not intimidated. When Stuyvesant denied their request for a Lutheran pastor, they appealed to the authorities overseas. The Lutherans persisted in their demand and held religious services in houses, without a minister. February 1, 1656, Stuyvesant's "Ordinance against Conventicles" was posted, imposing penalties of £100 Flemish for the preaching, and £25 for every attendant at the service. As a result, a number were cast into prison. Because of the edict and all his harsh treatment of the Lutherans, Stuyvesant was rebuked by the authorities in Holland. This resulted in an appeal to the Lutheran Consistory of Amsterdam for a minister. In July, 1657, Rev. John Ernest Gutwasser arrived to minister to the two congregations in New York and Albany. Governor Stuyvesant ordered him not to preach even in a private house. Gutwasser, however, began to preach, although he was not allowed to assume charge of the congregations, and was finally compelled to yield and to return to Holland in 1659.

The second Lutheran pastor to arrive on Manhattan Island while the Dutch were in power was Abenius Zetskorn, whom Stuyvesant directed to the Dutch settlement of New Amstel (New Castle on the Delaware). When the Dutch, however, were called upon to surrender Manhattan to the English, in 1664, according to the proclamation of the Duke of York, the Lutherans were granted religious liberty along with the Reformed. In 1669 Jacob Fabricius was sent over by the Lutheran Consistory of Amsterdam to minister to the Lutherans of New York and Albany. In 1671, Arensius was sent over and served the Lutherans of New York and Albany until 1691, the time of his death. In 1702, Pastor Rudman, a Swede from Pennsylvania, cared for these congregations. He was succeeded by Justus Falkner, who was the first Lutheran minister ordained in America, November 24, 1703, in the Swedish Gloria Dei Lutheran Church of Wicacoa. Pastors Rudman, Bioerck and Sandel participated in this first Lutheran ordination in America.

Rev. Joshua Kocherthal arrived with 51 Palatinates the first of January, 1709. They formed the first German Lutheran congregations in the State of New York. After spending the winter in New York City, they settled on the right bank of the Hudson, where Newburgh is now located. Kocherthal returned to London July, 1709, and came back to America in January, 1710, with a multitude of immigrants in eleven ships, 2,200 Palatinates being thus settled on the Hudson at East and West Camp.

The first independent colonies of Lutherans were established on the Delaware in 1638 by the Swedes.

Pastor Reorus Torkillus was the first Lutheran minister to settle in the territory of the United States. He arrived in 1639 and held services in Fort Christina. He served this Lutheran Colony in America until the time of his death, December 7, 1643. His work was continued by John Campanius, who arrived in America February 16, 1643. Three years later, 1646, he dedicated the first Luth-

eran Church in America at Christina (Wilmington). Here he translated "Luther's Small Catechism" into the language of the Delaware Indian (Lutheri Catechismus "Ofwersatt pá American-Virginiske Spraket." Stockholm Tryekt uthi thet af Kongl. Maytt privileg, Burchardi Tryckeri, af J. J. Genath/f Anno MDCXCVI, p. 160) some years before the appearance of Eliot's Indian Bible. Campanius returned to Sweden in 1648, leaving his church of 200 people in charge of Lars Lock, who was succeeded by Jacob Fabricius.

Campanius learned the language of the red men and became the first Protestant missionary among the North American Indians. The Indian Catechism of Campanius antedated Eliot's Indian Bible in practical use. Eliot's Bible was not printed until 1661, and Campanius' was not put into print until 1696; however written copies were used up to that time.

In the South, the Lutheran Church was planted in Georgia by a colony of 1,200 Saltzburgers who landed at Savannah, March 10, 1734. This colony was led by Pastor John Martin Bolzius and Israel Christian Gronau. Governor Oglethorpe led the immigrants 23 miles northwest of Savannah, where they erected a monument of stones where now stands the Ebenezer Church. Seven years later, 1741, the Church of Jerusalem was built. The descendants of these Saltzburgers still maintain flourishing churches in Effingham County, Georgia.

Various congregations were organized in and around Philadelphia, with here and there an organization in New York, Pennsylvania, Delaware and Maryland from 1643 to 1710. The earliest ministers that visited the Germans in Pennsylvania were the Swedish pastors on the Delaware. The first Lutheran service held in Pennsylvania was held in Germantown in 1694. Among the Pioneer German ministers working in Pennsylvania was Daniel Falkner. He labored in Pennsylvania from 1700 to 1708, organizing the oldest German Lutheran congregation in America in 1703 at New Hanover, Pa., this being undoubtedly the first point where permanent organization was formed among the German Lutherans in Pennsylvania. Another pioneer in Pennsylvania was Anthony Jacob Henkel (known as Gerhardt) who came to America in 1717, serving the congregation at New Hanover from 1717 to 1720, and then again from 1723 to 1728. He is supposed to have traveled on horseback to the Germans in Virginia and also to have visited all the German Lutheran settlements near his home in New Hanover.

Pastor Henkel was succeeded by John Casper Stoevers, Sr., and John Casper Stoevers, Jr. Most of the missionary work is attributed to John Casper Stoevers, Jr. Wherever the Germans settled he held services for them and encouraged them to build regular churches. He was in America fourteen years before Muehlenberg came.

John Christian Schultz arrived in America in 1732 and showed his organizing ability and business-like method in doing his work. In some respects he did more to prepare the way for Muehlenberg than any one else. As the result of letters written by congregations of Philadelphia, New Providence and New Hanover, Pastor Henry Melchior Muehlenberg was called to America, arriving September 23, 1742. He landed at Charleston and visited Bolzius and the Saltzburgers at Ebenezer and arrived in Philadelphia November 25, 1742. His name is linked forever with the beginning of organized Lutheranism in America. He became the patriarch of the Lutheran Church in America, his work being to bring the primitive congregations into order, to infuse into them a strong piety and true church life, to provide them with good pastors, to introduce schools for the education of children, and to establish and preserve the Christian home. Muehlenberg activities included New York, New Jersey, Pennsylvania

and Maryland. By the middle of the 18th century Pennsylvania contained about 30,000 Lutherans, four-fifths being German and one-fifth Swedes. On August 26, 1748, Muehlenberg, with six other ministers and lay-delegates of free congregations, organized the Synod of Pennsylvania, the first Lutheran Synod in this country. This was the most important event in the history of the American Lutheran Church in the 18th century. It was followed by the organization of the New York Synod in 1786, the Synod of North Carolina in 1803, the Synod of Ohio in 1818. The General Synod was formed at Hagerstown, Md.

The extraordinary growth of the Lutheran Church in America was due primarily to Lutheran immigration, and to the activity on the part of the different Synods to reach all new immigrants. During the 19th century these immigrants, in large numbers, came to America, establishing German, Swedish, Norwegian, Danish, Icelandic, Finnish and other language settlements, largely in the central, north-western and western parts of America. At the same time they established their churches and schools for religious instruction. A number of independent Synods were formed, each adapted to the peculiar condition of language, previous ecclesiastical relation, and geographic location. However, as the churches came into closer fellowship, the distinctive features tended to fade out and the small Synods became absorbed in others. The movements for union have resulted in the organization of the Synodical Conference, the Norwegian Lutheran Church in America, the Evangelical Lutheran Synod of Wisconsin and other States, and the United Lutheran Church in America. In addition, in 1918 there was formed the National Lutheran Council, which is not a Synod or a church body, but an association of church bodies or Synods through their duly appointed representatives.

The Lutherans of the United States believe firmly in the separation of Church and State, in keeping the Church out of politics, and, in loyalty to the government. This is in harmony with the fundamental confession of the Lutheran Church—The Augsburg of 1530.

Doctrine

The Lutherans of the United States and Canada accept the Canonical Scriptures of the Old and New Testaments as the inspired Word of God and as the only infallible rule and standard of faith and practice. They accept and confess the three ecumenical creeds: namely, the Apostles, the Nicene, and the Athanasian. They accept and hold the unaltered Augsburg Confession as the correct exhibition of the faith and doctrine of the Evangelical Lutheran Church, founded upon the Word of God. None reject any of the other Symbolical Books of the Evangelical Lutheran Church, namely, the Apology of the Augsburg Confession, the Smalcald Articles, the Large and Small Catechisms of Luther, and the Formula of Concord. Many accept all of these. All accept and use Luther's Small Catechism.

Polity

In form of worship the Lutheran Church in the United States and Canada is liturgical. Religious education is emphasized. Thorough catechetical instruction is given preparatory to confirmation.

In the Lutheran Church the Congregation is the unit of organization. The internal affairs of the Congregation are administered by the church council and the pastor. The council is elected by, and accountable to, the congregation. The pastor is called by the Congregation and is usually ordained by the Synod.

Congregations representative, through the pastors and the elected lay delegates, constitute the constituent synods, districts or conferences. These congregational representatives convene in the

synod, district or conference and have, within the constitutional limitations, the powers of the congregations themselves.

The general synodical bodies are in turn composed of representatives elected by the constituent synods, districts or conferences, usually upon the basis of one delegate for ten congregations. The general synodical body, therefore, represents not only the constituent synod, district or conference, but also the congregations. The authority of the congregation is thus preeminent and the judgments of the general synodical bodies become the judgments of the Church.

The constituent synods, districts or conferences meet annually. The general bodies meet annually, biennially or triennially.

NATIONAL LUTHERAN COUNCIL

This is not a Synod or a Church Body, but an association of Church Bodies through their duly appointed representatives. It is an agency through which general Bodies or Synods of the Lutheran Church cooperate under regulations guaranteeing to each the rights, privileges, and immunities of a free Church Body. "It is the right of the Bodies themselves to determine the extent of cooperation." Its most important work, since its organization in 1918, has been that done in behalf of European relief, for statistics, publicity, and representation. A full account of the organization may be found in *The Lutheran World Almanac and Annual Encyclopedia* for 1921 (pp. 493-503), published by authority of the Council. The Bodies cooperating in the Council are indicated by an asterisk (*).

Annual meeting

Officers: *Pres*, Rev. C. H. L. Schuette, 62 Wilson Ave., Columbus, Ohio; *Acting Exec Sec.*, Rev. J. A. Morehead, 437 Fifth Ave., New York City; *Treas*, Hon. E. F. Ellert, 437 Fifth Ave., N. Y. C.; *Sec*, Rev. Peter Peterson, 1434 Rascher Ave., Chicago, Ill.

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*THE UNITED LUTHERAN CHURCH IN AMERICA

The United Lutheran Church in America is the consummation of the historic development of Lutheran churches of the seventeenth and eighteenth centuries. For a full century the churches were without synodical organization. The beginning was made in this direction in 1748, when, under the leadership of Henry Melchior Muehlenberg, the Ministerium (Synod) of Pennsylvania was organized. Three general bodies of Lutherans

which grew out of the churches of the colonial period came together in 1918 in the City of New York and merged into "The United Lutheran Church in America." These were The General Synod, The General Council and The United Synod in the South.

The body is composed of thirty-six constituent synods, thirty-two of which are in the United States and four in Canada. It conducts missions in India, Africa, Japan, South America and the West India Islands.

Officers: *Pres.*, Rev. F. H. Knubel, 437 Fifth Ave., New York City; *Sec.*, Rev. M. G. G. Scherer, 437 Fifth Ave., New York City; *Treas.*, Mr. E. Clarence Miller, 410 Chestnut Street, Philadelphia, Pa.

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THE LUTHERAN BROTHERHOOD. *Pres.*, Charles J. Driever, 40 N. Dearborn St., Chicago, Ill.

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LUTHERAN CHURCH BOOK AND LITERATURE SOCIETY. *Pres.*, Rev. J. F. Ohl, 826 S. St. Bernard St., Philadelphia, Pa.

Colleges

(For men)

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Newberry	Newberry, S. C.	S. J. Derrick.
Susquehanna University	Selinsgrove, Pa.	C. T. Aikens.
Muehlenberg	Allentown, Pa.	J. A. W. Haas.
Thiel	Greenville, Pa.	Carl A. Sundberg.
Carthage	Carthage, Ill.	H. D. Hoover.

President or Dean

Wagner Memorial	Staten Island, N. Y.	A. H. Holthusen.
Midland	Fremont, Neb.	J. F. Krueger.
Lenoir	Hickory, N. C.	J. C. Peery
Weidner Institute	Mulberry, Ind.	W. C. Davis.
Lutheran	Saskatoon, Sask., Can.	H. W. Harms.
Waterloo	Waterloo, Ont., Can.	E. Hoffman.

(For women)

Mont Amoena Seminary	Mt. Pleasant, N. C.	J. H. C. Fisher.
Marion College	Marion, Va.	C. B. Cox.
Lankenau School	Philadelphia, Pa.	E. F. Bachmann.
Summerland College	Leesville, S. C.	P. E. Monroe.

Theological Seminaries

Hartwick Seminary	Hartwick Seminary, N. Y.	M. G. L. Reitz.
Theological Seminary	Gettysburg, Pa.	J. A. Singmaster.
Southern Lutheran Theological Seminary	Columbia, S. C.	A. G. Voigt.
Hanna Divinity School	Springfield, Ohio	V. G. A. Tiessler
School of Theology	Selinsgrove, Pa.	F. P. Manhart.
Lutheran Theological Seminary	Philadelphia, Pa.	H. E. Jacobs.
Chicago Lutheran Theological Seminary	Maywood, Ill.	J. E. Whitteker.
Western Seminary	Fremont, Neb.	H. Dysinger.
Lutheran Theological Seminary	Waterloo, Ont., Can.	E. Hoffman.
Pacific Theological Seminary	Seattle, Wash.	J. C. Kunzman.
Martin Luther Seminary	Lincoln, Neb.	F. Wupper.
Northwestern Lutheran Theological Seminary	Minneapolis, Minn.	J. Stump.
Saskatoon Seminary	Saskatoon, Can.	H. W. Harms

Periodicals

The Lutheran (weekly), Philadelphia, Pa., Editor, Rev. G. W. Sandt, *Lutherischer Herold*, (weekly), Philadelphia, Pa. Editor, E. E. Ortlepp; *The Canada Lutheran* (monthly), Kingston, Ont., Canada, Editor, Rev. J. F. Bermon; *The Foreign Missionary* (monthly), Baltimore, Md., Editor, Rev. G. Drach; *Lutheran Church Review* (quarterly), Philadelphia, Pa., Editor, Seminary Faculty; *Lutheran*

Church Year Book (annually), Philadelphia, Pa., Editor, Rev. W. M. Kopenhaver; *Der Lutherische Kalender* (annually), Philadelphia, Pa., Editor, Rev. R. Neumann; *The Young Lutheran* (monthly), Greenville, Pa., Editor, Rev. T. B. Roth; *The Lutheran Quarterly*, Gettysburg, Pa., Editor, Rev. J. A. Singmaster; *Orphans' Home Echoes* (monthly), Loysville, Pa., Editor, Mr. C. A. Widle; *Orphans' Home Paper* (monthly), Topton, Pa., Editor, Rev. J. O. Henry; *Chicago Lutheran Advocate* (monthly), Chicago, Ill., Editor, Rev. G. P. Lottish; *Lutheran Woman's Work* (monthly), Philadelphia, Pa., Editor, Mrs. J. F. Seebach; *Luther League Review* (monthly), New York City, Editor, Mr. Harry Hodges; *Publications for Bible School* (quarterly), Philadelphia, Pa., Editors, Rev. C. P. Wiles and Rev. W. L. Hunton; *The Messenger* (Orphans' Home) (monthly), Salem, Va., Editor, Rev. E. W. Leslie.

*JOINT SYNOD OF OHIO

Organized at Somerset, Ohio, September, 1818. Now composed of twelve districts—ten in the United States, one in Canada and one in Australia.

Synod, biennial; next meeting, August 1924

Officers: *Pres.*, Rev. C. H. L. Schuette, 62 Wilson Ave., Columbus, Ohio; *First Vice-Pres.*, Rev. C. C. Hein, 404 S. Third St., Columbus, Ohio; *Second Vice-Pres.*, Rev. M. P. F. Doermann, Blue Island, Ill.; *German Sec.*, Rev. A. P. Meyer, 818 Franklin St., Michigan City, Ind.; *English Sec.*, Prof. Carl Ackermann, 2315 East Main St., Columbus, Ohio; *Gen. Treas.*, George L. Conrad, 55 East Main St., Columbus, Ohio.

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Name	Location	President
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Woodville Normal School	Woodville, Ohio	W. Nordsieck.
Hebron Academy	Hebron, Neb.	W. Hieronymus.

Name	Location	
Theological Seminary	Columbus, Ohio	Otto Mees.
Luther Theological Seminary	St Paul, Minn.	H. Ernst, Dean.
St. John's Academy	Petersburg, W Va	A. E. Krause
Luther Academy	Melville, Can.	H. Schmidt.

Periodicals

Lutheran Standard (weekly), Editor, Rev. J. Sheatsley; *Lutherische Kirchen-Zeitung* (weekly), Editor, Prof. R. C. H. Lenski; *Lutheran Youth* (weekly), Editor, Prof. C. B. Gohdes. All Lutheran Book Concern, 57 E. Main St., Columbus, Ohio.

IOWA SYNOD

Organized 1854.

General Synod, meets triennially, next meeting, Clinton, Ia, August, 1923.

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Wartburg Normal and Pro-seminary	Waverly, Iowa	A. Engelbrecht.
Luther College	Eureka, S. D.	G. Sandrack.
Lutheran College	Seguin, Tex.	C. Weeber.

Periodicals

Kirchliche Zeitschrift, Editor, Rev. M. Reu; *Kirchenblatt*, Editor, Rev. F. Richter; *Lutheran Herald* (b-weekly) Editor, Rev. E. H. Rausch; *Jugendblatt*, Editor, Rev. G. Weng; *Die Missionsstunde* (monthly), Editor, Rev. C. Taubert; *The Lutheran Missionary* (monthly), Editor, Prof. G. J. Zeilinger, Dubuque, Ia.; *Anstaltsbote* (monthly), Editor, Rev. H. Foelsch; *Lutherischer Weisenfreund*, Editors, Rev. F. Henkelmann, Rev. E. W. Matzner; *Wartburg Kalender* (annually), Editor, Rev. A. Pilger. (All published at Chicago, Ill.)

*BUFFALO SYNOD

Organized 1845.

Officers: *Pres.*, Rev. E. Nemeschy, 1661 Cleveland Ave., Niagara Falls, N. Y.; *German Sec.*, Prof. Rudolph Grabau, 154 Maple St., Buffalo, N. Y.; *English Sec.*, Rev. H. C. Leupold, 41 Schreck St., Buffalo, N. Y.; *Treas.*, John H. Paasch, 184 Goodell St., Buffalo, N. Y.

Theological Seminary

Name	Location	President
Martin Luther Seminary	Buffalo, N. Y.	R. F. W. Grabau

Periodical

Wachende Kirche (semi-monthly), Pittsburgh, Pa., Editor, Rev. K. A. Hoessel, Milwaukee, Wis.

***JEHOVAH CONFERENCE**

Organized 1893.

Annual meeting.

Officers: *Pres.*, Rev. Wilhelm Hartwig, R. 2, No. 279 Highland Park, Mich.; *Vice-Pres and Sec.*, Rev. H. Wicke, Flat Rock, Mich.; *Treas.*, Rev. H. Rehn, 6926 Theodore Ave., Detroit, Mich.

***AUGUSTANA SYNOD**

Organized 1860.

Synod, annual.

Thirteen conferences, 3 mission districts.

Officers: *Pres.*, Rev. G. A. Brandelle; *Vice-Pres.*, Rev. P. A. Mattson; *Sec.*, Rev. Jos. A. Anderson, Boxholm, Ia.; *Treas.*, K. T. Anderson, Rock Island, Ill.

HOME MISSION BOARD. *Chmn.*, Rev. G. A. Brandelle; *Treas.*, C. A. Larsen, Rock Island, Ill.; *English Field Sec.*, Rev. C. M. Olander, Duluth, Minn.; *Treas. for Foreign Work*, Prof. C. W. Foss, Rock Island, Ill.

CHINA MISSION BOARD. *Chmn.*, Rev. O. J. Johnson; *Field Sec.*, Rev. F. W. Wyman, Minneapolis, Minn.

IMMANUEL DEACONESS INSTITUTE, Omaha, Nebr. *Supt.*, Rev. E. G. Chinlund, Omaha; *Sec. of the Board*, Rev. C. F. Sandahl, Genoa, Neb.

MINISTERIAL PENSION AND AID FUND. *Sec. and Treas.*, Rev. S. A. Lindholm, Des Moines, Iowa.

WOMEN'S HOME AND FOREIGN MISSIONARY SOCIETY. *Sec.*, Miss May Mellander, 6253 Greenview Ave., Chicago, Ill.

AUGUSTANA BOOK CONCERN, Rock Island, Ill. *Treas.-Mgr.*, A. G. Anderson.

Colleges and Theological Seminaries

<i>Name</i>	<i>Location</i>	<i>President</i>
Augustana College and Theological Seminary	Rock Island, Ill.	G. A. Andreen.
Gustavus Adolphus College	St Peter, Minn.	O. J. Johnson.
Bethany College	Lindsborg, Kans.	E. F. Pihlbbad.
Luther College	Wahoo, Neb.	A. T. Seashore.
Upsala College	Kenilworth, N. J.	C. G. Ericson.
Northwestern College	Fergus Fall, Minn.	N. P. Langsjoen.
Minnesota College	Minneapolis, Minn.	Frank Nelson
Trinity College	Round Rock, Tex.	Hugo B. Haterius.
North Star College.	Warren, Minn.	C. E. Sjostrand

Periodicals

Augustana (weekly), Editor, Rev. L. G. Abrahamson; *The Lutheran Companion* (weekly), Editor, Rev. C. J. Bengtson. Both published by Augustana Book Concern, Rock Island, Ill.

***NORWEGIAN LUTHERAN CHURCH**

The general movement in the Lutheran bodies toward union of different Synods resulted in the organization of the Nor-

wegian Lutheran Church, 1917. This movement was initiated in 1905 by Hauge's Synod taking up the matter with other Norwegian Lutheran bodies. Three bodies form this union, namely, Hauge's Norwegian Evangelical Lutheran Synod, 1846; the Synod of the Norwegian Evangelical Lutheran Church of America, 1853; and the United Norwegian Lutheran Church in America, 1890

Annual meeting; next session, St. Paul, Minn., June, 1923.

Officers: *Pres.*, Rev. H. G. Stub, 425 4th St. S., Minneapolis, Minn.; *Vice-Pres.*, Rev. H. C. Holm, Eagle Grove, Iowa; *Sec.*, Rev. N. J. Lohre, Mayville, N. D.; *Treas.*, Erik Waldeland, 425 Fourth St. S., Minneapolis, Minn.

Church Council: *Pres.*, Rev. H. G. Stub; *Sec.*, Rev. H. C. Holm, Eagle Grove, Ia.

BOARD OF EDUCATION. *Pres.*, Rev. H. G. Stub; *Sec.*, Prof. L. A. Vigness, 425 Fourth St. S., Minneapolis, Minn.

BOARD OF HOME MISSIONS AND CHURCH EXTENSION. *Pres.*, Rev. J. H. Stenberg, 315 First Ave., E. Duluth, Minn.; *Sec.*, Rev. C. S. B. Hoel, 2500 Portland Ave., Minneapolis, Minn.; *Treas.*, Rev. Peter Tangjer, 425 Fourth St. S., Minneapolis, Minn.

BOARD OF FOREIGN MISSIONS. *Pres.*, Rev. J. N. Sandven, Roland, Iowa; *Rec. Sec.*, J. R. Birkelund, 425 Fourth St. S., Minneapolis, Minn.; *Cor. Sec.*, Rev. M. Saterlie, 425 Fourth St. S., Minneapolis, Minn.; *Treas.*, Rev. Peter Tangjer.

BOARD OF CHARITIES. *Pres.*, Rev. H. G. Stub; *Sec.*, C. M. Westwig, Como and Pierce Sts., St. Paul, Minn.; *Gen. Sec. and Supt. of Home Finding*, Rev. H. B. Kildahl, 425 Fourth St. S., Minneapolis, Minn.

BOARD OF TRUSTEES. *Pres.*, O. O. Erling, South Side State Bank, Minneapolis, Minn.; *Sec.* J. O. Estrem, 425 Fourth St. S., Minneapolis, Minn.; *Treas.*, Erik Waldeland.

BOARD OF PUBLICATIONS. *Pres.*, O. O. Erling; *Sec.*, Rev. K. A. Kasberg, Grantsburg, Wis.

BOARD OF PENSIONS. *Pres.*, Prof. L. W. Boe, Northfield, Minn.; *Sec.*, Rev. E. J. Strom, Watson, Minn.; *Treas.*, Erik Waldeland.

Seminaries

Name	Location	President
Luther Theological Seminary	St. Paul, Minn.	M. O. Bockman
Red Wing Pro-Seminary	Red Wing, Minn.	H. E. Jorgenson.

Colleges

Luther College	Decorah, Iowa	Oscar L. Olson.
St. Olaf College	Northfield, Minn.	L. W. Boe.
Augustana College and Normal School	Sioux Falls, S. D.	C. O. Solberg
Concordia College	Moorhead, Minn.	J. A. Aasgaard.

Normal Schools

Madison Lutheran Normal	Madison, Minn.	E. R. Rorem.
Augustana College and Normal School	Sioux Fall, S D	C. O. Solberg
Canton Lutheran Normal	Canton, S D	J. N. Brown

Academies

Red Wing Seminary	Red Wing, Minn	H. E. Jorgenson
Gale Lutheran College	Galesville, Wis.	H. T. Swanson.
Central Wisconsin College	Scandinavia, Wis	A. O. B. Mollidrem.
Jewell Lutheran College	Jewell, Iowa	Iver Iverson.
Spokane Lutheran College	Spokane, Wash	H. P. Olson.
Waldorf Lutheran College	Forest City, Iowa	C. B. Helgen.

<i>Name</i>	<i>Location</i>	<i>President</i>
Pleasant View Lutheran College	Ottawa, Ill.	A. O. Mortvedt.
Park Region Lutheran College	Fergus Falls, Minn	E. Wulfsberg
Pacific Lutheran College	Parkland, Wash	O. J. Ordal.
Clifton Lutheran College	Clifton, Texas	C. Tyssen.
Luther Academy	Albert Lea, Minn	Charles Fritz.
Camrose Lutheran College	Camrose, Alta	A. H. Solheim
Outlook Lutheran College	Outlook, Sask	H. O. Gronlid

Periodicals

Lutheraneren (weekly). Editors, Rev. R. Malmin and P. Tangjerd; *Lutheran Church Herald* (weekly), Editor, Rev. G. T. Lee; *Teologisk Tidsskrift*, Editor, Rev. R. Malmin; *Barnevennen*, Editor, Rev. K. Kvamme; *Children's Friend*, Editor, Rev. John Peterson; *Our Young People*, Editor, Rev. John Peterson. All, 425 Fourth Street, South, Minneapolis, Minn. *Familiens Magasin* (monthly), N. N. Ronning, Editor, 416 8th Ave. So., Minneapolis, Minn.

***LUTHERAN FREE CHURCH**

Organized 1897.

Officers: *Pres.*, Rev. O. H. Sletten, Minneapolis, Minn.; *Sec.*, Rev. P. O. Laurhammer, Fairdale, N. Dak.; *Treas.*, Miss Ragna Sverdrup, Minneapolis, Minn.

BOARD OF FOREIGN MISSIONS. *Pres.*, Rev. E. E. Gynild, Wilmar, Minn.; *Sec.*, Rev. Johan Mattson, Minneapolis, Minn.; *Treas.*, J. H. Blegen, Augsburg Seminary, Minneapolis, Minn.

BOARD OF HOME MISSIONS. *Pres.*, Rev. Christian Vtrehus; *Sec.*, Rev. H. C. Caspersen, Churches Ferry, N. Dak.; *Treas.*, Rev. G. Vang, Minneapolis, Minn.

Colleges and Seminaries

<i>Name</i>	<i>Location</i>	<i>President</i>
Augsburg College	Minneapolis, Minn.	George Sverdrup, Jr.
Oak Grove Seminary	Fargo, N. Dak.	J. Fossum.
Theological Seminary	Minneapolis, Minn.	George Sverdrup, Jr.

Periodicals (weekly)

Folkebladet, Editor, Rev. N. C. Caspersen; *Barnets Ven*, Editor J. Nydahl; *Lutheran Free Church Messenger*, Editor, Rev. Claus Morgen. All, Minneapolis, Minn.

***EIELSEN SYNOD**

Organized 1846.

Officers: *Pres.*, Rev. J. O. Blaness, South Haven, Minn.; *Sec.*, Rev. J. H. Stensether, 2726 18th Ave., Minneapolis, Minn., *Treas.*, Leonard Peterson, Centerville, S. Dak

BOARD OF TRUSTEES. *Chmn.*, T. A. Thompson, Lodi, Wis.; P. T. Havreberg, Minneapolis, Minn.; P. O. Peterson, Centerville, S. Dak.; O. A. Larson, Fairchild, Wis.; Thomas Stoll, Jackson, Minn.; Ole Jacobson, Disco, Wis.; P. J. Peterson, Clear Lake, Iowa.

BOARD OF HOME MISSIONS. *Pres.*, N. F. Jacobson, Dawson, Minn.; *Sec.*, I. T. Erickson, 4529 Blasedell Ave., Minneapolis, Minn.; *Treas.*, T. P. Thompson, Dawson, Minn.

BOARD OF CHURCH COUNCIL. *Chmn.*, Rev. S. M. Stenby, Clear Lake, Ia.; *Sec.* J. O. Blaness; *Treas.*, P. J. Peterson, I. T. Erickson.

BOARD OF INDIAN MISSIONS. *Pres.*, S. O. Overby, Taylor, Wis.; *Vice-Pres.*, Reier Skutley, Taylor, Wis.; *Treas.*, N. T. Petersen, Taylor, Wis.

BOARD OF PUBLICATION. *Chmn.*, Rev. S. M. Stenby, Clear Lake, Ia.; *Sec.*, Rev. J. O. Blanness, S. Haven, Minn.; *Treas.*, Mrs. A. L. Wiek, 2726 18th Ave. S., Minneapolis, Minn.

Periodical

Den Kristelige Laegmand (monthly), Minneapolis, Minn., Editor, Rev. G. O. Blanness, South Haven, Minn.

***CHURCH OF THE LUTHERAN BRETHREN**

Organized 1900.

Officers: *Pres.*, Rev. E. H. Gunhus, 3135 18th Ave. S., Minneapolis, Minn.; *Vice-Pres.*, Rev. E. M. Sletta, Cooperstown, N. Dak.; *Sec.*, Rev. G. Stenoiien, Fergus Falls, Minn.; *Treas.*, Otto Reed, 417 E. Hennepin Ave, Minneapolis, Minn.

BOARD OF MISSIONS, HOME AND FOREIGN. Officers same as above.

Theological Seminary

<i>Name</i>	<i>Location</i>	<i>President</i>
Lutheran Bible School	Grand Forks, N. D	E. M. Broen,

Periodical

Broderbaandet (semi-monthly), Minneapolis, Minn., Editor, E. M. Broen.

***UNITED DANISH EVANGELICAL LUTHERAN CHURCH**

Organized 1896.

Officers: *Pres.*, Rev. M. N. Andreasen, Cedar Falls, Ia.; *Vice-Pres.*, Rev. N. C. Carlsen, Royal, Ia.; *Sec.*, Rev. A. W. Lund, Minneapolis, Minn.; *Treas.*, Otto Hansen, Blair, Nebr.

COMMITTEE OF JAPAN MISSION. *Chmn.*, Rev. V. W. Bondo, Racine, Wis.

EDUCATIONAL BOARD. *Pres.*, Rev. H. Bondo, Albert Lea, Minn.

DANISH LUTHERAN PUBLISHING HOUSE, Blair, Nebr. *Mgr.*, K P. Hundahl.

Schools

<i>Name</i>	<i>Location</i>	<i>President</i>
Dana College	Blair, Neb. . .	...C. X. Hansen.
Trinity Theological Seminary.....	Blair, Neb.	P. S. Vig.
Elk Horn Folk High School and College	Elk Horn, Iowa	...Kr. Auker
Brorson Folk High School.	Kenmare, N. D.	. James Lund

Periodicals

Luthersk Ugeblad (weekly), Editor, Rev. J. C. Pedersen; *The Little Lutheran* (weekly), Editor, Rev. Ing. M. Anderson; *Borneblad* (weekly), Editor, Rev. J. C. Carlsen; *Our Lutheran Youth*, Editor, Rev. H. Bords.

***DANISH EVANGELICAL LUTHERAN CHURCH IN AMERICA**

Organized 1872.

Synod, annual.

Officers: *Pres.*, Rev. S. D. Rodholm, Askov, Minn.; *Vice-Pres.*, and *Sec.*, Rev. J. C. Aaberg, Dwight, Ill.; *Treas.*, H. P. Rasmussen, 327 S. La Salle St., Chicago, Ill.

BOARD OF FOREIGN MISSIONS. *Pres.*, Rev. A. Dan, 510 E. 64th St., Chicago, Ill.; *Sec.*, Rev. J. C. Aaberg, Dwight, Ill.

Colleges

Name	Location	President
Ashland College	Grant, Mich.	..P. Rasmussen.
Atterdag College	Solvang, Calif.	B Nordentoft.
Grand View College	Des Moines, Iowa	C P Højberg.
Dannebød College	Tyler, Minn.	T Knudsen.
Nysted College	Nysted, Neb.	Aage Møller.

Periodicals

Bornevennen, Cedar Falls, Ia., Editor, Rev. M. Holst; *Dannevirke*, Cedar Falls, Ia., Editor, Rev. M. Holst; *Kirkelg Samler*, Askov, Minn., Editor, Rev. Ewald Chrestens; *Ungdom*, Omaha, Nebr., Editor, O. C. Olsen.

*ICELANDIC SYNOD OF NORTH AMERICA

Organized at Mountain, N. Dak., in 1885.

Meets annually; next session, June, 1923

Officers: *Pres.*, Rev. N. S. Thorlaksson, Selkirk, Manitoba, Can.; *Sec.*, Rev. F. Hallgrimsson, Baldur, Manitoba, Can.; *Treas.*, F. Johnson, Winnipeg, Can.

EXECUTIVE BOARD. *Chmn.*, *ex officio*, The President.

School

Name	Location	President
Jon Bjarnason Academy . . .	Winnipeg, Can	..Rev. H. T. Leo.

Periodical

Sameiningin (monthly), Winnipeg, Manitoba, Can., Editor, Rev. B. B. Jonsson.

*SUOMI SYNOD

Organized at Calumet, Mich., 1890.

Officers: *Pres.*, Rev. Alfred Haapanen, 505 Reservation St., Hancock, Mich.; *Vice-Pres.*, J. Wareglin, Hancock, Mich.; *Sec.*, V. Knusisto, Box 823, Crystall Falls, Mich.; *Treas.*, Isaac Wargelin, 808 Franklin St., Hancock, Mich.

College

Name	Location	President
Suomi College	Hancock, Mich	..John Wargelin.

Periodicals

(Published by Finnish Lutheran Book Concern, Hancock, Mich.)

Lannen Suometar, Editor, F. Tolonen; *Amérikän Suometar* (tri-weekly), Editor, J. L. Ollila; *Aura* (monthly), farmers' paper; *Lasten Lehti* (bi-monthly), children's paper, Editor, Miss Minnie Perttula; *The Young People's Friend*, Editor, Rev. A. Setälä; *Paimen Sanoma* (weekly), Editor, Rev. R. Hartman; *Suomi Opiston Juklajulkaisut* (quarterly).

*FINNISH EVANGELICAL LUTHERAN NATIONAL CHURCH OF AMERICA

Organized at Ironwood, Mich., October, 1900.

Convention, annual.

Officers: *Pres.*, Rev. K. E. Salonen, Ironwood, Mich.; *Vice-Pres.*, Rev. M. Wiskari; *Sec.*, Rev. P. Miettinen, New York Mills, Minn.; *Treas.*, Erick Kangas, Box 63, Ironwood, Mich.

BOARD OF DIRECTORS. The officers.

JAPAN MISSION COMMITTEE. *Chmn.*, Rev. M. Wiskari, Calumet, Mich.

COMMITTEE OF FINANCIAL AFFAIRS. *Chmn.*, Erick Kangas, Ironwood, Mich.

Theological Seminary

<i>Name</i>	<i>Location</i>	<i>President</i>
Finnish Evangelical Lutheran Seminary	Ironwood, Mich.	K. E. Salonen.

Periodicals

Auttaja (weekly), Ironwood, Mich., Editor, Arne Wasunta;
The Children's Friend (monthly), Ironwood, Mich., Editor, Mrs. A. Wasunta.

*FINNISH APOSTOLIC CHURCH

Organized 1872.

Convention, annual; next meeting, Ironwood, Mich., June 1923.

Officers: *Pres.*, Rev. J. Onkka, Astoria, Ore.

Adress, Rev. Charles Ojala, Astoria, Ore.

Periodical

Christian Monthly, Astoria, Ore., Editor, Matt Mattson.

SYNODICAL CONFERENCE OF NORTH AMERICA

History

In the early part of the nineteenth century an effort was made by King Frederick William III of Prussia to unite the Lutheran and Reformed Churches. To him it seemed an easy matter to combine "the two slightly divergent confessions," but with the study of the sources of confessional divergence which naturally followed, and particularly in the attempt to furnish a uniform liturgy for both bodies, old convictions were intensified, and lines of demarcation which had been gradually fading out of sight were revived. Many of the Lutherans refused absolutely to recognize the union, formed separate congregations, and carried on an active controversy against what they recognized as a gross form of ecclesiastical tyranny.

During the following twenty years the situation grew more strained and as Lutheran immigration to the United States began, several of these communities removed to this country. The first company, under the leadership of the Rev. F. C. D. Wyneken, landed in Baltimore in 1838, and settled in Fort Wayne, Ind. A second, under the leadership of the Rev. Martin Stephan, of Dresden, landed at New Orleans in 1839, and soon after established themselves in Missouri. A third, under the leadership of the Rev. J. A. A. Grabau, of Erfurt, settled at or near Buffalo, N. Y., in 1839.

One of the six clergymen who came over with the Missouri colony, the Rev. C. F. W. Walther, proved as effective a leader in the West

as Muehlenberg had earlier proved in the East. One of his first steps was the establishment of Concordia Seminary at Altenburg, Mo. In 1844 he began to publish a religious periodical, the *Lutheraner*, which became the exponent of the stricter interpretation of Lutheran doctrine and practice.

In 1847, 12 congregations, 22 ministers and 2 candidates for the ministry united in forming the "German Evangelical Lutheran Synod of Missouri, Ohio, and Other States." Under the constitution adopted, only those ministers whose congregations had entered into membership with the Synod, and the lay delegates representing those congregations, were entitled to suffrage. All the symbolical books of the Lutheran Church (Book of Concord 1580) were regarded as "the pure and uncorrupted explanation and statement of the Divine Word." All joint work and worship with churches of divergent profession was disapproved. Purely Lutheran books were to be used in Churches and schools. A permanent, not a temporary or licensed, ministry was affirmed, and at the same time freedom of the individual congregation was recognized, the Synod having no authority over it.

Under the leadership of Walther, the Missouri doctrine gained acceptance, and as one Synod after another was formed on the same general basis, it seemed advantageous to effect some form of union. At the time of the organization of the General Council in 1866, several of these Synods were invited to participate, but those who held the stricter doctrine could not accept the position taken by the new body. The next few years emphasized anew the advantage of union, and in 1872, in Milwaukee, Wis., the Evangelical Lutheran Synodical Conference of America was formed. Representatives of the Synod of Missouri, Ohio, and Other States, the Synod of Ohio, the Synod of Wisconsin, the Synod of Minnesota, the Synod of Illinois, and the Norwegian Synod were present and effected the organization. The Synod of Illinois was later absorbed by the Missouri Synod; the Synod of Ohio and the Norwegian Synod withdrew in 1881, because of doctrinal differences; but other Synods were added, so that at present the Synodical Conference comprises the Synod of Missouri, Ohio and Other States—a national body—the Synods of Wisconsin, Minnesota, Michigan, and Nebraska; the Slovak Synod and the Norwegian Synod, a new organization which has been recently admitted. Each one of these Synods conducts its own Synodical and Church work independently of the others. Their basis of union is not so much a matter of common ecclesiastical organization as of a common Church life, and particularly of doctrinal purity, and uniformity of practice.

Doctrine

In doctrine the Synodical Conference recognizes but one standard, to which there must be absolute accord, namely, the Holy Scriptures as interpreted by the Book of Concord of 1580, including a text and commentary upon the three ecumenical creeds—the Apostles', the Nicene and the Athanasian—and upon the six Lutheran Confessions—the Augsburg Confession, the Apology of the Augsburg Confession, the Smalcald Articles, Luther's Larger and Smaller Catechisms, and the Formula of Concord. This unwavering confessionalism is the most treasured possession of the Conference, and to its faithful adherence to this policy it attributes its remarkable growth.

Polity

In polity the Synodical Conference is pronouncedly Congregational; the central representative body not being intended primarily for purposes of legislation. It concerns itself distinctively with the establishment and maintenance of colleges, normal schools, and char-

itable institutions and with the administration of missions. Its foremost duty is, however, the preservation of scriptural doctrine in its purity.

ORGANIZATION

Includes the four synods mentioned below.

Synodical Conference, biennial.

Officers: *Pres.*, Rev. C. Gausewitz, 620 Broadway, Milwaukee, Wis.; *Vice-Pres.*, Prof. L. Fuerbringer, 2619 Winnebago St., St. Louis, Mo.; *Sec.*, Rev. H. M. Zorn, 717 S. New Jersey St., Indianapolis, Ind.; *Treas.*, Albert Gruett, 108 Cottage St., Merrill, Wis.

BOARD OF COLORED MISSIONS, St. Louis, Mo. *Pres.*, Rev. C. F. Drewes, 3723 Vista Place, Pine Lawn Station, St. Louis, Mo.; *Treas.*, Ewald Schuettner, 323 Merchants-Laclede Bldg., St. Louis, Mo. This is the only general board under the direction of the synodical conference.

Periodicals

Lutheraner (bi-weekly), St. Louis, Mo.; *Lehre u. Wehre* (monthly), St. Louis, Mo.; *Magazin fur Evangelical Lutheran Homiletik* (monthly), St. Louis, Mo.; *Theological Monthly*, St. Louis, Mo.; *Lutheran Witness* (bi-weekly), St. Louis, Mo.; *Southern Lutheran*, Publisher, J. H. Schoenhardt, 124 S. Jefferson Davis Parkway, New Orleans, La.; *Ev. Luth. Gemeinde-Blatt* (bi-weekly), Milwaukee, Wis., Editor, Rev. H. Bergmann; *Northwestern Lutheran* (bi-weekly), Editor, Rev. J. Jenny, Milwaukee, Wis.; *Theologische Quartalschrift* (quarterly), Milwaukee, Wis.; *Ev. Luth. Schulblatt* (monthly), St. Louis, Mo.; *Die Missionstaube* (monthly), St. Louis, Mo.; *The Lutheran Pioneer* (monthly), St. Louis, Mo.; *The Deaf Lutheran*, (monthly), St. Paul, Minn., Editor, Rev. J. L. Salvner; *Svedok* (bi-weekly), Akron, Ohio; *Die Ev. Luth. Freikirche* (bi-weekly), Saxony, Germany; *The Australian Lutheran* (bi-weekly).

MISSOURI SYNOD

Organized 1847.

Officers: *Pres.*, Rev. F. Pfotenbauer; *First Vice-Pres.*, Rev. F. Brand, 3316 S. Jefferson Ave., St. Louis, Mo.; *Sec.*, Rev. M. F. Kretzmann, 309 S. Oak St., Kendallville, Ind.; *Treas.*, E. Seuel, 3558 S. Jefferson Ave., St. Louis, Mo.

HOME MISSIONS IN FOREIGN COUNTRIES. Rev. Karl Schmidt, 2123 Fremont St., Chicago, Ill.

HOME MISSIONS IN NORTH AMERICA. Rev. C. F. Dietz, 1122 Garfield Ave., Milwaukee, Wis.

FOREIGN MISSIONS. *Supt.* Rev. F. Brand, 3316 S. Jefferson Ave., St. Louis, Mo.

DEAF-MUTE MISSIONS. Rev. A. H. Kuntz, St. Paul, Minn.

MISSIONS TO PEOPLE OF FOREIGN TONGUES IN AMERICA. Rev. F. Markworth, New Palestine, Ind.

JEWISH MISSIONS. Rev. H. C. Steup, 229 E. 124th St., New York City.

INDIAN MISSIONS. Rev. O. W. G. Boettcher, Wausau, Wis.

IMMIGRANT AND SEAMEN'S MISSION. Rev. J. C. Barth, 212 Jewett Ave., Port Richmond, N. Y.

BOARD OF MINISTERIAL SUPPORT. Rev. F. G. Kuehnert, Crystal Lake, Ill.

CHURCH EXTENSION BOARD. Rev. F. W. Weidmann, 812 La Fayette Ave., St. Louis, Mo.

Colleges and Theological Seminaries

<i>Name</i>	<i>Location</i>	<i>President</i>
Concordia Theological Seminary . . .	St. Louis, Mo . .	F Pieper
Concordia Theological Seminary . . .	Springfield, Ill . .	H. A. Klein
Concordia College	Fort Wayne, Ind . .	M Luecke
Concordia College	Bronxville, N. Y . .	G. A. Romoser
Concordia College	Milwaukee, Wis . .	G. Chr Boith
St. Paul's College	Concordia, Mo. . .	J H C Kaepfel
Lutheran Seminary (Normal) . . .	Seward, Neb . .	F W C Jesse.
St. John's Lutheran College . . .	Winfield, Kans. . .	A. W. Meyer.
Concordia College	Conover N C . .	O W Krenhedei
Concordia College	Portland, Ore . .	F Sylwester
Concordia College	Porto Alegre, Brazil	Th. Guenger
Concordia College	St Paul, Minn. . .	A. N Schiaer-
Concordia College	Edmonton, Can. .	mann
Concordia Teachers' College . . .	River Forest, Ill . .	W C Kohn
California Concordia College . . .	East Oakland, Calif. . .	Th Brohm, Jr.
Walther College	St. Louis, Mo . .	E. Harms,

JOINT WISCONSIN SYNOD

Organized 1850.

Officers: *Pres.*, Rev. G. E. Bergemann, Fond du lac, Wis ; *Sec.*, Rev. G Hinnenthal, R. 1, Goodhue, Minn.; *Treas.*, W. H. Grachner, 356 11th Ave., Milwaukee, Wis.

JOINT MISSION BOARD. *Chmn.*, Rev. J. Gauss; *Sec.*, Rev. J. W. F. Pieper, 519 Pine St., Stillwater, Minn.; *Treas.*, Rev. F. Schröder.

EXECUTIVE COMMITTEE FOR INDIAN MISSION. *Chairman*, Rev. J. Gauss; *Sec.*, Rev. J. W. F. Pieper, 519 Pine St., Stillwater, Minn.; *Treas.*, Rev. F. Schröder.

EXECUTIVE COMMITTEE FOR HOME MISSION. (Officers not yet elected.)

BOARD OF RELIEF FOR INVALID PASTORS, PROFESSORS, TEACHERS, AND THEIR INDIGENT WIDOWS AND ORPHANS. Address Rev. H. Bergmann, 921 Greenfield Ave., Milwaukee, Wis.

Colleges and Theological Seminaries

<i>Name</i>	<i>Location</i>	<i>President</i>
Theological Seminary	Wauwatosa, Wis . .	J Schaller
Teachers' Seminary and Dr Martin Luther College	New Ulm, Minn. . .	J. Meyer.
Northwestern College	Watertown, Wis. . .	A. F. Ernst.
Michigan Lutheran Seminary	Saginaw, Mich. . .	O J. R. Hoenecke

SLOVAK EVANGELICAL LUTHERAN SYNOD OF THE UNALTERED AUGSBURG CONFESSION

Organized 1902.

Officers: *Pres*, Rev. J. S. Bradac, 404 Atchison Ave, Whiting, Ind ; *Vice-Pres.*, Prof. T. Bakalor, 1715 E Lewis St, Ft. Wayne, Ind.; *Sec*, Rev. P. Rafaj, 113 Delaware Ave., Jessup, Pa.; *Eng Sec.*, Rev. Jos. A Dinda, 711 Chestnut St., Johnstown, Pa.; *Treas.*, George S. Kovac, Box 290, Raritan, N. J.

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NEGRO MISSION

Organized 1877.

NORWEGIAN SYNOD OF THE EVANGELICAL LUTHERAN CHURCH

Organized 1919.

Officers: *Pres.*, Rev. B. Harstad, Parkland, Wash.; *Sec.*, Rev. L. P. Jensen, Marshfield, Ore.; *Treas.*, Rev. A. J. Torgerson, Northwood, Ia.

Periodical

Evang. Luth. Tidende (weekly), Chicago, Editors, Rev. G. A. Gullixson, J. A. Moldstad, G. R. Preus.

INDEPENDENT CONGREGATIONS

(Not Affiliated With Any Synod)

Besides the Congregations in the Synods, there are a number of independent Lutheran Congregations which do not belong to any Synod. In most cases the reason is not doctrinal, but simply a love of independence. Not infrequently the pastor of an independent church is himself a member of some Synod.

The Lutheran Church Year Book for 1921 gives 54 Independent Congregations served by 42 pastors, with a confirmed membership of 7,495.

MENNONITE BODIES

History

The origin of the denomination classed under the head of Mennonite bodies is traced by them to an early period in the history of the Christian Church. They represented a general protest against ecclesiastical rule and a rigid liturgy, and an appeal for the simpler organization, worship and faith of the Apostolic Age. The name "Mennonite" dates from 1550, but would scarcely be recognized in Holland, where the usual name is "Dooptsgezinde" or "Dooper," the Dutch equivalent for the English "Baptist." Early in the seventeenth century the first representatives of the Mennonites came to America seeking freedom from persecution. William Penn offered homes to the Mennonites, and through help from the Society of Friends in England large numbers from Holland, Switzerland and Germany were enabled to come to America. Individual families settled in New York and New Jersey as early as 1640, but the first Mennonite colony was formed at Germantown, Pa., in 1683. As these early settlers came in contact with the Indians, they often found that their non-resistant principles served as a better protection than rifles.

There are sixteen different Mennonite bodies, namely, Mennonite Church, Hutterian Brethren, Conservative Amish Mennonite Church, Old Order Amish Mennonite Church, Church of God in Christ (Men-

nonite), Old Order Mennonite Church (Wisler), Reformed Mennonite Church, General Conference of Mennonites of North America, Defenseless Mennonites, Mennonite Brethren in Christ, Mennonite Brethren Church of North America, Krimmer Brueder-Gemeinde, Kleine Gemeinde, Central Conference of Mennonites, Conference of the Defenseless Mennonites of North America, Stauffer Mennonites.

The Mennonite Church, with a membership of approximately thirty-five thousand, the General Conference of Mennonites of North America, with a membership of approximately fifteen thousand, and the Mennonite Brethren in Christ with some nine thousand members, are the chief bodies, others varying in membership from 171 to 5,000. All have practically the same doctrine and policy.

Doctrine

At a general conference of the Mennonites in the Netherlands and Germany held in Dort, Holland, in 1632, a compilation of the previous confessions of faith was made and called "A Declaration of the Chief Articles of Our Common Christian Faith." This confession, containing 18 articles, is accepted by the great majority of the Mennonite churches today. In addition to doctrines common to Christianity, some of the distinctive beliefs are that the washing of the saints' feet is an ordinance instituted, and its perpetual observance commanded, by Christ; the state of matrimony is honorable between those spiritually kindred, and such alone can marry "in the Lord"; the civil government is a part of God's ministry, and members are not permitted to despise, blaspheme or resist the government, but must be subject to it in all things and obedient to all its commands that do not militate against the will and law of God, and should pray earnestly for the government and its welfare, and in behalf of their country; Christ has forbidden His followers the use of carnal force in resisting evil and the seeking of revenge for evil treatment; love for enemies can not be shown by acts of hatred and revenge, but by deeds of love and good will; the use of all oaths is forbidden, as contrary to God's will, though simple affirmation is allowed. In nearly all the Mennonite bodies, baptism is by pouring.

Polity

With two exceptions the form of church government in the different bodies of the Mennonites is the same. The local church is autonomous, deciding all matters affecting itself. District or state conferences are established, in most cases, to which appeals may be made; otherwise the authority of the congregation or of a committee appointed by the congregation is final. All decisions of state or district conferences are presented to the individual congregations for ratification. The divinely appointed offices of the Church of Christ are held to be those of Bishop (sometimes called elder and sometimes presbyter), minister (pastor or evangelist), and almoner (deacon). The ministers are generally self-supporting, sharing the farm life of most of the Mennonite communities.

MENNONITE CHURCH

General Conference, biennial; next session, 1923.

Officers: *Mod.*, J. A. Ressler, Scottsdale, Ia.; *Sec.*, J. S. Hartzler, Goshen, Ind

BOARD OF MISSIONS AND CHARITIES. *Pres.*, D. D. Miller, Middlebury, Ind.; *Sec.*, S. C. Yoder, Kalona, Iowa; *Treas.*, V. E. Reiff, Elkhart, Ind.

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Colleges

<i>Name</i>	<i>Location</i>	<i>President</i>
Goshen College	Goshen, Ind.	Daniel Kauffman
Hesston College and Bible School	Hesston, Kans.	D. H. Bender.

Periodicals

Gospel Herald (official) (weekly), *Christian Monitor* (monthly), *Youth's Christian Companion* (weekly), *Words of Cheer* (weekly) *Beams of Light* (weekly), *Mennonitische Rundschau* (weekly), *Christliche Jugendfreund* (weekly). All, Scottdale, Pa.

HUTTERIAN BRETHREN

A communistic brotherhood of the followers of Jacob Hutter. Address Elias Walter, MacLeod, Alberta, Can

AMISH MENNONITE CHURCH (Conservative)

Annual conference.

Officers: *Mod.*, Jonas D. Yoder, Belleville, Pa.; *Sec.*, Nevin Bender, Greenwood, Del.

Periodical

Herold der Wahrheit (semi-monthly), Editors, S. D. Guengerich, Wellman, Ia., J. B. Miller, Grantsville, Md.

OLD ORDER AMISH MENNONITE CHURCH

No annual conference, general officers, church buildings, schools, or publications. The older forms of worship, usually in German, are strictly adhered to.

CHURCH OF GOD IN CHRIST (Mennonite)

Address Rev. D. H. Dyck, Hillsboro, Kans.

Periodical

Messenger of Truth, Editor, F. C. Fricke, Ithaca, Mich.

OLD ORDER MENNONITES (Wisler)

A conservative body, using generally the German. They have no general conference, schools, or organizations.

Address Frank W. Hurst, East Earl, Pa.

REFORMED MENNONITE CHURCH

Conference meets on occasion as needed.

Bishops

Jacob S. Lehman, Chambersburg, Pa.
 John I. Miller, Camp Hill, Pa.
 Elias H. Hershey, Lancaster, Pa.
 John Kohr, Lancaster, Pa.
 David P. Basinger, Bluffton, Ohio.
 John S. Snearly, Williamsville, N. Y.
 Wilmer E. Steele, Humberstone, Ont., Can.

GENERAL CONFERENCE OF MENNONITES OF NORTH AMERICA

General Conference, triennial; next session, Marion, or Freeman, South Dakota, fall of 1923.

Five district conferences in United States and one in Canada.

Officers: *Pres.*, Rev. H. J. Krehbiel, Reedley, Calif.; *Vice-Pres.*, Rev. P. P. Wedel, Moundridge, Kans.; *Sec.*, Dr. J. R. Thierstein, Newton, Kans.; *Treas.*, F. C. Claassen, Newton, Kans.

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BOARD OF PUBLICATION. *Pres.*, Rev. N. B. Grubb, Philadelphia, Pa.; *Sec.*, Rev. W. J. Ewert, Hillsboro, Kans.; *Bus. Mgr.*, J. F. Lehman, Berne, Ind.

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STATISTICIAN, Rev. Franz Albrecht, Beatrice, Nebr.

Colleges and Theological Seminary

<i>Name</i>	<i>Location</i>	<i>President</i>
Bethel College	Newton, Kans.	J. W. Kliever.
Bluffton College and Mennonite Theological Seminary	Bluffton, Ohio	S. K. Mosiman.

Periodicals

Mennonite (weekly), Berne, Ind., Editor, Rev. S. M. Grubb;
Christlicher Bundesbote (weekly), Berne, Ind., Editor, Rev. C. H. Van der Smitten.

DEFENSELESS MENNONITES

Annual conference, meeting in September.

Sec. of Conference, E. E. Rupp, Archbald, Ohio.

Address the City Missionary, J. K. Gerig, 248 Root St., Chicago, Ill.

College and Theological Seminary

<i>Name</i>	<i>Location</i>	<i>President</i>
Bluffton College and Theological Seminary	Bluffton, Ohio	S. K. Mosiman.

MENNONITE BRETHREN IN CHRIST

General Conference; meets at Brown City, Michigan, Oct., 1924.

Five district conferences in United States and two in Canada.

Officers of the Gen. Conf.: *Pres.*, Rev. A. B. Yoder, 727 Wolf Ave., Elkhart, Ind.; *Sec.*, Rev. J. A. Huffman, Marion, Ind.; *Editor of Sunday School Literature*, Rev. J. A. Huffman, Marion Ind.

EXECUTIVE BOARD. *Pres.*, Rev. S. Gondie; *Sec.*, Rev. I. Pike, Bethesda, Ont.

PUBLICATION HEADQUARTERS: Gospel Banner Office, New Carlisle, Ohio, and the Bethel Publishing Co., New Carlisle, Ohio.

Periodical

Gospel Banner, *Bethel series S. S. Literature*, New Carlisle, Ohio, Editor, J. A. Huffman.

MENNONITE BRETHREN CHURCH OF NORTH AMERICA

Meets triennially; next meeting, Corn, Okla., 1924.

Three district conferences in United States and one in Canada.

Officers: *Mod*, Rev. H. W. Lohrenz, Hillsboro, Kans.; *Clerk*, Rev. J. F. Duerksen, Corn, Okla.

BOARD OF FOREIGN MISSIONS. *Chmn*, Rev. H. W. Lohrenz; *Sec.*, Rev. N. N. Hiebert, Mountain Lake, Minn.; *Treas.*, J. W. Wiens, Hillsboro, Kans.

GENERAL SECRETARY OF HOME MISSIONS, Rev. W. J. Bestvater, Herbert, Sask., Canada.

School

<i>Name</i>	<i>Location</i>	<i>President</i>
Tabor College ...	Hillsboro, Kans.	H. W. Lohrenz

Periodical

Zion's Bote, Hillsboro, Kans., Editor, A. L. Schellenberg.

KRIMMER MENNONITE BRETHREN CHURCH

Annual conference.

Officers: *Mod.*, D. E. Harder, Hillsboro, Kans.; *Sec.*, D. J. Mendel, Freeman, S. Dak.; *Treas.*, J. J. Glanzer, Bridgewater, S. Dak.

COMMITTEE FOR FOREIGN MISSIONS. *Pres.*, J. M. Tschetter, Carpenter, S. Dak.; *Sec.*, D. M. Hofer, 2812 Lincoln Ave., Chicago, Ill.

COMMITTEE FOR HOME MISSIONS. *Chmn.*, D. E. Harder; *Sec.*, J. M. Tschetter, Carpenter, S. Dak.

COMMITTEE FOR PUBLICATION. *Chmn.*, D. M. Hofer; *Sec.*, A. J. Neufeld, Inman, Kans.

<i>College</i>		
<i>Name</i>	<i>Location</i>	<i>President</i>
Tabor College	Hillsboro, Kans	H. W. Lorenz

<i>Academy</i>		
Zoar Academy	Inman, Kans.	C. Thiessen.

Periodical

Der Wahrheitsfreund (weekly), Editor, D. M. Hofer, 2812 Lincoln Ave., Chicago, Ill.

KLEINE GEMEINDE

Address Abraham I. Friesen, Meade, Kans.

CENTRAL CONFERENCE OF MENNONITES

Conference, annual; meets in September.

Officers: *Mod.*, Rev. Allan H. Miller, Pekin, Ill.; *Sec.*, M. P. Lantz, Carlock, Ill.

MISSION BOARD. *Pres.*, Rev. Allan H. Miller, Pekin, Ill.; *Sec.*, George I. Gundy, Washington, Ill.

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College and Theological Seminary

<i>Name</i>	<i>Location</i>	<i>President</i>
Bluffton College	Bluffton, Ohio	E. K. Mosiman.
Witmarsum Seminary	Bluffton, Ohio	J. E. Hartzler.

Periodical

The Christian Evangel, Danvers, Ill., Editor, Rev. L. B. Haigh.

CONFERENCE OF DEFENSELESS MENNONITES OF NORTH AMERICA

(Formerly Minnesota and Nebraska Mennonite Conference.)
Annual conference.

Address the City Missionary, A. F. Wiens, 4215 Rockwell St., Chicago, Ill.

STAUFFER MENNONITES

Address Michael A. Weaver, New Holland, Pa.

MESSIANIC WORLD MESSAGE

Cor. Sec., Henry Schurra, 1002 McKenzie St., Los Angeles, Calif., Station T.

Messianic Publishing Co., 1002 McKenzie St., Station T, Los Angeles, Calif.

History

Among the developments resulting from the introduction into the United States of the study of various phases of Oriental religions, especially those in India emphasizing the mystical union of the human and divine, was the organization of the Christian Yoga Society. The founder, A. K. Mozumdar, gathered a number of followers and a society was organized at Spokane, Washington, in February, 1911, with 50 active members. For some time it developed somewhat slowly, but gathered membership in different parts of the United States. After a time the organization was disbanded, and Mr. Mozumdar organized the Universal Messianic Church, or the Church of the Universal Messianic Message, changed in 1922 to the Messianic World Message.

Doctrine

The purpose of this church is to bring about unity with omnipresent God on the part of its members, in imitation of the Great Master Jesus Christ; to heal the sick by an appeal to God for interposition of divine power; to teach, preach, and demonstrate the great mystery of life; and to endeavor to secure that health and inspiration which comes from living a life close to God.

It recognizes no creed or confession and observes no sacrament, the only condition imposed on members being that they have an earnest desire to help humanity to a higher and holier idea of God and their fellowmen. The attitude toward other creeds is one of good will and brotherly love, holding that all have their place in the school of the evolution of man.

Polity

The societies or churches are distinctly independent in their organization. In the beginning there were ordained ministers, but subsequently the ministerial office was discontinued.

METHODISTS

GENERAL STATEMENT

History

The Methodist Churches generally trace a common origin to a movement started in Oxford University in 1729 when John and Charles Wesley, George Whitefield, and others began to meet for religious exercises. The little company was derisively called "The Holy Club," "Bible Bigots," "Methodists," etc. The movement soon became widely known as the "Methodist Movement," and took more definite shape in 1739 "when," as Mr. Wesley himself describes it, "eight or ten persons came to him in London and desired that he should spend time with them in prayer and advise them how to flee from the wrath to come."

As converts were received they were organized into societies for worship, and as the work expanded class meetings were formed for the religious care and training of members. The circuit system was established by which several congregations were grouped under the care of one lay preacher. The itinerancy came into existence as the lay preachers were transferred from one appointment to another for greater efficiency, and finally in 1744 the Annual Conference was instituted.

The beginnings of Methodism in America were in the state of Georgia, in 1735, when upon the invitation of General Oglethorpe, John and Charles Wesley were invited to come as spiritual advisers

to his colony. Both accepted the invitation and John Wesley remained until 1738.

In 1760, Philip Embury, a Wesleyan local preacher from Ireland, landed in New York and six years later gathered for regular worship a company of Methodists who, in 1768, erected and dedicated a chapel, since known as the "John Street Church."

Robert Strawbridge, also an Irish Wesleyan preacher, assembled a small company of Methodists in Frederick County, Md. Subsequently itinerant preachers were sent over by John Wesley, among them Thomas Rankin and Francis Asbury, and in 1773 the first annual Conference in America was held in the city of Philadelphia.

American Methodism was set apart independently at what is known as the "Christmas Conference," in Baltimore, Maryland, December 24, 1784. In authorizing this organization, Mr. Wesley appointed Dr. Coke and Mr. Asbury as joint superintendents in North America, and stated that as "our American brethren are now totally disentangled both from the state and the English hierarchy, we dare not entangle them again, either with the one or with the other. They are now at full liberty simply to follow the Scriptures and the Primitive Church." The conference then proceeded to form a Methodist Episcopal Church, and elected both Coke and Asbury superintendents, or bishops.

Doctrine

In theology the Methodist Churches are Arminian and their doctrines are set forth in the articles of Religion formulated largely from the thirty-nine articles of the Church of England, Wesley's published sermons and his Notes on the New Testament. These emphasize belief in the Trinity, the fall of man, his need of repentance, freedom of the will, sanctification, future rewards and punishments, and a sufficiency of the Scriptures for salvation.

Two sacraments are recognized—Baptism and the Lord's Supper. Baptism is administered both to infants and adults. As to mode, sprinkling is preferred, though in the case of adults choice of sprinkling, pouring or immersion is given.

Polity

The form of church government, while following the general rules laid down by Wesley, is somewhat different in England and in America. In England the conference remains supreme and the superintendency is not emphasized; in America the leading Methodist bodies are Episcopal in their form of government. This Episcopal form of government, while not corresponding exactly to that of the Episcopacy of the Church of England, is a decided factor in church life. The Wesleyan Methodist connection in England and the Episcopal Methodisms in the United States are the strongest representatives of the Methodist movement initiated in Oxford nearly two centuries ago.

As originally organized in America, Methodism was Episcopal in its form of government and recognized two orders in the ministry—Deacons and Elders. It was divided first into annual conferences and later a system of church, quarterly, district and annual conferences was developed, with the general conference meeting quadrennially, since 1812, as a delegated body having the law-making power under certain restrictive rules. Administration was practically in the hands of the clergy and there was at first no lay representatives either in the Annual or General Conferences. Through protests and dissatisfaction, various modifications were made from time to time and organizations independently set up with a modified form of Government varying from non-Episcopal, but retaining all other features common to Methodist government, to a distinct form of congregationalism.

ECUMENICAL METHODIST CONFERENCE

Decennial, lest session, London, England, September, 1921.

Ecumenical Methodist Commission represents the conference ad interim.

Eastern Section: *Pres.*, Rev. J. E. Wakerly, Central Bldg, Westminster, London, Eng, S. W.; *Sec.*, Rev. H. B. Workman, Wesleyan Training College, Horseferry Road, London, Eng. Includes Methodist bodies in Great Britain, Europe, and Australasia.

Western Section: *Pres.*, Bishop J. W. Hamilton; *Sec.*, Rev. H. K. Carroll, Plainfield, N. J. Includes Methodist bodies in the United States and Canada, and the Methodist Church of Japan.

METHODIST EPISCOPAL CHURCH

General Conference, quadrennial, last session, Des Moines, Iowa, 1920.

Annual Conferences and Missions at home and abroad, 159.

Officers: *Sec.*, Edmund M. Mills, 101 Comstock Place, Syracuse, N. Y.; *Treas.*, Oscar P. Miller, Rock Rapids, Ia.

Bishops

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John W. Hamilton (Retired), American University, Washington, D. C.

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William F. McDowell, 2107 Wyoming Ave. N. W., Washington D. C.

William Burt, 202 Morris Ave., Buffalo, N. Y.

Luther B. Wilson, 150 Fifth Ave., New York.

Thomas B. Neely (Retired), Philadelphia, Pa.

William F. Anderson, 420 Plum St., Cincinnati, Ohio.

John L. Nuelsen, Zurich, Switzerland.

William A. Quayle, 14 North Kings Highway, St. Louis, Mo.

Edwin H. Hughes, 235 Summer St., Malden, Mass.

Frank M. Bristol, Chattanooga, Tenn.

Homer C. Stuntz, Omaha, Nebr.

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William F. Oldham, Buenos Ayres, Argentine, South America.

Charles B. Mitchell, 157 N. Lexington Blvd., St. Paul, Minn.

Francis W. Warne, Lucknow, India.

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Eben S. Johnson, 8 Davenport Road, Tambesskloof, Capetown, South Africa.

Laurens J. Birney, care Methodist Book Concern, Shanghai, China.

Frederick B. Fisher, 3 Middleton St., Calcutta, India.

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Charles E. Locke, Manila, Philippine Islands.
 Ernest G. Richardson, 63 Ponce de Leon Ave., Atlanta, Ga. •
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 Robert E. Jones, 631 Baronne St., New Orleans, La.
 Matthew W. Clair, Monrovia, Africa.

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Joseph C. Hartzell, 420 Plum St., Cincinnati, Ohio.
 Isaiah B. Scott, 125 Fourteenth Ave. N., Nashville, Tenn.
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TRUSTEES OF CHARTERED FUND, 129 South Fourth St., Philadelphia, Pa. *Pres.*, Avery D. Harrington; *Sec.*, Edgar J. Pershing; *Treas.*, Franklin I. Bodine.

TRUSTEES OF THE METHODIST EPISCOPAL CHURCH, 420 Plum St., Cincinnati, Ohio. *Pres.*, James N. Gamble; *Sec.*, C. E. Schenk; *Treas.*, H. A. Winans.

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WOMAN'S FOREIGN MISSIONARY SOCIETY. *Pres.*, Mrs. Thos. Nicholson, 4613 Ellis Avenue, Chicago, Ill.; *Sec.*, Mrs. Charles Spaetti, Madison, N. J.; *Treas.*, Miss Florence Hooper, 10 South St., Baltimore, Md.

METHODIST FEDERATION FOR SOCIAL SERVICE. *Pres.*, Bishop F. J. McConnell, Denver, Colo.; *Sec.*, Rev. Harry F. Ward, 150 Fifth Avenue, New York City.

Colleges and Universities

<i>Institution</i>	<i>Location</i>	<i>Chief Officer</i>
Albion College	..... Albion, Mich	John W. Laird, President
Allegheny College	..... Meadville, Pa.	Fred W. Hixon, President.
Baker University	..... Baldwin, Kans.	Wallace B. Fleming, President
Baldwin-Wallace College	Berea, Ohio	A B Storms, President
Boston University	..... Boston, Mass	L H. Murlin, President.
Central Wesleyan College	..... Warrenton, Mo	O. E. Kriege, President
College of Puget Sound	Tacoma, Wash	E. H. Todd, President
College of the Pacific	San Jose, Calif	Tully C. Knoles, President.
Cornell College	Mt Vernon, Iowa	Acting President
Dakota Wesleyan Univ	Mitchell, S D	E D. Kohlstedt, President.
De Pauw University	..... Greencastle, Ind	George R. Grose, President.
Dickinson College	..... Carlisle, Pa.	James H. Morgan, President
Goucher College	Baltimore, Md	William W. Guth, President.
Hamline University	..... St. Paul, Minn	Samuel F. Kerfoot, President
Illinois Wesleyan Univ	Bloomington, Ill.	William J. Davidson, President.
Illinois Woman's College	Jacksonville, Ill.	Joseph R. Harker, President.
Iowa Wesleyan College	Mt Pleasant, Ia.	Ulysses S. Smith, President
Kansas Wesleyan Univ	Salina, Kans.	L B Bowers, President.
Lawrence College	..... Appleton, Wis	Samuel Plantz, President.
McKendree College	..... Lebanon, Ill	George E. McCammon, President.
Mo Wesleyan College	..... Cameron, Mo	Emory F. Buck, President
Morningside College	..... Sioux City, Iowa	Frank E. Mossman, President
Mount Union College	..... Alliance, Ohio	William H. McMaster, President
Nebr. Wesleyan Univ	Univ Place Neb.	I. B. Schreckengast, Chancellor.
Northwestern Univ	..... Evanston, Ill	Walter Dill Scott, President
Ohio Wesleyan Univ	..... Delaware, Ohio	John W. Hoffman, President.
Simpson College	..... Indianola, Iowa	John L. Hillman, President
Southwestern College	Winfield, Kans.	A E Kirk, President
Syracuse University	..... Syracuse, N. Y.	Charles W. Flint, Chancellor.
Univ. of Chattanooga	Chattanooga, Tenn	Arlo A. Brown, President
University of Denver	Univ. Park, Colo	Heber R. Harper, Chancellor
Univ. of Southern Calif	Los Angeles, Cal	Rufus B. von Klein Smid, President
Upper Iowa Univ	..... Fayette, Iowa	Rev. J. P. Van Horn, President
Wesleyan University	..... Middletown, Ct	Stephen H. Olin, Acting President
W. Va. Wesleyan Col	Buckhannon, W. Va.	Thomas W. Haight, Acting President.
Willamette University	..... Salem, Oreg.	Carl G. Doney, President
Evansville College	..... Evansville, Ind	Alfred F. Hughes, President
Gooding College	..... Gooding, Idaho	Charles W. Tenney, President
Mont Wesleyan College	Helena, Mont	Charles M. Donaldson, President
Ohio Northern Univ	..... Ada, Ohio	Albert E. Smith, President.
Oklahoma City College	..... Okla. City, Okla	E. G. Green, President
Wesley College	..... University, N. D	E. P. Robertson, President.

Professional Schools

<i>Theological</i>	<i>Location</i>	<i>Chief Officer</i>
Boston Univ. School of Theology . . .	Boston, Mass	Rev James A. Beebe, Dean
Central Wesleyan Theological Seminary . .	Warrenton, Mo	Rev E S Havighoist, Dean.
Drew Theological Seminary . .	Madison, N J	Rev E. S. Tipple, President
Garrett Biblical Institute	Evanston, Ill.	Rev C. M. Stuart, President.
Kimball School of Theology . .	Salem, Oreg . .	Rev E. C Hickman, President.
MacLay College of Theology . . .	C/o Univ Southern Calif., Los Angeles, Calif.	Rev. John F Fisher, Dean.
Nast Theological Seminary . .	Berea, Ohio . .	Rev. Frederick Cramer, Dean
Norwegian-Danish Theological Seminary . .	Evanston, Ill .	Rev. Otman Filing, Dean
Swedish Theological Seminary . .	Evanston, Ill .	Rev. F. A Lundberg, Dean
The Iliff School of Theology . . .	Denver, Colo	Rev Edwin W. Dunlavy, President.

<i>Medicine</i>	<i>Location</i>	<i>Chief Officer</i>
Boston Univ School of Medicine	Boston, Mass	John P Sutherland, Dean
Northwestern Univ. Medical School	Chicago, Ill	Arthur I Kendall, Dean.
Syracuse College of Medicine	Syracuse, N. Y	John J Heffron, Dean
Univ of So. Calif College of Phys and Surg. . .	Los Angeles, Cal	Charles W Bryson, Dean.

Law

Bloomington School of Law (Ill. Wes. Univ)	Bloomington, Ill	C L Capen, Dean.
Boston Univ School of Law	Boston, Mass	Homei Albers, Dean
Cleveland Law School (Baldwin-Wallace)	Chicago, Ill	Willis Vickery, Dean
Dickinson College School of Law	Carlisle, Pa	William Trickett, Dean
Northwestern Univ. Law School	Cleveland, Ohio	John H. Wigmore, Dean
Syracuse College of Law	Syracuse, N Y	Frank R Walker, Dean
Univ. of Denver Law School	Denver, Colo	George C Manly, Dean.
Univ of So Calif. College of Law	Los Angeles, Cal	Frank M. Porter, Dean
Willamette Univ. School of Law . .	Salem, Oreg	T H. Van Winkle, Dean

Dentistry

Northwestern Univ. Dental School	Chicago, Ill	Arthur D. Black, Dean.
University of Denver School of Dentistry	Denver, Colo	H. A Flynn, Dean
Univ. of So Calif. Dental School	Los Angeles, Cal	L E. Ford, Dean

Pharmacy

Univ. of So. California School of Pharmacy . . .	Los Angeles, Cal	L. J Stablei, Dean.
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Engineering

Northwestern Univ. College of Engineering . .	Evanston, Ill.	John F Hayford, Director
Syracuse College of Applied Science	Syracuse, N Y	William P Graham, Dean

Commerce

Boston Univ. College of Business Administration . . .	Boston, Mass. .	Everett W. Lord, Dean
Northwestern Univ School of Commerce . .	Chicago, Ill.	Ralph E. Heilman, Dean
Univ. of Denver School of Commerce . .	Denver, Colo.	George A Warfield, Dean.

Graduate

The American University . .	Washington, D C	Lucius C Clark, Chancellor
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Forestry

New York State Col Forestry, Syracuse University . .	Syracuse, N. Y	Franklin F. Moon, Dean
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Secondary Schools

Athens School, The	Athens, Tenn	J. L. Robb, Dean
Beaver College	Beaver, Pa	James M Thoburn, Pres.
Blinn Memorial College	Brenham, Tex	Jacob L Neu, President
Cazenovia Seminary	Cazenovia, N. Y.	Charles E. Hamilton, Pres.
Centenary Collegiate Institute	Hackettstown, N. J	Robert J. Trevorow, Pres.
Drew Seminary for Women	Carmel, N. Y	Clarence P McClelland, President
East Greenwich Academy	E Greenwich, R. I.	J. Francis Cooper, Pres
East Maine Conference Seminary	Bucksport, Me	Alfred S Adams, President.
Epworth Seminary	Epworth, Iowa	F Q. Brown, President
Genesee Wesleyan Seminary	Luna, N. Y	Frank MacDaniel, Pres.
Onarga Military Academy	Onarga, Ill	J. E. Bittinger, Pres
Jennings Seminary	Aurora, Ill	Miss B. A. Barber, Principal
John H. Sneed, Seminary	Boaz, Ala	William Fielder, President
Maine Wesleyan Seminary	Kents Hill, Me	Acting Principal.
Ozark Wesleyan College	Marionville, Mo.	Rev C A Gilbert, Pres.
Montpelier Seminary	Montpelier, Vt	John Wood Hatch, Principal
Murphy Collegiate Institute	Sevierville, Tenn.	E. A. Bishop, President.
The Pennington School	Pennington, N. J.	Francis H. Greene, Head Master.
Texas Wesleyan College	Austin, Tex	Rev O E Olander, Pres
Tilton Seminary	Tilton, N. H.	Geo. L. Plimpton, Principal
Troy Conference Academy	Poultney, Vt.	Chas. L. Leonard, Principal
Union College	Barbourville, Ky.	Ezra T. Franklin, Pres
Washington Collegiate Institute	Washington, N. C	M O. Fletcher, President
Wesley Collegiate Institute	Dover, Del	Henry G. Budd, President
Wilbraham Academy	Wilbraham, Mass	Gaylord W. Douglass, Head Master.
Williamsport-Dickinson Seminary	Williamsport, Pa.	Rev John W Long, Pres
Wyoming Seminary (not regularly classified under rulings of University Senate	Kingston, Pa	L L. Sprague, President.
Harwood Boys' School	Albuquerque, N. M	H A. Bassett, President.
Baxter Seminary	Baxter, Tenn	Patton R Broyles, Pres
Epworth Seminary	Epworth, Ga	W. H. Patton, Principal
Mount Zion Seminary	Mount Zion, Ga	Rev Herbert N Howard, Principal
McLemoresville Collegiate Institute	McLemoresville, Tenn	Elmer H. Harrell, Principal
Parker College	Winnebago, Minn.	E C Reineke, President.
Port Arthur College	Port Arthur, Tex	Rev. W. E Callahan, Pres

Schools for Negroes

<i>Colleges</i>	<i>Location</i>	<i>Chief Officer</i>
Cladin College	Orangeburg, S. C	J B Randolph, President
Clark University	Atlanta, Ga	John W. Simmons, President.
Morgan College	Baltimore, Md	J O. Spencer, President
New Orleans College	New Orleans, La	Charles M Melden, President.
Philander Smith College	Little Rock, Ark	James M Cox, President
Rust College	Holly Springs, Miss	M. S. Davage, President.
Walden College	Nashville, Tenn...	Thomas R Davis, President.
Wiley College	Marshall, Tex.	M. W. Dogan, President.

Professional Schools

Gammone Theological Seminary	Atlanta, Ga	Philip M. Watters, President.
Meharry Medical College	Nashville, Tenn	John J. Mallowney, President.

<i>Secondary Schools</i>	<i>Location</i>	<i>Chief Officer</i>
Bennett College	Greensboro, N. C.	Frank Trigg, Pres
Cookman Institute	Jacksonville, Fla	Isaac H. Miller, Principal
Central Alabama Institute	P O Drawer B., West End Sta, Birmingham, Ala.	H. H. Sutton, Pres.
George R. Smith College	Sedalia, Mo	Robert B. Hayes, Pres.
Haven Institute	Meridian, Miss	J. B. F Shaw, Pres
Morristown Normal and Industrial Institute	Morristown, Tenn	Judson S. Hill, Pres
Princess Anne Academy	Princess Anne, Md.	Thomas H. Kiah, Principal.
Samuel Huston College	Austin, Tex.	R N. Brooks, Pres.

Official Periodicals

Methodist Review (bi-monthly), 150 Fifth Avenue, New York City, Editor, George Elliott.

English (Weekly)

California Christian Advocate, 7 City Hall Avenue, San Francisco, Calif., Editor, F. M. Larkin; *Central Christian Advocate*, 1121 McGee St., Kansas City, Mo., Editor, C. B. Spencer, *Christian Advocate*, 150 Fifth Avenue, New York City, Editor, James R. Joy; *Epworth Herald*, 740 Rush Street, Chicago, Ill., Editor, Dan B. Brummitt; *Methodist Advocate-Journal*, Athens, Tenn., Editor, J. M. Melear; *Northwestern Christian Advocate*, 740 Rush Street, Chicago, Ill., Editor, E. Robb Zaring; *Pacific Christian Advocate*, 304-313 Artisans Bldg., Portland, Ore., Editor, Edward Laird Mills; *Pittsburgh Christian Advocate*, 524 Penn Avenue, Pittsburgh, Pa., Editor, J. J. Wallace; *Southwestern Christian Advocate*, 631 Baronne St., New Orleans, La., Editor, Lucius H. King; *Western Christian Advocate*, 420 Plum St., Cincinnati, Ohio, Editor, Ernest C. Waring.

German

Der Christliche Apologete (weekly), *Hans und Herd* (monthly), Editor, Rev. A. J. Bucher, 420 Plum St., Cincinnati, Ohio.

Doctrine

The Methodist Episcopal Church, through various evolutions, retains the original forms of doctrine set forth in the articles of religion—Wesley's sermons and notes on the New Testament.

Polity

The constitution of the Methodist Episcopal Church, as adopted by the General Conference in 1900 and approved by the Annual Conferences, has three divisions—articles of religion, general rules and articles of organization and government. The articles of Religion are those drawn up by John Wesley based upon the thirty-nine articles of the Church of England, with the exception of the twenty-third which has reference to allegiance to the Government of the United States. The general rules deal specifically with the conduct of the church members and the duties of certain church officers, particularly the class leaders. The articles of organization and government lay down the general principles of the organization and conduct of churches and Conferences. The general form of Church government may be described as connectional. The ecclesiastical organization includes the local church, the ministry and a system of conferences.

The system of conferences includes quarterly, district, mission, annual and general conferences.

The quarterly conference is identical in membership with the official board in each pastoral charge, and is the highest authority in the station or circuit for the purpose of local administration.

The district conference, while not an integral part of the Conference system, is made up of the traveling and local preachers of a district, the district stewards and other representatives. It meets once or twice a year under the presidency of a bishop or district superintendent and its duties are nearly identical with those of the quarterly conference.

The annual conference is an administrative and not a legislative body. Its membership is confined to traveling ministers. It receives reports from pastors, district superintendents and statisticians. The Bishop ordains candidates for deacon's or elder's orders, and appoints ministers to their charges; ministerial delegates are elected to the General Conference and questions of discipline are decided. A lay electoral conference, composed of one lay delegate from each pastoral

charge within its bounds, meets in connection with the annual conference, just preceding the General Conference, in order to elect lay delegates to that conference.

The General Conference is the highest body in the church and is the general legislative and judicial body, first held in 1784, it was established as a delegated body in 1812. It convenes quadrennially and is composed of ministerial and lay delegates in equal numbers. The General Conference and the Annual Conference are incorporated with boards of trustees.

The ministry of the Methodist Episcopal Church includes two orders, deacons and elders. Deacons have authority to solemnize matrimony, administer Baptism and assist in the administration of the Lord's Supper. Elders have in addition to these powers the power to consecrate the elements of the Lord's Supper and are eligible to appointment as district superintendents or election to any of the offices of the Church or to the Episcopacy. Originally, pastors, or itinerants, as they were termed, moved every six months, then every year. In 1804 the maximum length of pastorate was fixed at two years; in 1864 at three; 1888 at five, and in 1900 the time limit was removed entirely. Commissions of the Methodist Episcopal Church and the Methodist Episcopal Church, South, are considering a plan of union.

METHODIST EPISCOPAL CHURCH, SOUTH

General Conference, quadrennial; last session, May 3, 1922.
Forty-eight Annual Conferences.

Bishops

- William N. Ainsworth, Macon, Ga.
- James Atkins, Waynesville, N. C.
- W. B. Beauchamp, Brussels, Belgium.
- H. A. Boaz, Seoul, Corea.
- Warren Akin Candler, Atlanta, Ga.
- James Cannon, Jr., 50 Bliss Bldg., Washington, D. C.
- Urban V. W. Darlington, Huntington, W. Va.
- Collins Denny, Richmond, Va.
- J. E. Dickey, Waco, Tex.
- Hoyt M. Dobbs, Sao Paulo, Brazil.
- Horace M. Du Bose, Berkeley, Calif.
- S. R. Hay, Shanghai, China.
- Eugene Russell Hendrix (retired), Kansas City, Mo.
- William F. McMurry, Louisville, Ky.
- John M. Moore, 1308 Commerce St., Dallas, Tex.
- Edwin Du Bose Mouzon, Nashville, Tenn.
- William Belton Murrah, Memphis, Tenn.

BOARD OF MISSIONS, Lambuth Bldg., Nashville, Tenn. *Secs. Foreign Dept.*, Rev. E. H. Rawlings, and Rev. W. W. Pinson; *Secs. Foreign Dept.* (for women), Miss Mabel Howell, Miss Esther Case; *Secs. Home Dept.*, Rev. R. L. Russell and Rev. J. W. Perry; *Secs. Home Dept.* (for women), Mrs. J. W. Downs, Mrs. J. H. McCoy; *Educational Sec.*, Rev. C. G. Hounshell; *Educational Sec.* (for women), Mrs. Hume R. Steele; *Treas.*, W. M. Cassetty, Jr., Acting.

BOARD OF CHURCH EXTENSION, Louisville, Ky. *Sec.*, Rev. T. D. Ellis, Louisville, Ky.

BOARD OF EDUCATION, Nashville, Tenn. *Sec.*, Rev. Stonewall Anderson; *Assistant*, W. E. Hogan.

SUNDAY SCHOOL BOARD, Nashville, Tenn. *Gen. Sec.*, Rev. J. W. Shackford. *Sunday School Editor*, Rev. E. B. Chappell; *Asso. Sunday*

School Editors, Rev. Emmett Hightower and Rev. L. F. Beaty; *Supt. Training Work*, Rev. L. F. Sensabaugh; *Asst. Supt. Training Work*, Rev. J. Q. Schisler; *Supt. Extension and Mission Work*, Edmund F. Cook; *Supt. Administrative*, M. W. Brabham; *Supt. Dept. Young People and Adult Work*, Rev. W. C. Owen; *Supt. Dept. Intermediate Senior Work*, Rev. E. R. Stanford; *Supt. Elementary Dept.*, Miss Minnie E. Kennedy.

EPWORTH LEAGUE, Nashville, Tenn. *Sec.*, Rev. F. S. Parker; *Asst.*, Rev. R. E. Nollner.

LAYMEN'S MISSIONARY MOVEMENT, Nashville, Tenn. *Secs.*, G. L. Morelock and J. M. Way.

DEPARTMENT OF MINISTERIAL SUPPLY AND TRAINING, Nashville, Tenn. *Sec.*, Rev. R. H. Bennett.

BOARD OF FINANCE. *Sec.*, Rev. Luther E. Todd, St. Louis, Mo.

PUBLISHING HOUSE, Nashville, Tenn., 810 Broadway. *Publishing Agents*, J. W. Barton, and Rev. A. J. Lamar; *Book Editor*, Rev. G. T. Rowe.

Universities

Name	Location	President or Dean
Emory University	Atlanta, Ga.	H. W. Cox.
Southern Methodist University	Dallas, Tex.	James Kilgore, Acting

Colleges

Central College	Fayette, Mo.	P. H. Linn.
Hendrix College	Conway, Ark.	J. H. Reynolds.
Kentucky Wesleyan	Winchester, Ky.	W. B. Campbell.
Millsaps College	Jackson, Miss.	A. F. Watkins.
Randolph-Macon College	Ashland, Va.	R. E. Blackwell.
Southwestern University	Georgetown, Tex.	P. W. Horn.
Trinity College	Durham, N. C.	W. P. Few.
Wofford College	Spartanburg, S. C.	H. N. Snyder.
Athens College	Athens, Ala.	B. B. Glasgow.
Columbia College	Columbia, S. C.	J. C. Guilds.
Greensboro College for Women	Greensboro, N. C.	S. B. Turrentine.
Lander College	Greenwood, S. C.	
Randolph-Macon Woman's College	Lynchburg, Va.	D. R. Anderson.
Texas Woman's College	Fort Worth, Tex.	H. E. Stout.
Wesleyan College	Macon, Ga.	W. F. Quillian.
Woman's College of Alabama	Montgomery, Ala.	Walter D. Agnew.
Birmingham-Southern College	Birmingham, Ala.	Guy E. Snively.
Emory and Henry College	Emory, Va.	J. N. Hillman.
Galloway College	Searcy, Ark.	J. M. Williams.
Grenada College	Grenada, Miss.	J. R. Countiss.
Henderson-Brown College	Arkadelphia, Ark.	J. M. Workman.
Lagrange College	Lagrange, Ga.	W. E. Thompson.
Morris Harvey College	Baiboursville, W. Va.	Chas. S. Pettis.
Southern College	Lakeland, Fla.	R. H. Alderman.
Whitworth College	Brookhaven, Miss.	I. W. Coope.
Port Gibson College	Port Gibson, Miss.	D. S. Hogg.
Centenary College of Louisiana	Shreveport, La.	George S. Sexton.

Junior Colleges

Alexander College	Jacksonville, Tex.	R. G. Boger.
Andrew College	Cuthbert, Ga.	F. G. Branch.
Blackstone College for Girls	Blackstone, Va.	W. A. Christian.
Carolina College	Maxton, N. C.	E. J. Green.
Centenary College (Conservatory)	Cleveland, Tenn.	J. W. Malone.
Central College for Women	Lexington, Mo.	Z. M. Williams.
Clarendon College	Clarendon, Tex.	George S. Slover.
Davenport College	Lenoir, N. C.	Clifford L. Hornaday.
Hwassee College	Madisonville, Tenn.	James E. Lowry.
Howard-Payne College	Fayette, Mo.	W. L. Halberstadt.

Name	Location	Principal or Dean
Kidd-Key College	Sherman, Tex.	Edwin Kidd.
Lambuth College	Jackson, Tenn.	J. W. Blackard.
Logan College	Russellville, Ky.	A. P. Lyon.
Louisburg College	Louisburg, N. C.	A. W. Mohn.
Mansfield College	Mansfield, La.	R. E. Bobbitt.
Martha Washington College	Abingdon, Va.	J. E. Avant.
Martin College	Pulaski, Tenn.	G. A. Morgan.
Marvin College	Fredericktown, Mo.	B. W. Loomis.
Meridian College	Meridian, Tex.	J. H. Bowman.
Reinhardt College	Waleska, Ga.	R. C. Sharp.
Rutherford College	Rutherford College, N. C.	M. T. Hinshaw.
Sparks College	Sparks, Ga.	R. C. Mizell.
South Georgia College	McRae, Ga.	J. D. Smith.
Weaver College	Weaverville, N. C.	A. M. Norton.
Weatherford College Training School	Weatherford, Tex.	F. G. Rand.
Wesley College	Greenville, Tex.	G. F. Winfield.
Westmoreland College	San Antonio, Tex.	Felix R. Hull, Jr.
Young L. G. Harris College	Young Harris, Ga.	J. A. Sharp.

Bible and Missionary Training School

Scarritt Bible and Training School	Kansas City, Mo.	J. L. Cunningham.
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Academies

Brevard Institute	Brevard, N. C.	C. H. Trowbridge.
Carlisle School	Bamberg, S. C.	W. C. Duncan.
Cherokee Junior College	Cherokee, Tex.	Charles Nixon.
Columbia Junior College	Milton, Ore.	H. S. Shangle.
Downing Industrial School	Brewton, Ala.	J. M. Shofner.
Emory University School	Oxford, Ga.	A. W. Rees.
Ferrum Training School	Ferrum, Va.	B. M. Beckham.
Holding Institute	Laredo, Tex.	J. M. Skinner.
Morton-Elliott College	Elkton, Ky.	Richard A. Foster.
John C. C. Mayo College	Paintsville, Ky.	H. G. Sowards.
Lindsay Wilson Training School	Columbia, Ky.	R. V. Bennett.
Marvin University School	Clinton, Ky.	W. M. Cooper.
McFerrin School	Martin, Tenn.	G. L. Morelock.
McTyeire School	McKenzie, Tenn.	James A. Robins.
Mississippi Conf. Training School	Montrose, Miss.	E. L. Alford.
Morton-Elliott School	Elkton, Ky.	A. P. Lyon.
Randolph-Macon Academy	Bedford City, Va.	E. E. Sumter Smith.
Randolph-Macon Academy	Front Royal, Va.	Charles L. Melton.
Randolph-Macon Institute	Danville, Va.	Charles G. Evans.
Seashore Camp Ground School	Biloxi, Miss.	H. W. Van Hook.
Sloan-Hendrix Academy	Imboden, Ark.	J. C. Eaton.
Sue Bennett Memorial School	London, Ky.	A. W. Mohn.
Thomas Industrial Institute	DeFuniak Springs, Fla.	C. H. Motley.
Trinity Park School	Durham, N. C.	F. S. Aldridge.
Weatherford College Training School	Weatherford, Tex.	F. G. Rand.
Wofford College Fitting School	Spartanburg, S. C.	W. C. Herbert.

Mission Schools

Flat Rock High School	Flat Rock, Ala.	G. W. Floyd.
Fulson Training School	Smithville, Okla.	H. B. Hubbell.
Horry Industrial School	Aynor, S. C.	S. C. Brown.
Jefferson School	Jefferson, N. C.	E. M. Jones.
Scarritt-Morrisville College	Morrisville, Mo.	J. J. Copeland.
Textile Industrial Institute	Spartanburg, S. C.	D. E. Camak.
Vashti Industrial Institute	Thomasville, Ga.	Charlotte Dye.
Weddington Industrial Institute	Matthews, N. C.	R. E. Hinshaw.

Periodicals

Christian Advocate, Nashville, Tenn., Editor, Rev. Thomas Ivey; *Methodist Quarterly Review*, Nashville, Tenn., Editor, Rev. G. T. Rowe; *Epworth Era*, Nashville, Tenn., Editor, Rev. F. Parker; *Missionary Voice*, Nashville, Tenn., Editor, Rev. A. J. Week; *Alabama Christian Advocate*, Birmingham, Ala., Editor, Rev. M.

Lazenby; *Richmond Christian Advocate*, Richmond, Va., Editor, Rev. J. M. Rowland; *Baltimore Southern Methodist*, Baltimore, Md., Editor, Rev. Carlton D. Harris; *Central Methodist*, Louisville, Ky., Editor, Rev. T. S. Hulse; *Missions Freund*, San Antonio, Tex., Editor, Rev. John A. G. Rahe; *Florida Christian Advocate*, Lakeland, Fla., Editor, Rev. J. Edgar Wilson; *Methodist Advocate Herald*, Point Pleasant, W. Va., Editor, R. P. Bell; *Central Methodist Advocate*, Nashville, Tenn., Editor, Rev. J. A. Burrow; *New Orleans Christian Advocate*, New Orleans, La., Editor, Rev. H. T. Carley; *North Carolina Christian Advocate*, Greensboro, N. C., Editor, Rev. Alva W. Plyler; *Pacific Methodist Advocate*, San Francisco, Calif., Editor, Rev. W. H. Nelson; *St. Louis Christian Advocate*, St. Louis, Mo., Editor, Rev. G. B. Winton; *Southern Christian Advocate*, Columbia, S. C., Editor, Rev. R. E. Stackhouse; *Texas Christian Advocate*, Dallas, Tex., Editor, Rev. P. E. Riley; *Wesleyan Christian Advocate*, Atlanta, Ga., Editor, Rev. W. P. King; *Arkansas Methodist*, Little Rock, Ark., Editor, Rev. A. C. Millar.

History

In the early history and development of Methodism in America, the territory included both slave holding and non-slave holding states. The development prior to 1844 was largely in the slave holding areas and six out of the nine bishops elected previous to 1844 had been natives of slaveholding states. Nevertheless, the Methodist preachers of the time were, with practical unanimity, opposed to human bondage.

The Christmas Conference of 1784, which organized the scattered congregations into the Methodist Episcopal Church, enacted a specific rule which required all slaveholding members, under penalty of expulsion for non-compliance, to emancipate their slaves. This rule, however, was suspended within less than six months and after various conflicting measures had been adopted, the General Conference of 1808 provided that thereafter each annual conference should deal with the whole matter according to its own judgment. The General Conference of 1816 modified this by another statute which remained in force until 1844, to the effect that no slaveholder should be appointed to any official position in the church, if the state in which he lived made it possible for him to liberate his slaves.

Bishop James O. Andrew, of Georgia, one of the Bishops of the Church, became by inheritance and marriage a nominal slaveholder. Under the laws of Georgia it was not possible for him or his wife to free their slaves. The General Conference of 1844 called attention to the embarrassment which would result from this connection with slavery by a Bishop in the exercise of his office and declared it "The sense of this General Conference that he desist from the exercise of his office so long as this impediment remains." The Southern delegates resented this action. They contended that the episcopacy was not a mere office subject to the control of any General Conference or church government. The outgrowth of this controversy was the drawing up of a provisional plan of separation, to become effective whenever the Southern conferences deem it necessary. A convention of Southern delegates was held in Louisville, Ky., and on May 17, 1845, the plan of separation was approved and the Annual Conferences in the slaveholding states were erected into a distinct ecclesiastical connection, separate from the jurisdiction of the General Conference of the Methodist Episcopal Church. The new body added the word "South" to the name of the Methodist Episcopal Church to distinguish it from the other organization. Its first General Conference was held in Petersburg, Va., in 1846. The M. E. Church, South, began with two Bishops and sixteen annual conferences. In 1846 there were 1,519 traveling preachers, 2,833 local preachers, 327,284 white members, 124,961 Negro members, and 2,972 Indian members,

or a total of 459,569. The growth of the Church was rapid and when the war between the states began the membership had increased to 757,205, including 207,776 Negroes. The war wrought havoc in the Church. During the war the annual conferences met irregularly or in fragments, the General Conference of 1862 was not held, and the whole order of the itinerancy was interrupted. The missionaries in China were cut off from their home boards and would have suffered much but the M. E. Church endorsed the drafts for their support. There was a reduction during the period of the war of one-third of the total membership. The Negro members either joined the African Methodist Church or the Methodist Episcopal Church. The remainder of the Negroes formed, in 1870, an independent organization known as the Colored Methodist Episcopal Church. Following the war the work of reconstruction went forward rapidly. The General Conference of 1866 made changes in regard to lay representation in annual and general conferences, followed by a period of rapid growth.

Doctrine

In doctrine, the Methodist Episcopal Church, South, is in agreement with other branches of Methodism throughout the World and puts special emphasis upon the universality of the atonement, the witness of the Spirit, and the possibility of holiness in heart and life.

Polity

In its polity it is in close accord with the Methodist Episcopal Church, emphasizing the episcopacy, which was one of the contentions resulting in the separation of 1844. The Methodist Episcopal Church, South, bishops hold office for life, unless removed by due process of law for personal or official misconduct and have a limited veto on constitutional questions over the acts of the General Conference. There is equal clerical and lay representation in the General Conference, and effective lay representation in the annual conferences. The itinerancy is still maintained, but the four year's limit of pastorate was modified by the General Conference of 1918. Action taken by that Conference, while not abolishing the four-year rule, gives the Bishop in charge power to appoint a minister to a charge from year to year after four years' service when there is unanimous request by the Quarterly Conference of the Church for his return.

Commissions are considering plan of union for Methodist Episcopal Church, South, and Methodist Episcopal Church. The General Conference of 1922 also appointed a commission on union with the United Brethren.

METHODIST PROTESTANT CHURCH

General Conference, quadrennial; next meeting in May, 1924. Twenty-nine Annual Conferences and eight Mission Conferences.

Officers: *Pres.*, Rev. Thomas H. Lewis, 2844 Wisconsin Ave., Washington, D. C.; *Sec.*, Rev. Charles H. Beck, 613 W. Diamond St., N. S., Pittsburgh, Pa.; *Treas.*, Mr. H. C. Staley, 1025 Calvert Bldg., Baltimore, Md.

BOARD OF FOREIGN MISSIONS, Baltimore, Md. *Pres.*, Rev. F. W. Varney, Merrick, N. Y.; *Recording Sec.*, Rev. J. C. Broomfield, Fairmont, W. Va.; *Corresponding Sec.*, Rev. F. C. Klein, 316 N. Charles St., Baltimore, Md.

BOARD OF HOME MISSIONS, Pittsburgh, Pa. *Pres.*, Mr. H. A. Sicker, West Lafayette, Ohio; *Sec.*, Rev. Charles H. Beck, 613 W. Diamond St. N. S., Pittsburgh, Pa.

BOARD OF EDUCATION, Pittsburgh, Pa. *Pres.*, J. W. Knott, New Brighton, Pa.; *Sec.*, Rev. George H. Miller, 613 W. Diamond St. N. S., Pittsburgh, Pa.

BOARD OF PUBLICATION. *Agents*, Charles Reiner, Jr., 316 N. Charles St., Baltimore, Md., and Mr. L. H. Neiphn, 613 W. Diamond St. N. S., Pittsburgh, Pa.

BOARD OF YOUNG PEOPLE'S WORK, Pittsburgh, Pa. *Pres.*, Mr. Ely D. Miller, 263 Chittenden Ave., Columbus, Ohio; *Sec.*, Rev. E. A. Sexsmith, 1620 W. North Ave., Baltimore, Md.

FORWARD MOVEMENT COMMITTEE, Pittsburgh, Pa. *Pres.*, Rev. Thomas H. Lewis, 2844 Wisconsin Ave., Washington, D. C.; *Sec.*, Rev. Crates S. Johnson, St. Joe, Ind.

WOMAN'S BOARD OF FOREIGN MISSIONS. *Pres.*, Mrs. Henry Hupfield, Catonsville, Md.; *Sec.*, Mrs. Wm. M. Sturgeon, 316 Hastings St., Pittsburgh. Organ; *Woman's Missionary Record*.

WOMAN'S HOME MISSIONARY SOCIETY. *Pres.*, Mrs. A. G. Dixon, Greensboro, N. C.; *Sec.*, Mrs. Jane A. Gordon, 5428 Howe St., Pittsburgh, Pa.

Colleges

Name	Location	President
Adrian College	Adrian, Mich.	Harlan L. Feeman.
Kansas City University	Kansas City, Kans.	J. C. Williams.
Western Maryland College	Westminster, Md.	A. Norman Ward.
Westminster College	Tehuacana, Tex.	J. E. Butler, Acting.

Theological Seminary

Westminster Theological Seminary . Westminster, Md.H. L. Elderdice.

Periodicals

Methodist Protestant, Baltimore, Md., Editor, Rev. Frank T. Benson, 316 N. Charles St., Baltimore, Md.; *Methodist Recorder*, Pittsburgh, Pa., Editor, Rev. Lyman Edwyn Davis, 613 W. Diamond St. N. S., Pittsburgh, Pa.; Sunday School Periodicals, Editor, Rev. Charles Edgar Wilbur, 613 W. Diamond St. N. S., Pittsburgh, Pa. Unofficial: *The Methodist Protestant Herald*, Greensboro, N. C., Editor and Publisher, Rev. J. F. McColloch, Greensboro, N. C.

History

The Methodist Protestant Church was organized in Baltimore in 1830 as a protest against the general practice of the Methodist Episcopal Church investing legislative, executive, and judicial power in the ministry to the exclusion of lay members. At the time of organization 83 ministers were enrolled and some 5,000 members.

In 1858 there was a division of the Church growing out of the question of suffrage and eligibility to office of negroes, but after the settlement of the slavery question the two branches of the Methodist Protestant Church were reunited in 1877.

Doctrine

The doctrines of the Methodist Protestant Church are those common to Methodists generally. An Arminian theology with emphasis on repentance, faith and holiness.

Polity

In polity the Methodist Protestant Church differs radically from other forms of Methodism in the United States. It has no Bishops or

Presiding Elders and no life officers of any kind. Ministers and laymen are equal in number and in power in all the legislative bodies of the Church. The general organization includes a system of quarterly, annual and general conferences similar to those of Episcopal Methodism. The Annual Conference elects a President as does the General Conference. In the Maryland Conference, the President of the Annual Conference appoints the preachers to their charges, each minister having the right to be heard, also the right of appeal. In all other conferences a committee known as the Stationing Committee is elected by vote of the ministers and laymen composing the Annual Conference. This committee hears requests from both the ministers and laymen involving on the part of the minister the charge which he desires to serve for the ensuing year, and on the part of the lay delegate from the pastoral charge an expression of his desire as to who shall be pastor of his charge for the coming year. After hearing all of these requests, the committee renders a report to the Annual Conference, which report must have the approval of the Conference and may be amended, recommitted or rejected.

FREE METHODIST CHURCH OF NORTH AMERICA

General Conference, quadrennial; next session, 1923.

Forty-three annual conferences.

Headquarters, 1132 Washington Boulevard, Chicago, Ill.

Officers of the Trustees of the General Conference: *Pres.*, Bishop Walter A. Sellew; *Sec.*, Rev. Mendal B. Miller, 1131 Elk St., Franklin, Pa.; *Treas.*, Rev. N. W. Fink, 1132 Washington Boulevard, Chicago, Ill.

Bishops

William H. Clark, 412 William St., Rome, N. Y.

William Pearce, 2318 Ridge Ave., Evanston, Ill.

Walter A. Sellew, 68 Falconer St., Jamestown, N. Y.

David S. Warner, Glen Ellyn, Ill.

BOARD OF EDUCATION. *Pres.*, Bishop D. S. Warner; *Gen. Sec.*, Rev. L. G. Lewis, 1132 Washington Boulevard, Chicago, Ill.

GENERAL MISSIONARY BOARD. *Pres.*, Bishop W. Pearce; *Sec.*, Rev. W. B. Olmstead, 1132 Washington Boulevard, Chicago, Ill.

WOMAN'S FOREIGN MISSIONARY SOCIETY. *Pres.*, Mrs. Mary L. Coleman, Champaign, Ill.; *Cor. Sec.*, Mrs. Charlotte T. Bolles, Oneida, N. Y.; *Treas.*, Mrs. Lillian C. Jensen, 1132 Washington Boulevard, Chicago, Ill.

CHURCH EXTENSION SOCIETY. *Pres.*, Bishop W. H. Clark; *Sec.*, Bishop D. S. Warner.

GENERAL SUNDAY SCHOOL BOARD. *Pres.*, Bishop D. S. Warner; *Sec.*, Rev. J. B. Lutz, 1132 Washington Boulevard, Chicago, Ill.

BOARD OF CHARITIES AND BENEVOLENCES. *Pres.*, Bishop W. H. Clark; *Sec.*, Rev. W. B. Olmstead.

BOARD OF CONFERENCE CLAIMANTS. *Pres.*, Bishop D. S. Warner; *Sec.*, E. A. Holtwick, Greenville, Ill.

Colleges

Name	Location	President
Greenville College	Greenville, Ill.	Eldon G. Burritt.
Central Academy and College	McPherson, Kans.	C. A. Stoll.
Evansville Seminary and Junior College	Evansville, Wis.	S. E. Cooper.
Seattle Pacific College	Seattle, Wash.	O. E. Tiffany.
Wessington Springs Junior College	Wessington Springs, S. D.	B. J. Vincent.

Periodicals

Free Methodist, Chicago, Ill., Editor, Rev. Jacob T. Logan; *Light and Life Evangel*, Chicago, Ill., Editor, Rev. George W. Griffith; *Sunday School Worker*, Chicago, Ill., Editor, Rev. J. B. Lutz; *Missionary Tidings*, Chicago, Ill., Editor, Miss Adella P. Carpenter.

History

The Free Methodist Church had its origin in the Genesee Conference of the Methodist Episcopal Church, in 1850, in the state of New York. The movement for this organization was led by ministers who felt strongly that the Methodism of their time had departed in no small degree from its primitive standards of faith, experience and practice. The publication of articles by these leaders led to the arraignment of their leader who was declared guilty and expelled from the church on the charge of contumacy. Other prosecutions and expulsions, on similar grounds, followed in quick succession, resulting in appeals and controversies which finally resulted in the organization at Pekin, N. Y., in 1860, of the Free Methodist Church.

Doctrine

The standards of doctrine of this Church are embodied in the Articles of Faith held by the Methodist Episcopal Church with two additions,—one, on entire sanctification, which is defined as being saved from all inward sin, and as a work which takes place subsequently to justification and is wrought instantaneously upon the consecrated, believing soul; and the other, on future rewards and punishments, embodying the stricter view as to a general judgment and the future condition of the righteous and the wicked.

Polity

The general organization of the church is that common to Methodism with the exception that on credentials of proper election, laymen, including women, are admitted to the district, annual, and general conferences in equal numbers and on the same basis as ministers.

In place of the episcopacy, general superintendents are elected to supervise the work at large, preside at the conferences, etc. These general superintendents are elected for four years at a time, but may be reelected until death or failing powers terminate their term of service. District elders are appointed over the conference districts. The probationary system and the class meeting are emphasized and regarded as an important part of the church's economy.

The aim of the organization is to maintain and exemplify regulations and usages of Methodism as originally organized. Its general rules are those formulated by John Wesley and still subscribed to by Methodist Churches generally in addition to one against slavery and one forbidding the production, use, or sale of narcotics. It insists upon a practical observance of the general rules by all its members, including simplicity and plainness of attire, abstinence from worldly amusements, and separateness from all secret societies. It also excludes instrumental music and choir singing from public worship and requires that the seats be free in all its churches.

WESLEYAN METHODIST CONNECTION OF AMERICA

General Conference, quadrennial; next session, June, 1923.

Annual conferences, 23, with a mission conference in India and in Africa.

Headquarters: 330 E. Onondaga St., Syracuse, N. Y.

Officers: *Pres.*, E. G. Dietrich; *Sec.*, Rev. E. D. Carpenter; *Treas.*, Dr. J. S. Willett.

Officers of General Conference: *Pres.*, Rev. E. Teter, Sheridan, Ind.; *Sec.*, Rev. E. F. McCarty, 222 S. Clemens Ave., Lansing, Mich.

THE BOOK COMMITTEE is the Board of Managers of all the connectional societies: Publishing, Missionary, Superannuated, Educational and Sunday School.

MISSIONARY SOCIETY. *Gen. Sec.*, Rev. T. P. Baker, Sheridan, Ind.; *Field Sec. of Foreign Missions*, Rev. E. F. McCarty, Lansing, Mich.

WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETY. *Pres.*, Mrs. W. L. Northam, Sheridan, Ind.; *Cor. Sec.*, Mrs. Mabel Perrine, Brighton, Mich.

Colleges

Name	Location	President
Central College	Central, S. C	L. B. Smith.
Houghton College	Houghton, N. Y	J. S. Luckey.
Marion College	Marion, Ind	J. W. Leedy
Miltonvale College	Miltonvale, Kans	H. W. McDowell.

Periodical

The Wesleyan Methodist (weekly), Syracuse, N. Y., Editor, F. A. Butterfield. *Sunday School Sec.*, I. F. McLeister, Canandaigua, New York.

History

The Wesleyan Methodist Connection of America was organized May 31, 1843, at Utica, New York. It was the outgrowth of controversy over what was termed "liberty of testimony and freedom of discussion" and was also a protest against the exercise of ecclesiastical authority. The purpose of the new organization in Methodism was the organization of a Church that should be anti-slavery and non-Episcopal. About 6,000 members, most of them in New York state, united in this organization. They chose what they called a republican form of government in which the majority shall rule and the laity have equal rights with the ministry. Three restrictions were emphasized: first, all connection with slavery was prohibited, and any person who in any sense believed in slavery was debarred from membership; second, the use or manufacture of intoxicants, or aiding or abetting the same, either directly or indirectly, was prohibited; third, membership in secret societies was prohibited.

Doctrine

In doctrine the Church is in accord with the Methodist bodies generally throughout the world. It holds that man is not only justified by faith in Christ, but also sanctified by faith, and that all who accept Him as Saviour and Lord will be so delivered from sin and its consequences that they will enter upon the eternal state without impairment either in body, soul, or spirit.

Polity

The ecclesiastical organization of the Church is essentially that of the other branches except in respect to the episcopacy and the participation of the laity in church government. Before being ordained, ministers must be recommended by the laity and the ministry and government of the church are just what the laity make them.

PRIMITIVE METHODIST CHURCH

General Conference, quadrennial; next meeting, Kewanee, Ill., last Wednesday in September, 1925.

Officers: *Pres.*, Rev. G. J. Jeffries, Bangor, Pa.; *Sec.*, Rev. C. H. Kershaw, New Bedford, Mass., *Treas.*, Rev. W. B. Taylor, Lonsdale, R. I.

BOARD OF FOREIGN MISSIONS. *Pres.*, Rev. J. A. Tinker, Pittsburgh, Pa.; *Sec.*, Rev. J. Iley, Tamaqua, Pa.

BOARD OF EDUCATION. *Pres.*, Rev. J. Proude, Brooklyn, N. Y.; *Sec.*, Rev. S. T. Nichols, Philadelphia, Pa.

Periodical

Primitive Methodist Journal (semi-monthly), Editor, Rev. E. Humphries, Billerica Center, Mass.

History

The organization of the Primitive Methodist Church appears to have grown out of a protest against camp meetings. Camp meetings figured prominently in America. The first camp meeting appears to have been conducted in eastern Kentucky in 1800 by a union of Methodists and Presbyterians. The Presbyterians, however, withdrew from these meetings and the camp meeting became a special feature of Methodist revival work throughout the West and South.

Certain leaders of the Wesleyan movement in England, hearing of the great results of American Camp meetings, were instrumental in having a camp meeting at Mow Cop, Staffordshire, England, in 1807. The Wesleyan connection, however, firmly protested against these camp meetings and declined to receive converts from them unless they would pledge themselves to break off all connection with such meetings. As a result, the first society of an independent character was organized in March, 1810, at Standley, and was composed of 10 converts, none of whom belonged to any other church. The name "Primitive" was officially assumed at a meeting held in February, 1812. The subsequent emigration of considerable numbers of members to America led to the formation of societies in various parts of the United States and Canada, the first missionaries arriving in the United States in 1829. In 1840, American Primitive Methodism became independent of and separate from the British Conference which independence it still maintains. As the work extended, three conferences were formed—the Western, the Pennsylvania and the Eastern.

Doctrine

The doctrine of the Primitive Methodist Church is essentially that of other branches of Methodism.

Polity

In polity the church is in general accord with other forms of Methodism. It has a quadrennial General Conference and annual and quarterly conferences and general and district committees of the annual conferences conduct the work between sessions. There are no Bishops or Presiding Elders, and no time limit for the pastorate. Each church is supplied largely by invitation. When an invitation is accepted by a minister, the annual conference simply ratifies the agreement, except for grave reasons. All uninvited ministers are stationed by the annual conference, and no candidates for the ministry are received unless there are churches for them.

CONGREGATIONAL METHODIST CHURCH

General Conference, quadrennial.

Thirteen state conferences.

Officers of the General Conference: *Pres.*, Rev. N. E. Fair; *Sec.*, J. M. Hays, Laurel, Miss.

EDUCATIONAL BOARD. *Chmn.*, T. W. Collins, Ellisville, Miss.

BOARD OF PUBLICATION, Laurel, Miss. *Chmn.*, G. W. Blackledge, Laurel, Miss.; *Sec.-Treas.*, C. C. Pearson.

Periodical

Messenger (semi-monthly), Ellisville, Miss., Editor, Rev. G. C. VanDevender.

History

The Congregational Methodist Church was organized at Forsyth, Georgia, in May, 1852, as a protest against certain features of the episcopacy and itinerancy. The organization was formed for the purpose as expressed of securing a more democratic form of Church government. The Congregational form of government was adopted, although modified by a degree of connectionalism. The movement extended into Georgia, Alabama, Florida, and Mississippi and at present churches are to be found in most of the Southern and some of the Northern states.

In 1887 and 1888 nearly one-third of the churches of this organization joined the Congregationalists. Later a number of these returned and the church gained in strength for a while, but within the past decade has suffered heavy losses.

Doctrine

The doctrinal position of the church is distinctly Methodist.

Polity

Its polity is congregational, constituting the chief distinction between it and other Methodists.

NEW CONGREGATIONAL METHODIST CHURCH

Address Rev. W. A. Thompson, Stockton, Ga.

History

The New Congregational Methodist Church was organized in the state of Georgia as a protest against the action of the Board of Missions of the Georgia Conference of the Methodist Episcopal Church, South, in 1881, consolidating a number of the smaller churches in the southern part of the state, without consultation with the Churches interested. The New Congregational Methodist Church resulted through a movement of these churches, thus consolidated, without consultation.

Doctrine and Polity

A new constitution was adopted with a congregational polity and the Methodist system of doctrine, emphasizing the parity of the ministry, the right of the local church to elect its own officers annually, the rejection of the principle of assessments, all offerings to be absolutely freewill, and permission for those who desired it to observe the ceremony of foot-washing in connection with the administration of the Lord's Supper.

The form of Church government is congregational.

AFRICAN METHODIST EPISCOPAL CHURCH

General Conference, quadrennial.

Sec., Rev. William D. Johnson, Plains, Ga.

Bishops

William W. Beckett, 378 Cumberland St., Brooklyn, N. Y.

William D. Chappelle, 1208 Harden St., Columbia, S. C.

James M. Conner, 1519 Pulaski St., Little Rock, Ark.

Levi Jenkins Coppin, 1013 Bainbridge St., Philadelphia, Pa.

Joseph Simeon Flipper, 401 Houston St., Atlanta, Ga.

William Henry Heard, 1426 Rockland St., Philadelphia, Pa.

John Hurst, 1808 McCulloh St., Baltimore, Md.

J. Albert Johnson, 1412 N. 18th St., Philadelphia, Pa.

Joshua H. Jones, Wilberforce, Ohio.

Benjamin Franklin Lee, Wilberforce, Ohio.

Henry Blanton Parks, 3312 Calumet St., Chicago, Ill.

Isaac N. Ross, 1616 Fifteenth St., N. W., Washington, D. C.,
and Monrovia, West Africa.

Benjamin Tucker Tanner (retired), 2908 Diamond St., Philadelphia, Pa.

William D. Johnson, Plains, Georgia.

A. J. Carey, 3428 Vernon Avenue, Chicago, Ill.

W. Sampson Brooks, 1405 Argyle Ave., Baltimore, Md.

William T. Vernon, 27th and Parkway, Kansas City, Kans.

William A. Fountain, 418 Houston St., Atlanta, Ga.

BOARD OF MISSIONS, 61 Bible House, New York City. *Sec.*, Rev.
J. W. Rankin.

BOARD OF EDUCATION, Waco, Tex. *Sec.*, A. S. Jackson.

SOCIETY OF CHURCH EXTENSION, 1535 Fourteenth St. N. W.,
Washington, D. C. *Sec.*, Rev. B. F. Watson.

SUNDAY SCHOOL UNION, 8th and Lea Aves., Nashville, Tenn.
Sec., Ira T. Bryant.

ALLEN CHRISTIAN ENDEAVOR SOCIETY, 8th and Lea Aves., Nash-
ville, Tenn. *Sec.*, Rev. S. S. Morris, 705 St. Paul St., Norfolk, Va.

BOARD OF FINANCE, 1541 Fourteenth St. N. W., Washington, D.
C. *Sec.*, J. R. Hawkins.

PUBLICATION BOARD, A. M. E. Book Concern, 631 Pine St., Phila-
delphia, Pa. *Gen. Bus. Mgr.*, Rev. R. R. Wright, Jr.

WOMEN'S PARENT MITE MISSIONARY SOCIETY, Philadelphia, Pa.
Pres., Mr. Mary F. Handy, 1341 N. Carey St., Baltimore, Md.

WOMEN'S HOME AND FOREIGN MISSIONARY SOCIETY, Charleston,
S. C. *Pres.*, Mrs. S. G. Simmons.

Colleges and Universities

<i>Name</i>	<i>Location</i>	<i>President</i>
Allen University	Columbia, S. C.	R. W. Mance.
Campbell College	Jackson, Miss.	
Edward Waters College	Jacksonville, Fla.	
Kittrel College	Kittrel, N. C.	G. A. Edwards.
Lampton College	Alexandria, La.	
Morris Brown University	Atlanta, Ga.	J. B. Lewis.
Payne University	Selma, Ala.	H. E. Archer.
Paul Quinn College	Waco, Tex.	J. K. Williams.
Shorter College	Argenta, Ark.	S. L. Green.
Turner College	Shelbyville, Tenn.	J. A. Jones
Western University	Quinsdare, Kans.	F. J. Peck
Wilberforce University	Wilberforce, Ohio	J. A. Gregg.

Theological Seminaries

<i>Theological Department, Allen Univer-</i>	<i>Dean</i>
<i>sity</i>	Columbia, S. C.
Payne Theological Seminary	Wilberforce, Ohio
Turner Theological Seminary	Atlanta, Ga.
Tanner Theological Seminary	Jacksonville, Fla.

G. F. Woodson.
W. G. Alexander

Periodicals

Christian Recorder (weekly), Philadelphia, Pa., Editor, Rev. R. R. Wright, Jr.; *African Methodist Episcopal Review* (quarterly), Philadelphia, Pa., Editor, Rev. R. C. Ransom; *Southern Christian Recorder* (weekly), Nashville Tenn., Editor, Rev. G. W. Allen; *Voice of Missions* (monthly), New York City, Editor, Rev. J. W. Rankin; *The Allente*, Norfolk, Va., Editor, Rev. S. S. Morris; *Woman's Christian Recorder*, Fort Scott, Kans., Editress, Mrs. Katherine D. Tilden.

History

As early as 1787 a company of Negro Methodists in Philadelphia, dissatisfied with conditions and hoping to secure larger privileges and more freedom of action than they believed possible in association with their white brethren, withdrew, built a chapel and obtained a Negro preacher through ordination by Bishop White of the Protestant Episcopal Church.

In 1793, Bishop Asbury dedicated, in Philadelphia, the Bethel Church, built by Richard Allen, a well-to-do Negro, and the platform adopted by the congregation prohibited their white brethren from electing or being elected to an office among them save that of preacher or public speaker. Similar societies were organized throughout New Jersey, Delaware, and Maryland, all under the general supervision however, of the Methodist Episcopal Church, until 1814, when it was announced that the white preachers could no longer retain pastoral responsibility for the Bethel congregation. Then, in 1816, the various Negro congregations in this territory met in convention and organized a Church, under the title of the African Methodist Episcopal Church.

Previous to the War Between the States, the development of the African Methodist Episcopal Church was chiefly confined to Pennsylvania, New Jersey, Delaware, Maryland, New England states, New York, Ohio, Indiana, Illinois, Missouri and Kentucky, the church having organized only in one Southern state and that the city of New Orleans, La. After the war the Church expanded rapidly throughout the South and today it is represented in each of the original slave holding states, while its Northern field includes the Northern states from the Atlantic to the Pacific and Ontario in Canada.

Richard Allen, who had built the first distinctively Negro church in Philadelphia, was elected Bishop and consecrated by five regularly ordained ministers, one of whom was a priest of the Protestant Episcopal Church.

Among the points emphasized in the first conference at which the organization was given shape were the duty of loyalty and obedience to civil government and the parity of the ministry on such basis that any minister coming from another denomination should be received in the same official standing that he held in the church from which he came.

Doctrine

The African Methodist Episcopal Church is in substantial agreement with Methodist bodies generally in doctrine.

Polity

In polity the chief difference between the African Methodist Episcopal Church and other bodies of Methodism is that in other

Episcopal bodies the Bishops are itinerant, traveling at large throughout the denomination, while in the African Church the territory is divided into Episcopal districts, over each of which a Bishop is appointed and for which he is wholly responsible.

AFRICAN METHODIST EPISCOPAL ZION CHURCH

General Conference, quadrennial.

Bishops

J. W. Alstork, 231 Cleveland Ave., Montgomery, Ala.
 G. L. Blackwell, 420 S. 11th St., Philadelphia, Pa.
 R. B. Bruce, 203 S. Brevard St., Charlotte, N. C.
 J. S. Caldwell, 420 S. 11th St., Philadelphia, Pa.
 G. C. Clement, 1425 W. Walnut St., Louisville, Ky.
 G. W. Clinton, 415 N. Myers St., Charlotte, N. C.
 J. W. Hood (retired), 445 Ramsey St., Fayetteville, N. C.
 L. W. Kyles, 4301 W. Bell Place, St. Louis, Mo.
 W. L. Lee, 450 Quincy St., Brooklyn, N. Y.
 A. J. Warner, 220 E. Boundary St., Charlotte, N. C.

CHURCH EXTENSION, 420 S. 11th St., Philadelphia, Pa. *Pres.*, Bishop W. L. Lee; *Cor. Sec.-Treas.*, J. C. Dancy.

EDUCATION, 613 N. Garrison Ave., St. Louis, Mo. *Pres.*, Bishop G. L. Blackwell; *Cor. Sec.-Treas.*, J. W. Martin.

FINANCE, 420 S. 11th St., Philadelphia, Pa. *Pres.*, Bishop J. S. Caldwell; *Cor. Sec.-Treas.*, Rev. W. H. Goler.

FOREIGN MISSIONS, 1046 Traub Ave., Indianapolis, Ind. *Pres.*, Rev. J. H. McMullen; *Cor. Sec.-Treas.*, J. W. Wood.

WOMEN'S HOME AND FOREIGN MISSIONARY SOCIETY, 624 S. 16th St. Philadelphia, Pa. *Pres.*, Mrs. Florence Randolph; *Cor. Sec.*, Mrs. A. W. Blackwell.

PUBLICATION, Second and Brevard Sts., Charlotte, N. C. *Pres.*, Bishop G. W. Clinton; *Mgr.*, J. W. Crockett; *Treas.*, Rev. J. Harvey Anderson.

SUPERANNUATED MINISTERS, WIDOWS AND ORPHANS, 420 S. 11th St., Philadelphia, Pa. *Pres.*, Bishop A. J. Warner; *Cor. Sec.*, Rev. C. W. Winfield; *Treas.*, Rev. A. P. Petly.

SUNDAY SCHOOL UNION, Charlotte, N. C. *Pres.*, Bishop R. B. Bruce; *Cor. Sec.-Treas.*, J. W. Eichelberger, Jr.

MINISTERIAL BROTHERHOOD, 276 Division St., New Haven, Conn. *Pres.*, Bishop L. W. Kyles; *Cor. Sec.-Treas.*, Rev. C. S. Whitted.

EVANGELISM, 1425 W. Walnut St., Louisville, Ky. *Pres.*, Bishop G. C. Clement; *Sec.*, E. L. Watkins; *Treas.*, Rev. J. H. McMullen.

VARICK CHRISTIAN ENDEAVOR UNION, Pensacola, Fla. *Pres.*, Rev. J. W. Brown; *Cor. Sec.*, Aaron Brown; *Treas.*, Rev. G. M. Oliver.

LEGION OF FINANCIERS, Yonkers, N. Y. *Pres.*, Rev. W. D. Clinton; *Sec.*, Rev. J. J. Smyer.

CONNECTIONAL TRUSTEE BOARD. *Pres.*, Rev. W. C. Brown; *Sec.*, Rev. J. H. Moseley; *Treas.*, Rev. C. W. P. Mitchell.

Schools

Name	Location	President or Dean
Atkinson College	Madisonville, Ky.	J. W. Murr.
Clinton Institute	Rock Hill, S. C.	R. J. Boulware.
Dinwiddie A and I School	Dinwiddie, Va.	W. E. Woodyard.
Eastern North Carolina Industrial School	New Bern, N. C.	W. M. Sutton.
Edenton Normal and Industrial School	Edenton, N. C.	W. F. Gaines.
Greenville College	Greenville, Tenn.	Arthur A. Madison.
Hood Theological Seminary	Salisbury, N. C.	W. O. Carrington.
Lancaster High School	Lancaster, S. C.	M. D. Lee.

Name	Location	President or Dean
Livingstone College	Salisbury, N. C	D. C. Suggs.
Lomax-Hannon High School	Greenville, Ala.	J. R. Wingfield.
Macon Industrial School.	Macon, Ga.	B. J. Bridges.
Walters Institute	Warren, Ark.	J. W. Eichelberger.

Periodicals

Star of Zion (weekly), Charlotte, N. C., Editor., Rev. J. Harvey Anderson; *Western Star of Zion* (weekly), E. St. Louis, Ill., Editor, Rev. T. W. Wallace; *Quarterly Review*, New Rochelle, N. Y., Editor, Rev. C. C. Alleyne; *Missionary Seer* (monthly), Indianapolis, Ind., Editor, Rev. J. W. Wood.

History

Among the early independent Negro Methodist congregations of this country was one organized in New York City in 1796 from members of the old John Street Methodist Church. This independent organization was prompted by the desire that "they might have opportunity to exercise their spiritual gifts among themselves and thereby be more useful to one another" and was occasioned largely by the "caste prejudice which forbade their taking the sacrament until the white members were all served" and by the desire of other church privileges denied them and by the conviction that it would assist in the development of a ministry adapted to their needs. The first Church was built in the year 1800 and was called "Zion." The next year it was incorporated as the African Methodist Episcopal Zion Church.

Under articles of agreement, this Church was supplied with preachers by the Methodist Episcopal Church until 1820, when the congregation formally withdrew from the supervision of white pastors and entered with their congregations into a separate and independent organization. This organization confined its activities to the Northern area until 1863, since which times it has had rapid development and has organized generally throughout the South.

Doctrine

In doctrine, the African Methodist Episcopal Zion Church is in accord with the general doctrines of Methodism.

Polity

In polity it is in substantial agreement with the Methodist Episcopal Church, having the same system of conferences, quarterly, annual and general. The itinerancy is maintained throughout all ranks of ministers.

COLORED METHODIST EPISCOPAL CHURCH

General Conference, quadrennial; next session at Muskogee, Okla., May, 1926.

Sec. of Gen. Conf., Rev. M. F. Brinson, Box 301, Fort Valley, Ga.

Bishops

R. S. Williams, 912 Fifteenth St., Augusta, Ga.
 E. Cottrell, Holly Springs, Miss.
 C. H. Phillips, 123 Fourteenth Ave., Nashville, Tenn.
 R. A. Carter, 4408 Vincennes Ave., Chicago, Ill.
 N. C. Cleaves, 4145 Enright St., St. Louis, Mo.
 R. T. Brown, Birmingham, Ala.

J. C. Martin, Jackson, Tenn.

J. A. Hamlett, Nashville, Tenn.

J. W. McKinney, Sherman, Tex.

Isaac Lane (retired), 422 Laconte St., Jackson, Tenn.

BOARD OF MISSIONS. *Pres.*, Bishop N. C. Cleaves; *Sec.*, Rev. J. H. Moore, Holly Springs, Miss.

BOARD OF EDUCATION. *Pres.*, Bishop R. A. Carter; *Sec.*, Rev. J. A. Bray, Birmingham, Ala.

BOARD OF CHURCH EXTENSION. *Pres.*, Bishop R. A. Carter; *Sec.*, Rev. R. R. Stout, Louisville, Ky.

EPWORTH LEAGUE. *Pres.*, Bishop E. Cottrell; *Gen. Sec.*, Rev. A. R. Calhoun, Pine Bluff, Ark.

BOARD OF PUBLICATION. *Pres.*, Bishop C. H. Phillips; *Sec.*, Rev. J. C. Martin, 109 Shannon St., Jackson, Tenn.

SUNDAY SCHOOL BOARD. *Pres.*, Bishop R. S. Williams; *Sec.*, Rev. J. W. Gilbert, Augusta, Ga.

BOARD OF SUPERANNUATED PREACHERS, WIDOWS, AND ORPHANS. *Pres.*, Bishop N. C. Cleaves; *Sec.*, Rev. T. H. Copeland, Hopkinsville, Ky.

Schools

<i>Name</i>	<i>Location</i>	<i>President</i>
Haygood Seminary	Pine Bluffs, Ark.	
Homer College	Homer, La	
Holsey Normal and Industrial Institute	Cordele, Ga.	
Lane College	Jackson, Tenn.	G. F. Lane.
Miles Memorial College	Birmingham, Ala.	R. T. Brown.
Mississippi Industrial College	Holly Springs, Miss	G. R. Ramsey
Oklahoma Normal and Industrial Institute	Boley, Okla.	A. M. D. Wangrum.
Paine College	Augusta, Ga.	
Texas College	Tyler, Tex.	W. R. Banks
Williams Industrial and Normal School	South Boston, Va	

Periodicals (weekly)

Christian Index, Jackson, Tenn., Editor, J. A. Hamlett; *Western Index*, Dallas, Tex., Editor, J. R. Starks; *The Index Herald*, Shelby N. C.; *Colored Methodist*, Louisville, Ky.

History

At the close of the Civil War, a great majority of the colored members in the Methodist Episcopal Church, South, joined other Methodist churches. About seventy-five thousand, however, retained their membership in the Methodist Episcopal Church, South. The General Conference of the Methodist Episcopal Church, South, held in 1886 appointed a Commission, at the request of the colored members of that church, to make a study of the question of relationship and to recommend a plan for the organization of the colored members into a separate and distinct body to themselves according to a petition submitted by the colored representatives sent to the General Conference of the Methodist Episcopal Church, South, for that purpose. Four years later, in 1870, it was found that these colored representatives had gone forward and succeeded, under the direction of the Bishops of the Methodist Episcopal Church, South, in organizing five annual conferences among themselves and were unanimous in their desire to be properly and orderly set apart in their own ecclesiastical integrity. This was approved by the Bishops of the Methodist Episcopal Church, South, and accordingly steps were taken by the Bishops of the Methodist Episcopal Church, South, forthwith for the organization of the General Conference of the Negro members of the M. E. Church, South, into a separate body. This was effected on December 1, 1870, at Jackson, Tenn., and the new body organized under the name of Colored Methodist Episcopal Church.

Doctrine

In doctrine, the Colored Methodist Episcopal Church is in complete harmony with the doctrines of Episcopal Methodism.

Polity

In polity, this organization is essentially the same, with only such variations as conditions seem to require, with the polity of the Methodist Episcopal Church, South. The General Conference consists of the Bishops, who, however, have no right to vote, and of delegates elected from the annual conferences, both ministers and laymen, each in equal number. The itinerant system is retained; the time limit for preachers to remain in one pastoral charge has been removed. Presiding elders are permitted to remain in their districts not more than six consecutive years and bishops are permitted to remain in one district not more than four consecutive years.

COLORED METHODIST PROTESTANT CHURCH

No report.

History

The Colored Methodist Protestant Church was organized in 1840 at Elkton, in Maryland, on essentially the same principles on which the Methodist Protestant Church had been organized some few years previously.

Doctrine

The doctrines of this Church are in accord with the doctrines of Methodism generally.

Polity

The polity of the Church is substantially that of the Methodist Protestant Church, having no episcopacy and recognizing only one order, that of elders, among the ministers.

UNION AMERICAN METHODIST EPISCOPAL CHURCH

General Conference, quadrennial; next meeting at Philadelphia, Pa., 1926.

Officers: Sec., Rev. Walter L. Castelle, 1922 Latona, Philadelphia, Pa.

Bishops

Philip A. Boulden, 1932 Carpenter St., Philadelphia, Pa.

Jacob F. Ramsey, 1319 S. 17th St., Philadelphia, Pa.

Benjamin T. Ruley, 19 W. 12th St., Wilmington, Del.

FOREIGN MISSIONS. Sec., Rev. O. S. Watts, 766 Line St., Camden, N. J.

CHURCH EXTENSION. Sec., Rev. W. L. Castelle, 420 N. Olive St., Media, Pa.

EDUCATION. Sec., Rev. O. S. Watts, Camden, N. J.

SPENCER'S YOUNG PEOPLE'S LEAGUE. Sec., Rev. J. G. Ryder, 109 W. 131st St., New York City.

Schools

<i>Name</i>	<i>Location</i>	<i>Dean or Prin.</i>
Union Industrial School...	Wilmington, Del.	S. P. Shepherd.
Spencer's Training School...	Camden, N. J.	P. A. Boulden.

Periodicals

Union Recorder and Messenger, Camden, N. J., Editor, Rev. O. S. Watts; *Southern Pioneer*, Mobile, Ala., Editor, Rev. W. H. King; *Union Herald*, Chester, Pa., Editor, Rev. H. T. Ryder.

History

The Union American Methodist Episcopal Church was formed by Negro members of the Methodist Church who were dissatisfied with the treatment accorded them, September, 1813.

Doctrine

They are in accord with the doctrines of Methodism generally, candidates for membership, however, being required to assent only to the Apostles' Creed.

Polity

The chief difference in polity between this Church and the Methodist Episcopal Church is in the provision for a general convention as a constitutional law-making body, such convention to be called only when a change in polity or name is under consideration.

AFRICAN UNION METHODIST PROTESTANT CHURCH

General Conference, last meeting, Wilmington, Del, September, 1922.

Officers: *Pres.*, Rt. Rev. D. J. Russell; *Sec.*, Rev. G. A. Coleman, Viola, Del., R. F. D.

BOARD OF HOME MISSIONS AND CHURCH EXTENSION. *Cor. Sec.*, Rev. J. H. Johnson, 4086 Warren St., Philadelphia, Pa.

SABBATH SCHOOL AND YOUNG PEOPLE'S WORK. *Sec.*, Prof. W. H. Loper, Jr., Felton, Del.

BOARD OF MINISTERIAL RELIEF. *Chmn.*, Rev. Simon Hines; *Sec.*, Rev. J. H. Johnson, Philadelphia, Pa.

AFRICAN UNION M. P. PUBLISHING HOUSE, 131 N. Felton St., Philadelphia, Pa. *Gen. Mgr.*, Rt. Rev. D. J. Russell.

College and Seminary

<i>Name</i>	<i>Location</i>	<i>President</i>
Spencer's African Union Methodist Protestant College and Seminary	Viola, Del.....	..G. A. Coleman.

Periodical

The Union Star, Editor, D. J. Russell.

History

This body is a union of two distinct organizations of the African Union Church and the First Colored Methodist Protestant Church. This union was effected in 1866.

Doctrine

The doctrines of the Church are identical with those of the Methodist Episcopal Church.

Polity

In polity this organization differs considerably from the Methodist Episcopal Church, being formed rather after that of the Methodist Protestant Church. It accords equal rights to ministers and laymen, has lay delegates in the annual conference and the General Conference, no bishops, and no higher office than that of elder.

REFORMED ZION UNION APOSTOLIC CHURCH (Colored)

General Conference, quadrennial; next meeting at La Crosse, Va., August, 1922.

Officers: *Pres.*, Rt. Rev. G. W. Taylor, Jumbo, Va.; *Sec.*, J. R. Talley, Invermay, Va.; *Treas.*, Alex. Baskerville, Joyceville, Va.

CHURCH EXTENSION BOARD. *Treas.*, J. A. Hicks, Jumbo, Va.

SUNDAY SCHOOL CONVENTION. *Pres.*, D. H. Hendricks, Baskerville, Va.; *Sec.*, Mrs. A. S. Hicks, Meredithville, Va.

WOMAN'S AUXILIARY. *Pres.*, Mrs. Sallie Winfield, Meredithville, Va.

BOARD OF EDUCATION. *Chmn.*, Rev. F. Watson, La Crosse, Va.; *Gen. Sec.*, Rev. J. E. Hines, Lawrenceville, Va.

HOME MISSION AND EDUCATIONAL CONVENTION. *Pres.*, Mrs. R. A. Vance, Harpersville, Va.; *Sec.*, Mrs. Annie B. Hill, Warfield, Va.

SUNDAY SCHOOL UNION WORKERS AND C. L. W. ASSOCIATION. *Pres.*, J. A. Hicks, Jumbo, Va.; *Sec.*, Mrs. A. V. Peebles, Jumbo, Va.

School

Name	Location	Principal
Afro-American Normal and Industrial Institute	La Crosse, Va	F. Watson.

History

The Reformed Zion Union Apostolic Church was organized as a result of dissatisfaction among the Negro Methodists of Southeastern Virginia, following the War Between the States. It was formally organized in 1869. Disorganization soon resulted in its complete disruption, but in 1881 it was reorganized.

Doctrine

The doctrines of the Church are those common to the Methodist bodies.

Polity

There is the same general system of organization, including the episcopacy and the series of conferences. The General Conference meets annually.

AFRICAN AMERICAN METHODIST EPISCOPAL CHURCH

General Conference, 1924.

Address, Bishop T. A. Walker, 402 N. 31st St., Philadelphia, Pa.

BIBLE TRAINING SCHOOL ASSOCIATION. *Pres.*, Bishop T. A. Walker.

CHURCH EXTENSION AND MISSION BOARD. *Pres.*, Bishop T. A. Walker; *Treas.*, T. W. Allen.

History

Organized in Baltimore in 1873.

Doctrine and Polity

The general organization follows that of the Methodist Episcopal Church and the articles of religion are essentially the same.

REFORMED METHODIST UNION EPISCOPAL CHURCH (Colored)

General Conference, quadrennial. One state conference in two divisions.

General officers · *Bishop*, Rt. Rev. E. R. Middleton, Sumter, S. C.; *Financial Sec.*, Rev. J. M. Seabrook; *Sec. of Education*, Rev. F. C. Keels, Greeleyville, S. C.; *Sunday School Sec.*, H. W. Washington, Wedgefield, S. C.; *Missionary Sec.*, Rev. James S. Green, 540 Congress St., Savannah, Ga.; *Mgr. of Publication*, Rev. A. S. Boston, R. F. D. No. 1, Box 65, Remini, S. C.; *Sec. of Book Concern*, Rev. F. R. Young, 117 President St., Charleston, S. C.

History

In 1884 a number of ministers and members of the African Methodist Episcopal Church withdrew from that body, and in 1885 a convention of delegates representing churches in South Carolina and Georgia was held, and the Independent Methodist Church organized. At first, the organization was non-episcopal, but in 1896 it was decided to make a change and create an episcopacy and the name Reformed Methodist Union Episcopal Church was adopted.

Doctrine and Polity

The doctrine and polity of this church are substantially the same as those of Episcopal Methodism generally.

MORAVIAN CHURCH (Unitas Fratrum)

Two coördinate Provinces of the Unity in America; the Northern, with a Provincial Synod meeting every five years; the Southern, with a Provincial Synod meeting every three years. The next Synod of the Northern Province will meet in 1925.

Bishops (Address Rt. Rev.)

J. Taylor Hamilton, 424 Avenue C, Bethlehem, Pa.
Clement Hoyler, 9857 84th Ave., Edmonton, Alberta, Can.
Charles L. Moench, Bethlehem, Pa.
Karl A. Mueller, Watertown, Wis.
Edward Rondthaler, Winston-Salem, N. C.

THE PROVINCIAL ELDER'S CONFERENCE (Exec. Board) of the Northern Province, 67 W. Church St., Bethlehem, Pa. *Pres.*, Bishop C. L. Moench; *Vice-Pres. and Treas.*, Rev. Paul de Schweinitz; *Sec.*, Rev. John S. Romig; *Western Vice-Pres.*, Bishop Karl A. Mueller; *Acting Sec.*, Rev. C. D. Kreider.

THE PROVINCIAL ELDERS' CONFERENCE (Exec. Board) of the Southern Province, Winston-Salem, N. C. *Pres.*, Bishop Edward Rondthaler; *Secs.*, Rev. James E. Hall, J. Kenneth Pfohl, John W. Fries, Agnew L. Bahnson; *Treas.*, E. H. Stockton.

BOARD OF CHURCH EXTENSION, 67 W. Church St., Bethlehem, Pa. *Pres.*, Rev. Paul de Schweinitz; *Sec.*, Bishop C. L. Moench; *Treas.*, Emil J. Bishop.

SOCIETY OF THE UNITED BRETHREN FOR PROPAGATING THE GOSPEL AMONG THE HEATHEN, 67 W. Church St., Bethlehem, Pa. *Pres.*,

Bishop C. L. Moench; *Sec.*, Rev. C. D. Kreider; *Vice-Pres. and Treas.*, Rev. Paul de Schweinitz.

Colleges and Seminaries

Name	Location	President
Linden Hall	Lititz, Pa.	F. W. Stengel.
Moravian College and Theological Seminary	Bethlehem, Pa.	J. Taylor Hamilton
Moravian Seminary and College for Women	Bethlehem, Pa.	R. Riemer.
Nazareth Hall	Nazareth, Pa.	A. D. Thaeler.
Salem Academy and College for Women	Winston-Salem, N. C.	H. E. Rondthaler.

Periodicals

The Moravian (weekly), Bethlehem, Pa., Editor, C. D. Kreider;
The Moravian Missionary (monthly), Gnadenhutten, Ohio, Editor, F. R. Nitzschke; *Der Brueder-Botschafter* (weekly), Watertown, Wis., Editor, Bishop Karl A. Mueller.

History

From the time of the first propagation of the gospel among them by Cyril and Methodius, the Bohemians and Moravians have stood for freedom in religious as in national life, and under the leadership of John Hus and Jerome of Prague they offered a firm resistance to the rule of both the Austrian Empire and the Roman Catholic Church. For several years after the martyrdom of Hus in 1415, and of Jerome in 1416, their followers had no special organization, but in 1457, near Kunwald, in Bohemia, an association was formed to foster pure Scriptural teaching and apostolic discipline.

In spite of continued persecution the union grew steadily, so that, taking the lowest estimate, it appears that at the beginning of the Reformation the brethren had, in Bohemia and Moravia, more than 400 churches and a membership of at least 150,000, and probably 200,000 souls. Most cordial relations were maintained with Luther and Calvin, though no formal union with the German and Swiss churches was ever reached, and the Moravian Confession of Faith, published in 1535, had the cordial assent of Luther. After the Schmalcald War a branch of the Union was established in Poland. In its organization the church was episcopal, having a supreme judge to preside in the assembly and a synod to decide matters of faith and discipline. Priests, living at first in celibacy, were ordained after the apostolic example, and pursued trades for their support. The administration of the congregation was in the hands of elected elders who had supervision over the church members, the promotion of the religious life of the women being in care of matrons.

The union proved to be strongest in the fields of education and literature. In nearly every large town they had schools and a printing house. Their greatest achievement, however, was the translation of the Bible into the Bohemian from the original tongues (completed in 1593) and a revision of the Polish Bible was published in 1632. Hymnals were issued in Bohemian, in German and in Polish.

Meanwhile, the opposition of the Roman Catholic Church had increased, and the Thirty Years' War devastated the country. At its commencement Bohemia and Moravia were overwhelmingly evangelical. At its close, in 1648, the evangelical churches of Bohemia and Moravia had been practically destroyed. Large numbers of members had been put to the sword and others had fled into Hungary, Saxony, Holland, and Poland, in which countries, as well as in Bohemia and Moravia, they continued in scattered communities. The

last well-known bishop of the United Church, the famous educator, John Amos Comenius, died at Amsterdam in 1670.

In 1722 a small company from Moravia, followed later by others who cherished the traditions of their ancestral church, were permitted to settle on an estate of Nicholas Louis, Count of Zinzendorf, in Saxony, where the village of Herrnhut arose. Colonists came from Germany also, and an association was formed in which the religious plans of Zinzendorf and those of the Moravians were combined. The Protestant confession of the realm was accepted, and a distinct order and discipline, perpetuating elements of the old Moravian Church, was established under royal concessions. In 1735 the historic Moravian episcopate was transferred to the association by two surviving bishops of the old line who were filling State Church positions in Germany, and the *Unitas Fratrum*, or Church of the Brethren, known at the present time in England and America as the Moravian Church, was established.

The chief purpose of the church was to carry on evangelistic work in Christian and heathen lands. In accordance with this purpose, the first Moravian missionary came to Pennsylvania in 1734, and in the same year an attempt was made at colonization and missionary work in Georgia. David Nitschmann, the first Moravian bishop in America, who, in 1731, had helped to found the first Moravian mission among the heathen in the West Indies, came to Georgia in 1736. Political disturbances ruined the work in Georgia, and in 1740 the colony moved to Pennsylvania. In 1741 Bishop Nitschmann and his associates founded the town of Bethlehem, and a little later the neighboring domain belonging to the evangelist, George Whitefield, which he had named Nazareth, was purchased. A cooperative union to develop the settlements and support missionary work was formed by the colonists, and was maintained until 1762. All labored for a common cause and received sustenance from a common stock, but there was no surrender of private property or of personal liberty, nor any individual claim on the common estate. Missionary work was begun among the Indians and also among the white settlers, as well as in foreign lands, the first native born American missionary being sent from Bethlehem, Pa., May, 1746.

In 1749 an act of Parliament recognized the Moravian Church as "an ancient Protestant Episcopal Church." This gave it standing and privileges in all British dominions; but its policy of doing denominational leavening work, with the hope of furthering evangelical alliance, caused it to remain a comparatively small body. In subsequent years it was mainly active in cooperating with the European branches of the church in the conduct of missions among the heathen.

Bethlehem, Nazareth, and Lititz, in Pennsylvania, and Bethabara and Salem, in North Carolina, were organized in colonial times as exclusive Moravian villages, after the model of the Moravian communities in Germany, England, and Holland. During the years between 1844 and 1856 this exclusive system was abolished, and the organization of the church was remodeled to suit modern conditions. At the same time home missionary work was revived, and since then membership of the church in the United States has been quadrupled.

Doctrine

The Moravian Church has no doctrine peculiar to itself. It is simply and broadly evangelical, in harmony with Protestants generally on the essentials of Christian teaching.

Polity

In polity the Moravian Church is a modified episcopacy. Every congregation has a council composed of communicant members who

have attained the age of 21 years, and have subscribed to the rules and regulations of the congregation.

The general supervision of the congregation rests with the general and provincial synods. The American branch of the church, composed of a northern and a southern province, and the European branches are federated in a "Unity," with a general synod, which is an international representative body meeting at least once in a decade.

There are three orders of the ministry—bishops, presbyters, and deacons.

The church has an established liturgy, with a litany for Sunday morning and a variety of services for different church seasons, the general order of the ancient church year being observed.

EVANGELICAL UNION OF BOHEMIAN AND MORAVIAN BRETHREN IN NORTH AMERICA

No report obtainable.

History

The scattered bands of Bohemian and Moravian Christians, after the general dispersion consequent upon the Thirty Years' War, retained their religious life through the persecutions which broke out from time to time.

The first considerable immigration to America of adherents of this Union came after the revolutionary period of 1848. Those from Bohemia and western Moravia settled chiefly in the Northern states; while those from eastern Moravia almost without exception turned to Texas. The first Bohemian evangelical sermon in Texas was preached in 1855. The first congregation was organized in 1864 at Wesley, Texas.

The next step was the calling of an assembly of delegates of all the congregations to meet at Granger, Texas, in 1903.

At a second synodal assembly at Taylor, Texas, in 1904, a general constitution was prepared and accepted and a state charter secured.

Doctrine and Polity

The basis of doctrine of the Evangelical Union of Bohemian and Moravian Brethren is the "Confessio Fratrum Bohemorum," of the Confession of Faith of the Union of the Bohemian Brethren, presented to Emperor Ferdinand I of Austria, by the Lords and Knights of the Union in 1608. Other doctrinal symbols, as the Helvetic, or Reformed, and the Augsburg, or Lutheran confessions, are accepted in so far as they agree with the Bible, which is with the Brethren the only rule of faith, intercourse, and life.

The legislative and executive authority is intrusted to a synod, which meets annually on the 6th of July in commemoration of the burning at the stake of John Huss.

INDEPENDENT BOHEMIAN AND MORAVIAN BRETHREN CHURCHES

Address Rev. Francis Pokorny, R. D. 3, Cedar Rapids, Iowa.

History

In 1858 a group of 6 families, formerly members of the Reformed Church of Bohemia, under the leadership of Rev. Francis Kun, organized the First Bohemian and Moravian Church, in College Township, Linn County, Iowa.

While claiming the same origin as the Moravian Church (*Unitas Fratrum*) and the Evangelical Union of Bohemian and Moravian Brethren, these churches are not ecclesiastically connected with either of these bodies. They hold friendly relations with the Presbyterian, Reformed, and Bohemian churches of the Northwest and East, and enter into accord with them in movements for education and missionary work, in these respects affiliating especially with the Central West (Bohemian) Presbytery of the Presbyterian Church in the United States of America.

Doctrine and Polity

The Independent Bohemian and Moravian churches recognize the Helvetic and Westminster confessions of faith and use the Heidelberg and Westminster catechisms. They administer baptism to the children of believers, and to adults on profession of faith. The Lord's Supper is celebrated four times a year, according to the usage of the Reformed Church of Bohemia. In polity these churches are Presbyterian.

NATIONAL SPIRITUALISTS' ASSOCIATION

Annual convention.

Twenty-four state associations.

Officers: *Pres.*, Dr. George B. Warne, Chicago, Ill.; *Sec.*, Rev. George W. Kates, Washington, D. C.; *Treas.*, Cassius L. Stevens, Pittsburgh, Pa.

PROGRESSIVE LYCEUMS (Sunday Schools). *National Supt.*, Mrs. Anna L. Gillespie, Battle Creek, Mich.

BUREAU OF PHENOMENAL EVIDENCE. *Curator*, Mark A. Barwise, Bangor, Maine.

PUBLICITY BUREAU. *Chmn.*, Geo. B. Warne, Chicago, Ill.

School

<i>Name</i>	<i>Location</i>	<i>Dean</i>
Morris Pratt Institute	Whitewater, Wis...	A. J. Weaver.

Periodicals

Progressive Thinker (weekly), Chicago, Ill., Editor, Mrs. M. E. Cadwallader; *Banner of Life* (weekly), Boston, Mass., Editor, H. C. Berry; *Reason* (monthly), Los Angeles, Calif., Editor, Dr. B. F. Austin; *The National Spiritualist* (monthly), Chicago, Ill., Editor, Dr. George B. Warne.

History

This organization traces its origin to the writings of Andrew Jackson Davis, published in 1845.

In the first half of the nineteenth century almost no religious denomination taught or believed in the possibility of communion with those who had passed to the spirit world. Very little emphasis

was laid upon the universal fatherhood of God and brotherhood of man. Furthermore, the idea of progression after death was entertained by very few. In view of these and other facts, Mr. Davis and his followers, representing nearly every religious denomination, as well as the Materialists, felt that it was necessary to go outside of the accepted orders of thought and establish an entirely new movement.

From 1850 to 1872 local organizations sprang up throughout the United States, but no attempt was made to organize a national association until 1863. In 1863 the National Spiritualists' Association of the United States of America was organized.

Doctrine

Special emphasis is laid on right living here upon earth, believing that their condition in the spirit life depends entirely upon what they do while in mortal form.

The Declaration of Principles contains the following:

We believe in Infinite Intelligence; and that the phenomena of nature, physical and spiritual, are the expressions of Infinite Intelligence.

We affirm that a correct understanding of such expressions, and living in accordance with them, constitute the true religion; that the existence and personal identity of the individual continue after the change called "death," and that communication with the so-called "dead" is a fact scientifically proven by the phenomena of Spiritualism.

We believe that the highest morality is contained in the Golden Rule: "Whatsoever ye would that others should do unto you, do ye also unto them."

We affirm the moral responsibility of the individual, and that he makes his own happiness or unhappiness as he obeys or disobeys Nature's psychic laws.

We affirm that the doorway to reformation is never closed against any human soul, here or hereafter.

Spiritualists believe that the spirit world is a counterpart of the visible world, only more beautiful and perfect, and that those who enter it must be free from the impress of evil wrought while in the body. They are almost unanimous in their belief in progression after the death of the body, and in the final restoration of all souls to a state of happiness; and they hold that those who die in childhood grow to maturity in spirit life. They further believe that punishment for wrongdoing continues beyond the grave until every vestige of it has been cleared away through honest effort. They are opposed to war, to capital punishment, to restrictive medical laws, and to every form of tyranny, political or religious. They declare there is no forgiveness for sin and assert that every man must work out his own destiny. Their views with regard to God are widely divergent, but the great majority of them accept Theism, using the word in the broadest possible sense, as the foundation of their philosophy.

Polity

The organization of the Spiritualists is congregational.

PROGRESSIVE SPIRITUALIST CHURCH

Office · 4324 Vincennes Ave., Chicago, Ill.

Officers: *Supreme Pastor*, Rev. G. V. Cordingley; *Sec.*, Rev. F. R. McNabb; *Treas.*, Rev. Minnie Foss Reader; Rev. A. L. Hanson, Seminary Lake Villa, Ill.

History

The Progressive Spiritualist Church was established to embrace the rapidly increasing number of individuals who had come to regard spirit communication not only as a scientifically demonstrated fact, but as a revelation no less divine in its origin than those recorded in the Holy Scriptures; and who believed that God did not cease His revelations 2,000 years ago, but that the increased facility of spirit communication of the present day is but a logical development in the spiritual evolution of the human race.

It was founded by Rev. G. V. Cordingley.

Doctrine and Polity

The doctrine of this church is, in general, that of conventional Christianity, modified by later divine revelations received in spirit communications.

NON-SECTARIAN CHURCHES OF BIBLE FAITH

Headquarters: Boston, Mass. Address, Charles A. Rowe, P. O. Box 2662, Boston, Mass.

No organization or regular membership, no church buildings or paid ministry.

Periodical

The Echoes of the Stumbling Stone, Boston, Mass., Editor, Charles A. Rowe.

History

The Non-Sectarian Churches of Bible Faith, founded by Lyman H. Johnson, 1868, protest against the generally accepted conception of church organization. The basic principle lies in the interpretation of the term church. "This word," they say, "as traditionized, is made to mean a society organized by man like secular corporations, except for religious purposes; a joint interest and agreement of several Christians under covenants and laws they have adopted is essential to the meaning of the word 'church,' as generally understood." This interpretation, in their view, classes "with infidels and the irreligious" those Christians outside of church organizations and "is an injustice to such Christians and contrary to the Bible meaning of the word." The truth as they recognize it, is that churches of Christ have always existed outside of sectarian systems. They say that the Greek word "ecclesia," which is translated "church" in English, has the meaning "called out"—that is, "converted out of the world by a change of heart into the assembly of Christians on earth"—and they hold that the church exists where one person is thus called out from the world. The idea of the assembly thus constituted has no reference to locality or organization, and the church is the "body of Christ," including "all who are in Christ regardless of locality." They find no account in the Bible of any Christian joining the church; he is already a member by faith in Christ, and every description of the church in any city or house of the New Testament is simply of one or more Christians living there.

Doctrine and Polity

In doctrine the churches agree substantially with the so-called "orthodox or evangelical churches." They hold the Bible to be the divinely inspired rule of faith and practice and reject all creeds and disciplines not contained in it. They believe in the Trinity, the vicarious atonement of Christ, the baptism of the Holy Spirit as the

the antitype of water baptism, a final judgment, and an eternal heaven and hell.

There is no general ecclesiastical organization. No head over individual members is recognized but Christ, and though there are elders in each community or church, they are regarded simply as teachers, having no ecclesiastical authority. In their view, the only authority is "the authority of the truth," which is the authority of God to all who are convinced of the truth of the Bible. The ministers receive no salary, and the necessary expenses connected with the preaching services are met by voluntary contributions.

PENTECOSTAL HOLINESS CHURCH

General Conference, quadrennial; next meeting, May, 1925; place unknown.

Ten conferences.

Headquarters: Franklin Springs, Royston, Ga. A Literary and Bible School and printing plant is conducted at Franklin Springs, Ga.

Officers: *Gen. Supt.*, Rev. J. H. King, Royston, Ga.; *Asst. Gen. Supts.*, E. D. Reeves, 503 Salem Ave., Roanoke, Va.; S. A. Bishop, 2429 37th Ave., Birmingham, Ala.; *Gen. Sec.*, L. R. Graham, 652 East Trigg Ave., Memphis, Tenn.; *Gen. Treas.*, Rev. G. F. Taylor, Royston, Ga.

Committee to complete Official Board: A. H. Butler, Falcon, N. C.; P. F. Beacham, 254 Briggs Ave., Greenville, S. C.; F. M. Britton, Royston, Ga.; Ralph Taylor, Route No. 3, Anderson, S. C.; F. M. Bramblett, McCormick, S. C.; R. B. Beall, 916 North Kellham, Oklahoma City, Okla.

Periodical

Pentecostal Holiness Advocate (weekly), Royston, Ga., Editor, Rev. G. F. Taylor.

History

The Pentecostal Holiness Church, as it now exists, is a union of three or more former organizations. The two principal organizations that came together to form said church were the Fire-Baptized Holiness Church and the Pentecostal Holiness Church. The former was organized at Anderson, S. C., in 1898, and the latter at Clinton, N. C., in 1899. The union of these two organizations under the name of the Pentecostal Holiness Church was effected at Falcon, N. C., in January, 1911. There are ten annual conferences, spread out over the territory embraced within lines drawn from Maryland to Florida and from the Atlantic Ocean to Oklahoma. It has a membership of 7,000, including 469 ministers in America and more than five hundred in foreign lands. Fourteen missionaries and a dozen native workers are supported in South Africa, South China, and in India.

Doctrine

Accepts the Apostles' Creed; believes that the Bible is the true and full revelation of God to man; that regeneration and justification are by faith alone; sanctification as a second definite work of grace to be received subsequent to regeneration; the Baptism of the Holy Spirit to be received subsequent to sanctification and evidenced

by speaking in other tongues as the Spirit gives utterance; divine healing as in the Atonement; that there is eternal peace for the righteous and never-ending torment for the wicked; the personal, pre-millennial second coming of Jesus.

Polity

The form of government is episcopal but the majority vote rules. Each local church is entitled to a lay representative at the session of the annual conference. Each annual conference is entitled to lay representation at the General Conference. The General Conference enacts all laws of discipline, and elects a General Board who have oversight of the work. Each annual conference has an Official Board elected by the conference who have oversight of the work of the conference. The chief officer of the annual conference is called Conference Superintendent, and the chief officer of the whole church is called General Superintendent.

PILGRIM HOLINESS CHURCH

(Formerly International Holiness Church)

General Assembly, biennial; next meeting 1923.

Officers: *Gen. Supt.*, Rev. Winifred R. Cox, 712 Silver Ave., Greensboro, N. C.; *Asst. Supts.*, Rev. G. Arnold Hodgins, 1455 Atchison St., Pasadena, Calif., and Rev. C. G. Taylor, Kingswood, Ky.; *Gen. Sec. and Treas.*, Rev. Paul H. Greeson, Randleman, N. C.; *Statistical Sec.*, J. L. Kennett, 28 Louis Block, Dayton, Ohio.

GENERAL MISSIONARY BOARD. *Chmn.*, Rev. R. G. Finch; *Treas.*, Rev. M. G. Standley, 1810 Young St., Cincinnati, Ohio; *Sec.*, Rev. Henry Oleson, Trappe, Maryland.

Schools

<i>Name</i>	<i>Location</i>	<i>President</i>
Bible Holiness Seminary.	Owosso, Mich.	C. G. Taylor
Kingswood College	Kingswood, Ky.	H. P. Thomas
Beulah Holiness Academy	Shacklesford, Va.	
Apostolic Holiness University.....	Greensboro, N. C.	W. R. Cox.
Holiness Seminary	Allentown, Pa.	

Periodicals

International Holiness Advocate, Kingswood, Ky., Editor, Rev. C. G. Taylor.

History

Organized in 1897, at Cincinnati, Ohio, by the Rev. Martin W. Knapp, previously a minister of the Methodist Episcopal Church.

Doctrine

The doctrine of the organization emphasizes the sanctification of believers as a definite second work of grace instantaneously received by faith, the healing of the sick through faith in Christ, the pre-millennial reign of Christ on earth, and the evangelization of the world as a step in hastening the coming of the Lord.

The Lord's Supper, to which admission is general, is observed as often as the congregation deems proper. The mode of baptism is left wholly to individual option.

Polity

The government corresponds closely to that of the Methodist Episcopal Church. The local union has as its ecclesiastical authority

an advisory board, consisting of a superintendent, an assistant superintendent, a secretary, a treasurer, and three other members. The governing officers of a local church are the pastor, assistant pastor, licensed preachers, secretary, treasurer, five elders, and five deacons.

There is a state organization which meets annually and a General Assembly, which meets quadrennially and, in addition to its own officers, elects a general superintendent, an assistant superintendent, a general secretary, a treasurer, and three others, who act with the officers as a general council, to which all disputed questions of government and discipline may be referred for final decision.

The Churches choose their own pastors. Pastors are supported by freewill offerings, and very few have any regular salary. The elders have special care for the spiritual interests of the church. The deacons receive the offerings, prepare the sacraments and care for the poor. Deaconesses may be ordained for special missionary work, and the admission of women to the ministry has been recommended.

Camp meetings under the charge of the state and district organizations are held annually, during the summer season in the North and during the winter season in the South.

POLISH NATIONAL CATHOLIC CHURCH

General Synod, decennial; next session, 1930.

Provincial Synods, biennial.

Four provinces: Eastern, Central, Western and Northern.

Bishops (Address Rt. Rev.)

Francis Bonczak, 592 Hayes Ave., Milwaukee, Wis.

Francis Hodur, 529 Locust St., Scranton, Pa.

Valentine Gawrychowski, 182 Sobieski St., Buffalo, N. Y.

Theological Seminary

<i>Name</i>	<i>Location</i>	<i>Principal</i>
Theological Seminary	Scranton, Pa.	Francis Hodur.

Periodical

Straz (Guard) (weekly), Scranton, Pa.

History

With the increasing immigration from Poland and the establishment of large Polish Roman Catholic churches in a number of American cities, misunderstandings and disputes developed between the ecclesiastical authorities and the lay members of the Polish parishes. These were occasioned chiefly by dissatisfaction on the part of the laymen with the "absolute religious, political, and social power over the parishioners," given by the Council of Baltimore in 1883 to the Roman Catholic priesthood; and by the rather free exercise of that power on the part of certain Polish Roman Catholic Priests. The situation was aggravated, in some cases, by the placing of other than Polish priests in charge of Polish churches. The result was that disturbances arose, which developed, at times, into riots. In Buffalo, N. Y., a popular Polish priest was removed, and a protest made against the installation of his successor resulted in a general decree of excommunication. The congregation laid claim to the church property, but the claim was disallowed by the courts. The congregation then purchased ground, put up a new edifice of its own, and declared itself absolutely independent of the former ecclesiastical leaders.

In Chicago, Ill., there was a revolt against the Polish Order of Resurrectionists, and especially against a certain Polish priest; and in Cleveland, Ohio; in Scranton and Shamokin, Pa., and elsewhere, similar troubles occurred.

A convention of independent congregations was held at Scranton in September, 1904, and was attended by 147 clerical and lay delegates, who represented about 20,000 adherents in 5 states. As a result, these churches in northeastern Pennsylvania, together with others in Massachusetts, Connecticut, New Jersey, and Maryland, combined to form the Polish National Church, the Rev. Francis Hodur being elected as its head, with the title of bishop. He was subsequently consecrated by the National Catholic bishops of the Netherlands. A constitution was adopted, and the Latin books of Holy Church Rites were ordered to be translated into the Polish language. Resolutions were adopted expressing a desire for fraternal and sympathetic cooperation with other Christian churches, and repudiating the claim of the Roman Catholic Church to be the sole exponent of the true doctrines of Christ.

This convention, or synod, was the first gathering of its kind held by Polish people since the Reformation movement in Poland was crushed in the seventeenth century. At a special session of the synod, held in Scranton two years later, the various church charters were unified, the church constitution was amended, and two new feasts were instituted, the Feasts of Botherly Love and Union of the Polish People in America, to be observed on the second Sunday in September of each year, and the Feast of the Poor Shepherds, to be observed on the first Sunday after Christmas. At the following synod three more feasts were added: The Feast of the Institution of the Polish National Church, to be observed on the second Sunday in March; the Feast of the Memory of the Martyrs of the Polish Nation, to be observed on the second Sunday in May; the Feast of the Christian Family, to be observed on the second Sunday in October, of each year.

The controlling motive of the conventions was both a desire for freedom in religious institutions corresponding to that in other departments of American life, and a protest against the placing by the Roman Catholic Church of all power, administrative as well as spiritual, in the hands of the ecclesiastics. This freedom included in their view the right of the congregations to own and control their church edifices, schools, orphanages, etc.; the right of the individual to read and study the Bible for himself; and the corresponding right to work out his own salvation, not through ceremonies, but through a better understanding of the doctrines of Christ in their application to private and to public life.

One or two churches in Chicago, Illinois, together with churches in Indiana and Wisconsin, and several in the East, organized another independent diocese, known as the Polish Independent Catholic Church, of which the Rev. Anton Kozlowski was eventually made bishop. Subsequently these two organizations united to form the Polish National Catholic Church of America, which includes all the Independent Polish Catholic churches of the United States, except one at Buffalo, N. Y.

Doctrine

The doctrine of the Polish National Catholic Church of America is based upon the Bible, and especially upon the New Testament, as expounded by the apostles and the first four Ecumenical councils, and as further interpreted by the synod of the church. It is also held that the hearing of the Word of God preached in the National Church is a sacrament, for it has "the power to pour in the soul the Divine Grace," leading to the knowledge of truth, spiritual regen-

eration, and union with God. The church rejects the doctrine of the infallibility of the Pope in matters of faith and morals, and believes that all men have the right to interpret the Word of God according to their convictions and the dictates of their conscience.

It believes the "man, by following the Supreme Being, is in this life capable of attaining a certain degree of the happiness and of the perfection which is possessed of God in an infinite degree"; that "faith is helpful to man toward his salvation, though not absolutely necessary," which is especially true of "blind faith." Good deeds, however, it holds "bring us nearer to God, and to His Mediator, Jesus Christ, and make us worthy of being His followers and brothers, and of being children of the Heavenly Father." It rejects the doctrine of eternal punishment and believes that "even sinful man, after undergoing an intrinsic metamorphosis through contrition, penance, and noble deeds, may have a chance to regain the grace of God." Sin is regarded as a "lack of perfection in the essence of man, and as mankind progresses in this knowledge of the causes of life and the nature of God, and comes nearer and nearer to Him, sin will gradually grow less and less until it vanishes entirely. Then man will become the true image and child of God, and the kingdom of God will prevail upon earth."

Polity

The constitution vests the highest authority of the church in the synod. This convenes in regular session every five years, although a special session may be called at the request of one-third of the members of the church at any time when the bishop deems it necessary. Each congregation is governed by a board of trustees, elected by the members, and working in harmony with the priests assigned to it. The question of the celibacy of the clergy has been discussed, but action was postponed.

The administrative power is centralized in the bishop and the grand council, which is composed of three clerical and three lay members, who are elected at each regular session of the synod.

PRESBYTERIAN BODIES

GENERAL STATEMENT

As the Lutheran churches represent those features of the Reformation emphasized by Luther, so the Presbyterian and Reformed churches represent those emphasized by Zwingli and Calvin. The doctrinal and ecclesiastical system developed at Zurich and Geneva, modified somewhat in Holland and in France, and transferred to Scotland, became solidified there largely under the influence of John Knox in 1560, and found a practical and thoroughly logical presentation in the Westminster Assembly, London, England, 1643-1649. This was not a distinctively Presbyterian body. Called by act of Parliament to consider the state of the entire country, in matters of religion, it represented in its membership all English-speaking Christians, although the Anglicans took practically no part in its deliberations. It had no ecclesiastical authority, yet its deliverances on doctrine have furnished the basis both for Presbyterian and many non-Presbyterian bodies, and the form of ecclesiastical government it recommended has gone far beyond the

country where it was formulated, and has had a marked influence not only on church life, but in civil and national development. In England it led to the development of the Independents who afterwards became the Congregationalists. In Scotland, in the eighteenth and nineteenth centuries, it resulted in the development of several Presbyterian bodies, and one of its strongholds was the north of Ireland, where so many Scotch found a more congenial home for the time being, until they should cross the Atlantic.

The distinctively Presbyterian churches of the United States trace their origin chiefly to Great Britain. Whatever of English and Welsh Presbyterianism there was in the colonies, together with the few French Protestant or Huguenot churches, combined at an early date with the Scotch and Scotch-Irish elements to form the Presbyterian Church in the United States of America, from which the Cumberland Presbyterian Church and the Presbyterian Church in the United States afterwards separated. The Calvinistic Methodists of Wales are represented by the Welsh Calvinistic Methodist Church. Five Presbyterian denominations are directly connected with the Secession and Relief movements of the church in Scotland in the eighteenth century; the United Presbyterian Church of North America; the Associate Synod of North America, known also as the Associate Presbyterian Church; the Associate Reformed Presbyterian Church, formerly the Associate Reformed Synod of the South; the Synod and the General Synod of the Reformed Presbyterian Church.

In close harmony with these distinctively Presbyterian churches are the Reformed churches traceable to the influence of immigration from the continent of Europe; particularly, the Reformed Church in America and the Christian Reformed Church, both of which originated in Holland; and the Reformed Church in the United States, whose beginnings were in Switzerland and Germany. All of these, Presbyterian and Reformed, substantially agree in government, and all maintain similar principles of the Calvinistic system, whether expressed in the Westminster Confession of Faith, the Canons of the Synod of Dort, or the Heidelberg Catechism. The Alliance of Reformed Churches throughout the world holding the Presbyterian system, whose special purpose is to secure cooperation by the different denominations in general church work, has grown out of this concord, as has also the Council of the Reformed Churches in the United States, holding the Presbyterian system, organized for the same general purpose.

Presbyterianism as a doctrinal system has as its fundamental principles the undivided sovereignty of God in his universe, the sovereignty of Christ in salvation, the sovereignty of the Scriptures in faith and conduct, and the sovereignty of the individual conscience in the interpretation of the Word of God.

As a polity it recognizes Christ as the only head of the church and source of all power, and the people of Christ as entitled under their Lord to participation in the government and administration of the church. As polity and as doctrine it maintains the right of private judgment in matters of religion, the membership in the Church Universal of all who profess the true religion, the validity of church organization, and the power of each association of organizations to prescribe its own terms of communion. It further holds that ministers are peers one of another, and that church authority is positively vested, not in individuals, such as bishops or presbyters, but in representative courts, including the session, the presbytery, and the synod; and in the case of some bodies, especially the larger ones, the general assembly. This principle of coordinate representative authority, by which the individual member of the church has his own share in the conduct of that church, while, at the same time, he recognizes not merely the headship of Christ, but the fellowship in Christ, has given to the system a peculiar hold wherever there has been representative government, and has exerted a strong influence modifying both individualistic and hierarchial tendencies. Its advocates call attention to the resemblance between its polity and the political constitution of the United States, in which country it has had its strongest influence; its courts corresponding in a measure to the local, state, and national organizations.

ALLIANCE OF REFORMED CHURCHES THROUGHOUT THE WORLD HOLDING THE PRESBYTERIAN SYSTEM

The Presbyterian and Reformed Churches throughout the world, having essentially the same creedal basis and similar ecclesiastical organization, for purposes of fellowship and conference have organized a World Alliance. There is a General Council in which all are represented and which meets every four years. There are also an Eastern and a Western Section which meet separately at the convenience of their constituent bodies.

General Council.

Officers: *Pres.*, Rev. John McNaugher, Pittsburgh, Pa.; *Vice-Pres.*, *Eastern Sec.*, Rev. J. N. Ogilvie, Edinburgh, Scotland; *Vice-Pres.*, *Western Sec.*, Rev. James I. Good, Philadelphia, Pa.; *Acting Gen. Sec.*, Rev. J. R. Fleming, Edinburgh, Scotland; *American Sec.*, Rev. Henry B. Master, 510 Witherspoon Bldg., Philadelphia, Pa.

Eastern Section: Includes Presbyterian and Reformed Churches in Europe, Asia, Africa, and Australia. The Reformed Church in Hungary is a member of the Eastern Section.

Western Section: Includes Presbyterian and Reformed

Churches in the U. S., Canada, and South America. Office, 510 Witherspoon Bldg., Philadelphia, Pa.

Officers: *Chmn.*, Rev. W. I. Chamberlain; *Sec.*, Rev. Henry B. Master; *Treas.*, Philip E. Howard.

COUNCIL OF THE REFORMED CHURCHES OF AMERICA HOLDING THE PRESBYTERIAN SYSTEM

Officers: *Pres.*, Rev. J. Sprole Lyons, Atlanta, Ga.; *Stated Clerk*, Rev. William P. Fulton, Philadelphia, Pa.; *Treas.*, Rev. David F. McGill, Bellevue, Pa.

PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

General Assembly, annual; next meeting in Indianapolis. Ind., May 17, 1923.

Forty-six synods, 301 presbyteries.

Officers of the General Assembly: *Mod.*, Rev. Calvin C. Hays, Johnstown, Pa.; *Stated Clerk*, Rev. Lewis S. Mudge, 514 Witherspoon Bldg., Philadelphia, Pa.

Trustees of the General Assembly, 1319 Walnut St., Philadelphia, Pa. *Pres.*, George Stevenson; *Rec. Sec.*, H. P. Ford; *Treas.*, The Philadelphia Trust Co., Philadelphia, Pa.

EXECUTIVE COMMISSION OF THE GENERAL ASSEMBLY, Witherspoon Bldg., Philadelphia, Pa. *Chmn.*, Rev. Calvin C. Hays; *Sec.*, Rev. Lewis S. Mudge.

BOARD OF HOME MISSIONS, 156 Fifth Ave., New York City. *Pres.*, Rev. Wilton Merle-Smith; *Gen. Sec.*, Rev. John A. Marquis; *Secs.*, Rev. B. P. Fullerton, Rev. John McDowell, Rev. W. R. King; *Treas.*, Varian Banks.

BOARD OF FOREIGN MISSIONS, 156 Fifth Ave., New York City. *Pres.*, Rev. George Alexander; *Secs.*, Robert E. Speer, Rev. Arthur J. Brown, Rev. Stanley White, Rev. Wm. P. Schell; *Treas.*, Dwight H. Day. Organ: *All the World*.

GENERAL BOARD OF EDUCATION, 156 Fifth Ave., New York City. *Pres.*, Rev. Hugh T. Kerr; *Gen. Sec.*, Edgar P. Hill; *Treas.*, Edward R. Sterrett.

BOARD OF PUBLICATION AND SABBATH SCHOOL WORK, Witherspoon Bldg., 1319 Walnut St., Philadelphia, Pa. *Pres.*, Franklin L. Sheppard; *Sec.*, Rev. Harold McAfee Robinson; *Editor*, Rev. John T. Faris; *Supt. of Missions*, John M. Somerndike; *Business Supt.*, F. M. Braselman; *Treas.*, Marshall S. Collingwood; *Manufacturer*, Henry F. Sheetz.

BOARD OF CHURCH ERECTION, 156 Fifth Ave., New York City. *Pres.*, Rev. Ford C. Ottman; *Rec. Sec.*, W. K. Gilchrist; *Gen. Sec.*, Rev. David G. Wylie; *Treas.*, Rev. George R. Bauer.

BOARD OF MINISTERIAL RELIEF AND SUSTENTATION, 423-429 Witherspoon Bldg., 1319 Walnut St., Philadelphia, Pa. *Pres.*, Rev. George F. Greene; *Gen. Sec.*, Rev. Henry B. Master; *Asso. Secs.*, Rev. Robert Hunter, Rev. Wm. S. Holt; *Treas.*, Rev. William W. Heberton.

BOARD OF MISSIONS FOR FREEDMEN, Bessemer Bldg., Sixth St., Pittsburgh, Pa. *Pres.*, Rev. Samuel J. Fisher; *Gen. Sec. and Treas.*, Rev. John M. Gaston.

BOARD OF TEMPERANCE, Columbia Bank Bldg., Pittsburgh, Pa.
Pres., Rev. Thomas Watters; *Gen Sec.*, Rev. Charles Scanlon

PERMANENT COMMITTEE ON EVANGELISM, 825 Witherspoon Bldg., Philadelphia, Pa. *Chmn.*, Charles L. Huston; *Sec. and Treas.*, Rev. George G. Mahy.

PERMANENT COMMITTEE ON MEN'S WORK. *Chmn.*, Rev. John Timothy Stone; *Gen Sec.*, Rev. W. F. Weir, 19 S. La Salle St., Chicago, Ill.

PERMANENT COMMITTEE ON SABBATH OBSERVANCE, 156 Fifth Ave., New York City. *Chmn.*, Rev. H. H. McQuilkin; *Sec.*, Rev. H. L. Bowelby.

NEW ERA COMMITTEE, 156 Fifth Ave., New York City. *Chmn.*, J. T. Manson; *Gen. Sec.*, Rev. Wm. H. Foulkes; *Treas.*, A. R. Nichol.

WOMAN'S BOARD OF HOME MISSIONS, 156 Fifth Ave., New York City. *Pres.*, Mrs. F. S. Bennett; *Gen. Sec.*, Miss Lucy H. Dawson. *Organ: Home Missions Monthly.*

WOMAN'S BOARD OF FOREIGN MISSIONS, 156 Fifth Ave., New York City. *Pres.*, Miss Margaret E. Hodge; *Gen. Sec.*, Mrs. Charles K. Roys.

Colleges and Universities

<i>Name</i>	<i>Location</i>	<i>President or Dean</i>
Albany College	Albany, Oreg.	A. M. Williams.
Alma College	Alma, Mich.	H. M. Crooks.
Buena Vista College	Storm Lake, Iowa.	Rev. A. M. Boyd
Carroll College	Waukesha, Wis.	W. A. Ganfield.
Cumberland University	Lebanon, Tenn.	John Royal Harris
Davis and Elkins College	Elkins, W. Va.	James E. Allen.
Emporia, College of	Emporia, Kans.	Frederick W. Lewis
Hastings College	Hastings, Neb.	Calvin H. French
Huron College	Huron, S. D.	George S. McCune.
Idaho, College of	Caldwell, Idaho	W. J. Boone.
Illinois College	Jacksonville, Ill.	C. H. Rammelkamp.
James Milliken University.		
Decatur College and Industrial School	Decatur, Ill.	Louis E. Holden
Jamestown College	Jamestown, N. D.	B. H. Kroeze.
Kentucky College for Women	Danville, Ky.	
Lafayette College	Easton, Pa.	John H. McCracken.
Lincoln College	Lincoln, Ill.	A. E. Turner.
Lindenwood College	St. Charles, Mo.	John L. Roemer
Macalester College	St. Paul, Minn.	Elmer A. Bess.
Maryville College	Maryville, Tenn.	S. T. Wilson.
Missouri Valley College	Marshall, Mo.	W. H. Black.
Ozarks, College of The	Clarksville, Ark.	Hubert S. Lyle
Parsons College	Fairfield, Iowa	Howard McDonald.
Pikeville College	Pikeville, Ky.	J. F. Record.
Rollins College	Winter Park, Fla.	Calvin H. French.
Trinity University	Waxahachie, Tex.	John H. Burma.
Tulsa, University of	Tulsa, Okla.	J. M. Gordon.
Waynesburg College	Waynesburg, Pa.	Paul R. Stewart, (acting)
Westminster College	Fulton, Mo.	E. E. Reed.
Westminster College	Salt Lake City, Utah.	H. W. Rehder.
Whitworth College	Spokane, Wash.	W. H. Robinson, Jr.
Wilson College	Chambersburg, Pa.	E. D. Warfield.
Wooster, The College of	Wooster, Ohio	Charles F. Wishart

Theological Seminaries

Auburn Theological Seminary	Auburn, N. Y.	George B. Stewart.
Johnson C. Smith Univ., Theo. Dept.	Charlotte, N. C.	H. L. McCrorey.
Bloomfield Theological Seminary	Bloomfield, N. J.	H. E. Richards.
Dubuque German College and Seminary.	Dubuque, Iowa	Cornelius M. Steffens.
Evangelical Seminary of Porto Rico	Rio Pedras, P. R.	J. A. McAllister.
Lane Theological Seminary	Cincinnati, Ohio	William McKibbin.
Lincoln University, Theological Dept.	Lincoln Univ., Pa.	John B. Rendall.
McCormick Theological Seminary	Chicago, Ill.	James G. K. McClure.
Omaha Theological Seminary	Omaha, Neb.	J. M. Wilson
Princeton Theological Seminary	Princeton, N. J.	J. Ross Stevenson.
San Francisco Theological Seminary.	San Anselmo, Calif.	Warren H. Landon.
Theological Seminary of Kentucky.	Louisville, Ky.	John M. Vander Muelen.
Western Theological Seminary.	Pittsburgh, Pa.	James A. Kelso.

Academies

Southold Academy Southold, N. Y. . . . John H. Lehr
 W. Nottingham Academy Colora, Md.

The following institutions are not connected with the Presbyterian Church by any legal ties, nor are they subject to ecclesiastical control. Their history, however, and associations with the life and work of our Church are such as to justify our earnest cooperation with them.

Blackburn College	Carlinville, Ill	Wm M Hudson
Centre College of Kentucky	Danville, Ky	R Ames Montgomery
Coe College	Cedar Rapids, Iowa	Rev Harry Morehouse Gage
Elmira College	Elmira, N Y	Rev Frederick Lent
Grove City College	Grove City, Pa	Weir C Ketter
Hamilton College	Clinton, N Y	Frederick C Ferry
Hanover College	Hanover, Ind	Rev W A Millis
Lincoln University	Lincoln Univ, Pa	John B Rendall
Occidental College	Los Angeles, Calif	Remsen D Bid
Park College	Parkville, Mo	Frederick W. Hawley
Tusculum College	Greeneville, Tenn.	C. O Gray
Wabash College	Crawfordsville, Ind.	G L Mackintosh
Washington and Jefferson college	Washington, Pa...	S S Baker
Western College for Women	Oxford, Ohio	W W. Boyd.

Periodicals

The Presbyterian Magazine (monthly), organ of the Mission Boards, New York, Editor, Rev. James M. Snowden; Business Mgr., H. P. Camden; *Presbyterian Advance*, Nashville, Tenn.; *Continental* (weekly), New York City and Chicago, Ill.; *Presbyterian* (weekly), Philadelphia, Pa.; *Presbyterian Banner*, Pittsburgh, Pa.; *Herald and Presbyter* (weekly), Cincinnati, Ohio; *Woman's Work*, New York City, Editor, Mrs. Henry Elliott.

History

The earliest American Presbyterian churches were established in Virginia, New England, Maryland, the Carolinas, and New York, and were chiefly of English origin, their pastors being mostly Church of England ministers holding Presbyterian views. In Virginia the Rev. Alexander Whitaker was installed, about 1614, as pastor of a church which was governed by himself and a few of the most religious men, and in 1630 the Rev. Richard Denton located in Wethersfield, Conn., removed in 1641 to Stamford, Conn., and in 1644 to Hempstead, L. I. Between 1642 and 1649 many of the Virginia Puritans were driven out of that colony and found refuge in Maryland and North Carolina; while Denton and his associates found New Amsterdam more friendly than New England. The English Presbyterian element in Maryland and the colonies to the northward was strengthened by the arrival, from 1670 to 1690, of a considerable number of Scotch colonists, the beginnings of a great immigration. There were many Presbyterians among the early settlers of New England, and the church founded at Plymouth in 1620, and other churches in that region had ruling elders as officers. Several synods were also held, one of which, in 1649, adopted the Westminster Standards for doctrine. English-speaking Presbyterians were first found in New York City in 1643, with the Rev. Francis Doughty as their minister, though no church was organized there until 1717. Presbyterian churches of English origin, however, were established earlier on Long Island, among which are to be noted Southold (1640) and Jamaica (1656). The founders of the earliest churches in New Jersey—Newark (1667), Elizabeth (1668), Woodbridge (1680), and Fairfield (1680)—were from Connecticut and Long Island. The first church in Pennsylvania was that founded by Welsh colonists at Great Valley about 1690,

while the church in Philadelphia dates from 1698. In 1683 the Presbytery of Laggan, Ireland, in response to a letter from William Stevens, a member of the Council of the Colony of Maryland, sent to this country the Rev. Francis Makemie, who became the apostle of American Presbyterianism. He gave himself to the work of ecclesiastical organization, and at last succeeded in bringing into organic unity some of the scattered Presbyterian churches throughout the colonies.

In the spring of 1706, 7 ministers, representing about 22 congregations, not including the Presbyterians of New England, Virginia, the Carolinas, and Georgia, met at Philadelphia and organized a presbytery, which in 1717 was transformed into a synod.

The synod in 1729 passed what is called the "adopting act," by which it was agreed that all the ministers under its jurisdiction should "declare their agreement in, and approbation of, the Confession of Faith, with the Larger and Shorter Catechisms of the Assembly of Divines at Westminster, as being, in all essential and necessary articles, good forms of sound words, and systems of Christian doctrine," and also "adopt the said Confession and Catechisms as the confession of their faith." At the same time the synod also denied to the civil magistrate power over the church and power to persecute any for their religion.

The general religious movement which characterized the early part of the eighteenth century, and manifested itself in Germany in Pietism, in England in Methodism, and in the American colonies in The Great Awakening, deeply affected the Presbyterian Church. When Whitefield came to the country in 1739, he found most congenial fellow-workers in Gilbert Tennent, William Tennent, Jr., and their associates of the Log College. They, however, became so severe in their denunciation of "unconverted ministers" as to arouse bitter opposition; and the result was a division, one party, the "New Side," endorsing the revival and insisting that less stress should be laid on college training, and more on the evidence that the candidate was a regenerate man, and called by the Holy Ghost to the ministry; the other, the "Old Side," opposing revivals and disposed to insist that none but graduates of British universities or New England colleges should be accepted as candidates for the ministry. There was also divergence of views with regard to the interpretation of the Standards, but in 1758 the bodies reunited upon the basis of the Westminster Standards pure and simple. At that date the church consisted of 98 ministers, about 200 congregations, and some 10,000 communicants.

It was during the period of this division that the New Side established, in 1746, the College of New Jersey, later Princeton University, for the purpose of securing an educated ministry. In 1768, the College called John Witherspoon from Scotland and installed him as president and professor of divinity.

Ecclesiastical forces were among the powerful influences operating to secure the separation of the colonies from Great Britain, and the opening of the Revolutionary War found the Presbyterian Church on the colonial side. The general synod called upon the churches to uphold firmly the resolutions of Congress and to let it be seen that they were "able to bring out the whole strength of this vast country to carry them into execution." At the close of the war the synod congratulated the churches on the "general and almost universal attachment of the Presbyterian body to the cause of liberty and the rights of mankind."

With the restoration of peace in 1783 the Presbyterian Church gradually recovered from the evils wrought by war, and the need of further organization was deeply felt. It had always been ecclesiastically independent, having no organic connection with European

or British churches of like faith; but the independence of the United States had created new conditions for the Christian churches as well as for the American people. All denominations were no longer merely tolerated, but were entitled to full civil and religious rights in all the states. In view of these new conditions, the synod, in May, 1788, adopted, as the constitution of the church, the Westminster Confession of Faith, the Larger and Shorter Catechisms, the Form of Government and Discipline, and the Directory for the Worship of God. Certain changes were made in the Confession, the Catechisms, and the Directory, in behalf of liberty in worship, and in prayer, and, above all, of freedom from control by the state. The Form of Government was altogether a new document and established the General Assembly as the governing body in the church. The first General Assembly met in 1789 in Philadelphia.

The first important movement in the church after the adoption of the constitution was the formulation of a Plan of Union with the Congregational associations of New England. It began with correspondence in 1792, and reached its consummation in the agreements made from 1801 to 1810 between the General Assembly and the associations of Connecticut and of other states. This plan allowed Congregational ministers to serve Presbyterian churches, and vice versa; and also allowed to churches composed of members of both denominations the right of representation in either presbytery or council. It remained in force until 1837, and was useful to both denominations in securing the results of the great revivals of religion throughout the country, and also in furthering the causes of home and foreign missions, but, on the other hand, it introduced administrative peculiarities and doctrinal tendencies that gave rise to serious apprehensions among many Presbyterians.

What is known as the Cumberland separation took place during this period. The Presbytery of Cumberland ordained to the ministry persons who, in the judgment of the Synod of Kentucky, were not qualified for the office, either by learning or by sound doctrine. The controversies between the two judicatories resulted in the dissolution of the presbytery by the synod in 1806, and finally, in 1810, in arrangements for the organization of the Cumberland Presbyterian Church.

The membership of the church during this period, 1790 to 1837, increased from 18,000 to 220,557, due mainly to a revival of religion, of which camp meetings were one of the main features in western Pennsylvania, Ohio, and Kentucky. In this period also the first theological seminary of the church was founded at Princeton, N. J. (1812), and most of the missionary and benevolent boards were established.

The Presbyterian Church has always maintained the rights of women in the church in connection with administrative affairs. Women members have ordinarily voted for pastors and other spiritual church officers. Women's foreign missionary societies were organized as early as 1870, and women's work in home missions in 1879. There is also a woman's department of the Freedmen's Board. The last step taken by the church in connection with the Christian service of women was the adoption, in 1915, of a provision in the form of government authorizing the election and setting apart of deaconesses in each of the churches, these officers being under the direction of the session.

The official publications of the church are the records of the General Presbytery, 1706-1716; of the General Synod, 1717-1788, and of the General Assembly, 1789-1921, each in printed form. They are the most complete ecclesiastical records in the United States of America. Both the minutes of the General Assembly and the reports of the boards are now issued annually.

The standards of the Presbyterian Church in the United States of America are twofold—the standards of doctrine and the standards of government, discipline, and worship. These last are contained in documents known as the “form of government,” the “book of discipline,” and the “directory for worship,” and, taken together, form the constitution of the church. They were first adopted in 1788, and amendments and additions have been made from time to time, the book of discipline being entirely reconstructed in 1884-85.

Doctrine

The standards of doctrine of the Presbyterian Church in the United States of America are the Westminster Confession of Faith and the Larger and Shorter Catechisms. These were first adopted in 1729. In 1788 certain amendments to the Confession and Larger Catechism were approved by the General Synod, giving expression to the American doctrine of the independence of the church and of religious opinion from control by the state. In 1886 the clause forbidding marriage with a deceased wife's sister was stricken out, and in 1902 certain alterations were again made, and there were added two chapters, “Of the Holy Spirit,” and “Of the Love of God and Missions.” A declaratory statement was also adopted setting forth the universality of the gospel offer of salvation, declaring that sinners are condemned only on the ground of their sin, and affirming that all persons dying in infancy are elect and therefore saved. As a whole, these standards are distinctly Calvinistic. They emphasize the sovereignty of God in Christ in the salvation of the individual; affirm that each believer's salvation is a part of the eternal divine plan; that salvation is not a reward for faith, but that both faith and salvation are gifts of God; that man is utterly unable to save himself; that regeneration is an act of God and of God alone; and that he who is once actually saved is always saved.

Discipline is defined in the book of discipline as “the exercise of that authority, and the application of that system of laws, which the Lord Jesus Christ has appointed in His church.” In practice it is controlled by a policy of guidance and regulation, rather than one of restriction and punishment. Christian liberty is regarded as consistent with the wise administration of Christian law.

The Directory for Worship makes no restriction as to place or form. The church insists upon the supreme importance of the spiritual element, and leaves both ministers and people at full liberty to worship God in accordance with the dictates of their own consciences. The sacraments are administered by ministers only, and ordinarily only ministers and licentiates are authorized to teach officially. A book of common worship was approved by the General Assembly in 1906 for optional use by pastors and congregations.

Polity

The organization of the Presbyterian Church in the United States of America is set forth in the Form of Government. It has as its two principal factors the ministers as representatives of Christ and the ruling elders as representatives of the people; and these two classes constitute the four judicatories which form the administrative system. These are the session, which governs the congregation; the presbytery, which governs a number of congregations within a limited geographic district; the synod, which governs the congregations within a larger geographic district; and the general assembly, which is the supreme judicatory. All of these courts are vested with legislative, executive, and judicial powers.

Applicants for church membership are examined by the session as to their Christian life and belief, but are not required to assent

to the creed of the church. The usual form of baptism is sprinkling, both for infants and unbaptized adults on confession of faith. The invitation to the Lord's Supper is usually general for all evangelical Christians.

The General Assembly is the highest judicatory of the Presbyterian Church. It is composed of an equal number of clerical and lay commissioners.

Its officers are a moderator and a stated clerk. The term of the stated clerk is five years and he may be elected to succeed himself. The moderator serves for one year and with the stated clerk acts as the representative of the church during the interim between the meetings of the General Assembly. The General Assembly decides all controversies respecting doctrine and discipline, erects new synods, appoints the various boards and commissions, receives and issues all appeals, etc. Its decision is final, except in all cases affecting the constitution of the church. It meets annually on the third Thursday in May.

The General Assembly has appointed permanent executive and judicial commissions with carefully regulated and restricted powers. Membership on these bodies is ordinarily limited to three years. Of the executive commission the moderator is the chairman and the stated clerk the secretary.

PRESBYTERIAN CHURCH IN THE UNITED STATES

(South)

General Assembly, annual; next meeting, Montreat, N. C., May 17, 1923.

Seventeen synods; 88 presbyteries.

Officers of the General Assembly: *Mod.*, Rev. R. C. Reed, Columbia, S. C.; *Stated Clerk and Treas.*, Rev. J. D. Leslie, Dallas, Tex.

EXECUTIVE COMMITTEE OF FOREIGN MISSIONS, 156 Fifth Ave. N., Nashville, Tenn. *Exec. Sec.*, Rev. Egbert W. Smith; *Sec. Foreign Correspondence and Editor*, Rev. S. H. Chester; *Associate Field and Foreign Sec.*, Rev. J. O. Reavis; *Treas.*, Edwin F. Willis.

EXECUTIVE COMMITTEE OF HOME MISSIONS, 1522 Hurt Bldg., Atlanta, Ga. *Exec. Sec.*, Rev. S. L. Morris; *Sec.*, Rev. Homer McMillan; *Treas.*, A. N. Sharp.

EXECUTIVE COMMITTEE OF CHRISTIAN EDUCATION AND MINISTERIAL RELIEF, 410 Urban Bldg., Louisville, Ky. *Exec. Sec.*, Rev. Henry H. Sweets; *Treas.*, John Stites.

EXECUTIVE COMMITTEE OF PUBLICATION AND SABBATH SCHOOL WORK, *Publishing House*, 6 and 8 N. Sixth St., Richmond, Va. *Exec. Sec. and Treas.*, R. E. Magill.

PERMANENT COMMITTEE ON BIBLE SOCIETY. *Chmn.*, Rev. Russell Cecil, Richmond, Va.

PERMANENT COMMITTEE ON STEWARDSHIP. *Gen. Sec.*, Rev. M. E. Melvin, Chattanooga, Tenn.

PERMANENT COMMITTEE ON THE SABBATH AND FAMILY RELIGION. *Chmn.*, Rev. Robert Hill, Tyler, Tex.

Supt. Sunday Schools and Young People's Societies, Rev. Gilbert Glass, Richmond, Va.

WOMAN'S AUXILIARY, Field Bldg., Taylor and Olive Sts., St. Louis, Mo. *Supt.*, Mrs. W. C. Winsborough.

Colleges and Schools

<i>Name</i>	<i>Location</i>	<i>President or Dean</i>
Assembly's Training School	Richmond, Va.	F T. McFaden.
Agnes Scott College	Decatur, Ga.	F H. Gaines.
Alabama Presbyterian College for Men	Anniston, Ala.	David Park.
Arkansas College	Batesville, Ark.	W. S. Lacy.
Austin College	Sherman, Tex.	T S. Clyce.
Belhaven College	Jackson, Miss	G T. Gillespie.
Chicora College for Women	Columbia, S C	S C. Byrd.
Daniel Baker College	Brownwood, Tex.	S. E. Chandler.
Davidson College	Davidson, N C	William J. Martin.
Davis and Elkins College	Elkins, W. Va	James E. Allen.
Flora Macdonald College	Red Springs, N. C	C G Vardell.
Hampden-Sidney College	Hampden-Sidney, Va	J D. Eggleston.
Isbell Presbyterian College for Girls	Talladega, Ala.	C Gerard White
King College	Bristol, Tenn.	Tilden Scherer.
Lewisburg Seminary	Lewisburg, W. Va	John I. Armstrong.
Mary Baldwin Seminary	Staunton, Va.	Miss M P. Higgins.
Mississippi Synodical College	Holly Springs, Miss	R T. Cooper.
Mitchell College	Statesville, N. C	J. M. Moore.
Oklahoma Presbyterian College for Girls	Durant, Okla.	E. D. Hotchkiss.
Palmer College and Academy	De Funiak Spgs, Fla	W. M. Kemper.
Peace Institute	Raleigh, N. C	Miss M. O. Graham.
Presbyterian College of S. C	Clinton, S. C	D M. Douglas.
Queens College	Charlotte, N C	W H. Fraser
Sayre College	Lexington, Ky.	A S. Venable.
Sillman College	Clinton, La.	U B. Currie.
Southwestern Presbyterian University	Clarksville, Tenn.	Chas Edward Diehl.
Stonewall Jackson College	Abingdon, Va.	F W. Alexander.
Synodical College	Fulton, Mo.	
Texas Presbyterian College	Milford, Tex.	French W. Thompson.
Westminster College	Fulton, Mo.	E. E. Reed.

Theological Seminaries

Austin Theological Seminary	Austin, Tex.	Thomas W. Currie.
Columbia Seminary	Columbia, S C	J. M. Wells.
Presbyterian Theological Seminary of Ky	Louisville, Ky	J. M. Vander Meulen.
Stillman Institute (colored)	Tuscaloosa, Ala.	R. A. Brown
Union Theological Seminary	Richmond, Va.	W. W. Moore

Periodicals

Christian Observer, Louisville, Ky., Editor, Rev. David M. Sweets; *Presbyterian Standard*, Charlotte, N. C., Editor, Rev. J. R. Bridges; *Presbyterian of the South*, Richmond, Va., Editor, Rev. W. S. Campbell; *Missionary Survey*, Edited by the Board Secs., Rev. S. H. Chester, Rev. S. L. Morris, Rev. Henry H. Sweets, R. E. Magill and Mrs. W. C. Winsborough.

History

When the Civil War broke out, in 1861, the Old School General Assembly of the Presbyterian Church, in session in Philadelphia, through what were known as the "Spring resolutions," pledged its whole constituency to the support of the Federal Government in the contest which was then beginning. The Southern churches which were connected with the assembly took the ground that this action violated the constitution of the church, in that it assumed to decide a disputed political question, and would inevitably introduce the strife and rancor of political discussion into the church courts. There was also a deep-seated conviction that the difference of opinion as to the status of slavery was radical and irreconcilable. The great majority of the Northern churches, whether or not they gave formal expression to their belief, regarded slavery as sinful. The Southern churches refused absolutely to "make slaveholding a sin or non-slaveholding a term (condition) of communion." Accordingly 47 presbyteries formally withdrew from connection with the Old School General Assembly, and their commissioners met in Augusta, Ga., December 4, 1861, and organized the General Assembly of the Presbyterian Church in the Confederate States of America.

In 1864 the United Synod and the General Assembly of the Confederate States came together, and in the following year adopted the name, "The Presbyterian Church in the United States." This united church was further enlarged by the accession of several bodies which had proclaimed themselves independent of the Northern Assembly, in protest against any political action by an ecclesiastical body. Of these, the largest were the Synod of Kentucky, which joined in 1869, and the Synod of Missouri, which joined in 1874.

As the discussions connected with the Civil War subsided, fraternal relations were established with the Northern churches in 1882, and in 1888 the two General Assemblies held a joint meeting in Philadelphia in celebration of the centenary of the adoption of the constitution of the church. In 1897 each assembly celebrated the two hundred and fiftieth anniversary of the Westminster Assembly, which formulated the Confession of Faith and Catechism of the Church.

Various efforts have been made to bring together these two great sections of the Presbyterian Church. As yet, however, they have not been successful, owing partly to differences in doctrinal emphasis and church conduct, but chiefly to diversity in community and church life. The Northern churches make no distinction between white and Negro; the Southern churches have adopted a policy of separation, being moved thereto by the conviction that the best development of the Negroes would be secured by the increased responsibility thus laid upon them, and by apprehension that social embarrassment might result from ecclesiastical relations. So far as may be, the Negro members are organized into separate congregations, and these into separate presbyteries, with reference to an ultimate colored Presbyterian Church. An independent synod was thus set off by the assembly in 1897, but two presbyteries, composed exclusively of negroes, owing to remoteness, remained as constituent parts of the synods in whose bounds they are located. However, in 1916, the General Assembly constituted these and two other Negro presbyteries existing within its territory into a synod composed exclusively of Negro ministers and members, yet being a constituent part of the Presbyterian Church in the United States.

Doctrine and Polity

In doctrinal matters the church is strictly Calvinistic, adheres closely to the standards, and, while allowing liberty of dissent in minor matters, requires strict creed subscription from all its ministers and office bearers. It particularly excludes from its courts all discussion of political questions, holds to the plenary inspiration of the Bible, and has not abated faith in its inerrancy. It claims that the Scriptures forbid women the public expounding of God's Word, or other functions pertaining to an ordained minister, but admits their services in other lines of Christian work.

In polity the principal distinctive feature is the recognition of ruling elders as entitled to deliver the charge in the installation of a pastor and to serve as moderators of any of the higher courts.

CUMBERLAND PRESBYTERIAN CHURCH

General Assembly, annual, next meeting at Fairfield, Ill., May 17-23, 1923.

Twelve synods and 70 presbyteries.

Officers: *Mod.*, Rev. Hugh I. McCord, Marshall, Mo.; *Stated Clerk and Treas.*, Rev. D. W. Fooks, Nashville, Tenn.

BOARD OF MISSIONS AND CHURCH ERECTION. *Pres.*, Rev. Tom Dyer, Odessa, Mo.; *Treas.*, Dr. R. M. King, Warrensburg, Mo.

BOARD OF EDUCATION. *Pres.*, A. C. Biddle, Clarksville, Tenn.; *Cor. Sec. and Treas.*, Rev. W. B. Cunningham, Union City, Tenn.

BOARD OF PUBLICATION, SUNDAY SCHOOL AND YOUNG PEOPLE'S WORK, Nashville, Tenn. *Pres.*, Rev. J. M. Cook, Loudon, Tenn.; *Sec. and Treas.*, Rev. Charles R. Matlock, Cleveland, Tenn.

BOARD OF MINISTERIAL RELIEF. *Pres.*, Rev. C. A. Galloway, Jackson, Tenn.; *Cor. Sec. and Treas.*, Rev. John A. McLane, Bethany, Ill.

TITHING BOARD. *Evangelist*, Rev. Hugh McCord, Marshall, Mo.; *Treas.*, Mrs. Vint N. Bray Freeman, Mansfield, Mo.

Colleges

Name	Location	Dean
Bethel College	McKenzie, Tenn.	
Cumberland College (temporarily suspended)	Leonard, Tex.	

Theological Seminary

Cumberland Presbyterian Theological Seminary	McKenzie, Tenn.	P F. Johnson
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Periodical

Cumberland Presbyterian, Nashville, Tenn., Editor, Rev. J. L. Hadgins, Nashville, Tenn.

History

The opening years of the nineteenth century witnessed a remarkable religious awakening in various parts of the United States. Revivals were numerous and in certain sections were accompanied by strange "bodily exercises." As the revival work progressed, physical manifestations became so marked as to create an unfavorable reaction, and some Presbyterian ministers set themselves against the entire movement. Others favored it, on the ground that various communities in which it was carried on were indeed transformed. The division in sentiment resulted finally in two distinct parties, revival and antirevival; the one inclined to regard the bodily exercises as a sign of divine approval; the other unable to see any good in the work because of the extravagances.

At the first meeting of the Synod of Kentucky in 1802 the southwestern portion of the Presbytery of Transsylvania, including the Cumberland country, was constituted the Presbytery of Cumberland. As the revival, which had started in the Transsylvania Presbytery, spread to the various small settlements in this section, the demand for ministers became greater than the supply, and the revival party, which controlled the new presbytery, believed that the emergency, as well as precedent, justified them in introducing into the ministry men who had not had the usual academic and theological training. A few such were inducted into the ministry and others were set apart as "exhorters." In addition to this, those thus inducted into the ministry were permitted, if they so desired, to adopt the Westminster Confession "as far as they deemed it agreeable to the Word of God," the reservation having special reference to "the idea of fatality, which," as they later expressed it, "seems to be taught under the mysterious doctrine of predestination."

The antirevival party objected both to the admission into the ministry of men who were not up to the usual literary and theological standard, and to the permission of this reservation in regard to doctrine.

The result after much controversy was the organization of a new independent presbytery February 4, 1810. The organization grew

rapidly, and in the course of a few years it became apparent that a new denomination had entered upon its career. At first it was referred to as "the members of the Cumberland Presbytery." As the denominational idea became more apparent, it was called the "Cumberland Presbyterian," the next step being to call it the "Cumberland Presbyterian Church."

In October, 1813, the Presbytery of Cumberland, or General Presbytery, was divided into 3 presbyteries, and a general synod was constituted. This continued to be the supreme judicatory until 1828, when there was a reorganization. In place of the general synod, 4 synods were constituted and a general assembly, which met in 1829.

After the War Between the States a mutual agreement for the establishment of the Colored Cumberland Presbyterian Church was reached, as affording to the Negroes the opportunities they needed most for church development.

Doctrine

In doctrine the Cumberland Presbyterian Church is essentially Calvinistic of the more moderate type; that is, it has uniformly protested against the doctrine of reprobation; but recognizes fully the sovereignty of God and the doctrine of the perseverance of the saints. The Westminster Confession continued to be the creed of the church until 1814, when a revision was made which was designed to be a popular statement of doctrine emphasizing human responsibility, and this was again revised along much the same lines in 1883.

So far as church membership is concerned, no subscription to the confession is required. Those who are ordained to the ministry, eldership, and diaconate, are required to subscribe to the Confession of Faith.

Polity

In polity the Cumberland Presbyterian Church has always been thoroughly presbyterian, its government being exercised by the various courts—session, presbytery, synod, and general assembly. The principle of delegated authority is supreme, and the conditions of church membership include a pledge to abide by and support the rules and regulations of the Cumberland Presbyterian Church.

UNITED PRESBYTERIAN CHURCH

General Assembly, annual; next session, Buffalo, N. Y., May 23, 1923

Sixty-nine presbyteries

Officers of the General Assembly: *Mod.*, Rev. J. Kelly Giffen, Khartum, Sudan, India. *Vice-Mod.*, Rev. Chas. P. Proudft, Xenia, Ohio; *Stated Clerk*, Rev. David F. McGill, Bellevue, Pa.

BOARD OF FOREIGN MISSIONS, Philadelphia, Pa. *Cor. Sec.*, Rev. W. B. Anderson, 200 N. 15th St., Philadelphia, Pa.; *Treas.*, Robert L. Latimer, 24 N. Front St., Philadelphia, Pa.

BOARD OF HOME MISSIONS, 703 Publication Bldg., Pittsburgh, Pa. *Cor. Sec.*, Rev. R. A. Hutchinson; *Treas.*, J. Allison Reed, 519 Wood St., Pittsburgh, Pa.

BOARD OF FREEDMEN'S MISSIONS, 608 Publication Bldg., Pittsburgh, Pa. *Cor. Sec. and Treas.*, Rev. R. W. McGranahan.

BOARD OF CHURCH EXTENSION, 701 Publication Bldg., Pittsburgh, Pa. *Cor. Sec.*, Rev. J. C. Kistler, 209 Ninth St., Pittsburgh, Pa.; *Treas.*, George C. Arnold, Monongahela National Bank, Pittsburgh, Pa.

BOARD OF EDUCATION, 1180 E. 63d St., Chicago, Ill. *Cor. Sec.*, Rev. John E. Bradford; *Treas. of Income Funds*, Hugh R. Moffett, Monmouth, Ill.; *Treas. of Permanent Funds*, R. L. Wray, Monmouth, Ill.

BOARD OF PUBLICATION, Publication Bldg., 209 Ninth St., Pittsburgh, Pa. *Business Mgr.*, Rev. E. M. Milligan; *Cor. Sec.*, Rev. John McNaugher; *Editor of Sabbath School Periodicals*, Rev. R. J. Miller; *Chmn. of Sabbath School Committee*, T. J. Gillespie; *Treas.*, George C. Arnold, Monongahela Nat'l Bank., Pittsburgh, Pa.

BOARD OF MINISTERIAL RELIEF, Philadelphia, Pa. *Cor. Sec.*, Rev. J. C. Scouller, 200 N. 15th St., Philadelphia, Pa.; *Treas.*, W. J. Graham, 201 Bulletin Bldg., Philadelphia, Pa.

WOMEN'S BOARD, Publication Bldg., Pittsburgh, Pa. *Sec.*, Miss Jennie B. Wallace; *Treas.*, Mrs. J. B. Hill, 1531 Denniston Ave., Pittsburgh, Pa. *Organ*: *Woman's Missionary Magazine*.

YOUNG PEOPLE'S WORK. *Gen. Sec.*, Rev. J. A. Cosby, Ellwood City, Pa.

MISSIONARY AND EFFICIENCY COMMITTEE, Pittsburgh, Pa. *Chmn.*, Rev. W. I. Wishart, 2333 Perrysville Ave., N. S., Pittsburgh, Pa.; *Exec. Sec.*, Rev. J. H. White, 209 Ninth St., Pittsburgh, Pa.; *Treas.*, J. Allison Reed.

Colleges

Name	Location	President
Sterling College	Sterling, Kans.	Ross T. Campbell.
Knoxville College	Knoxville, Tenn.	J. K. Giffen
Monmouth College	Monmouth, Ill.	Thomas H. McMichael.
Muskingum College	New Concord, Ohio.	J. Knox Montgomery.
Tarkio College	Tarkio, Mo.	Jos. Addison Thompson.
Westminster College	New Wilmington, Pa.	W. C. Wallace.

Theological Seminaries

Name	Location	President
Pittsburgh Theological Seminary.	Pittsburgh, Pa.	John McNaugher.
Xenia Theological Seminary.	St. Louis, Mo.	M G Kyle.

Periodicals

United Presbyterian (weekly), Pittsburgh, Pa., Editor, Rev. W. J. Reid; *Christian Union Herald* (weekly), Pittsburgh, Pa., Editor, Rev. R. J. Miller.

History

The most successful attempt at union of the different Presbyterian bodies in the United States which represent the Covenanter and Secession movements in Scotland, was that accomplished in 1858, when the greater part of the Associate Synod (Secession) and the Associate Reformed Synod (Secession and Covenanter) were brought together in the United Presbyterian Church of North America, in the city of Pittsburgh. Whatever was distinctive in the views and usages of the two branches of the church, together with their colleges, seminaries, missionary enterprises, traditions, and records, became the inheritance of the United Church.

Doctrine

The United Presbyterian Church accepts the Westminster Confession of Faith and Catechisms as its doctrinal standards, modifying somewhat the chapters on the power of civil magistrates. Accompanying these standards, as a part of the basis of the union, was a "judicial testimony," declaring the sense in which these symbols were received. This testimony, consisting of eighteen articles, contains the declarations of doctrine and order on which the United Presbyterian Church justifies its separation from other Presbyterian churches.

These eighteen articles affirm: The plenary inspiration of the Scriptures; the eternal sonship of Christ; the fall of man in Adam's transgression; man's present inability to secure salvation; atonement through the satisfaction of the justice of God by the sacrifice of Christ, who thereby placed himself in the room of a definite number chosen before the foundation of the world; the imputation of Christ's righteousness to the believer; the free and unconditional offer of salvation to all who hear it; the necessity of appropriation and persuasion, as well as of intellectual assent to the gospel, in order to saving faith; repentance as a fruit of justifying faith, not a ground of the sinner's pardon; obedience to the moral law as a perpetual obligation, but not a condition of salvation; the quickening, regenerating, sanctifying work of the Holy Spirit; the headship of Christ, involving His dominion over the church and over all created things; the supremacy, in authority and obligations, of the law of God; that slaveholding is a violation of that law; that secret societies are inconsistent with the letter and spirit of Christianity; that the observance and offer of church communion should be limited to those keeping the ordinances; that public social covenanting is a moral duty; that the songs contained in the Book of Psalms should be used in public and private worship, to the exclusion of the devotional compositions of uninspired men.

Polity

In organization and government the church is in accord with other Presbyterian bodies, having the same courts—session, presbytery, synod, and general assembly—and observing the same general methods of baptism, admission to church membership, ordination to the ministry, etc.

COLORED CUMBERLAND PRESBYTERIAN CHURCH

General Assembly, annual.

Seventeen presbyteries and 4 synods.

Officers: *Mod.*, Rev. H. M. Bishop, Martin, Tenn.; *Stated Clerk*, Rev. James Edwards, Huntingdon, Tenn.; *Treas.*, Elder F. L. McWilliams, Athens, Ala.

EXECUTIVE COMMITTEE. *Chmn.*, J. M. W. DeShong, Milan, Tenn.; *Vice-Chmn.*, Rev. Wm. Fowlks; *Treas.*, Rev. E. J. Simpson, Providence, Ky.; *Sec.*, Elder J. J. Jenkins, Elkwood, Ala.

BOARD OF MISSIONS. *Pres.*, J. M. W. DeShong, Fayetteville, Tenn.; *Vice-Pres.*, Rev. E. E. Jones; *Rec. Sec.*, Rev. Wm. Fowlks; *Fin. Sec.*, W. D. Edington, London, Tenn.; *Treas.*, C. H. Dozier, Elkwood, Ala.

BOARD OF PUBLICATION. *Pres.*, Rev. C. H. Jordan; *Sec.*, G. W. Sadler, Waco, Texas.

BOARD OF EDUCATION. *Pres.*, Elder P. H. Hill, Nashville, Tenn.

BOARD OF MINISTERIAL RELIEF. *Pres.*, Rev. John Page; *Sec.*, Rev. R. H. Goodloe, Dyersburg, Tenn.; *Treas.*, Elder D. W. Beadle, Madison, Ala.

WOMAN'S BOARD OF MISSIONS. *Pres.*, Mrs. Bettie Todd-Bonner, Chicago, Ill.

School

<i>Name</i>	<i>Location</i>	<i>Principal</i>
Milan Industrial and Bible Institute . . .	Milan, Tenn. . . .	Miss Phoebe Mitchum.

Periodical

The Colored Cumberland (semi-monthly), Gen. Mgr., J. M. W. DeShong, Milan, Tenn.

History

Before the Civil War it was estimated that there were about 20,000 Negro members of the Cumberland Presbyterian Church. They belonged to the same congregations as the white people, and sat under the same pastors, though they had preachers of their own race, and often held separate meetings. These preachers, however, were not fully ordained and were practically little more than exhorters. With the close of the war and the changed conditions, these Negro members organized separate churches, and later sought a separate ecclesiastical organization. They were legally set apart by the General Assembly of the Cumberland Presbyterian Church, at Murfreesboro, Tenn., in May, 1869, each synod being instructed to order the presbyteries in its bounds to ordain the Negro ministers under their charge and organize them into presbyteries of their own. Accordingly, in the fall of that year, three presbyteries, all in Tennessee, were set apart. The first synod organized was the Tennessee Synod, in 1871, at Fayetteville; and the first General Assembly was organized in 1874 at Nashville. The discussion and final action in regard to union with the Presbyterian Church in the United States of America has not materially affected this body, which remains distinct.

Doctrine and Polity

In doctrine the Colored Cumberland Presbyterian Church accepts in general the Westminster Confession of Faith, but emphasizes the following points: (1) There are no eternal reprobates; (2) Christ died not for a part only, but for all mankind; (3) all persons dying in infancy are saved through Christ and the sanctification of the Spirit; (4) the Spirit of God operates in the world coextensively with Christ's atonement, in such a manner as to leave all men inexcusable.

In polity the Colored Cumberland Presbyterian Church is in accord with other Presbyterian bodies, having the usual courts—session, presbytery, synod, and general assembly—and, as officers, bishops or pastors, ruling elders, and deacons.

WELSH PRESBYTERIAN CHURCH

(Calvinistic Methodist)

This body has recently united with the Presbyterian Church, U. S. A.

ASSOCIATE REFORMED PRESBYTERIAN SYNOD

Synod, annual.

Seven presbyteries, 1 in Mexico, and 1 in India.

Officers of Synod: *Mod.*, Rev. Oliver Johnson, Winsboro, S. C.; *Principal Clerk*, Rev. A. S. Rogers, Rock Hill, S. C.

BOARD OF FOREIGN MISSIONS, Due West, S. C. *Chmn.*, Rev. F. Y. Pressly; *Sec.*, Rev. G. G. Parkinson; *Treas.*, P. L. Grier.

BOARD OF HOME MISSIONS AND CHURCH EXTENSION. *Chmn.*, Rev. J. C. Galloway, Gastonia, N. C.; *Cor. Sec.*, Rev. R. G. Miller, Charlotte, N. C., R. F. D. 1; *Treas.*, Rev. G. R. White, Charlotte, N. C., R. F. D.

SABBATH SCHOOL AND YOUNG PEOPLE'S WORK. *Gen. Sec.*, Rev. J. W. Carson, Newberry, S. C.

JUNIOR CHRISTIAN WORK. *Gen. Sec.*, Mrs. W. B. Lindsay, Charlotte, N. C.

WOMAN'S WORK. *Gen. Sec.*, Mrs. J. R. Miller, Rock Hill, S. C.
BOARD OF MINISTERIAL RELIEF. *Sec.*, Rev. R. W. Carson, Brunswick, Tenn.

Colleges

Name	Location	President or Dean
Bryson College	Fayetteville, Tenn.	H. B. Blakely
Erskine College	Due West, S. C.	R. C. Grier.
Woman's College	Due West, S. C.	Richard L. Robinson.

Theological Seminary

Theological Seminary Due West, S. C. F. Y. Pressly.

Periodical

Associate Reformed Presbyterian, Due West, S. C., Editor, Rev. R. M. Stevenson.

History

The union in 1782 of the Reformed Presbytery, representing the old Scotch Covenanters, and the Associate Presbytery, representing the Associate Synod, Anti-Burgher, of Scotland, in the Associate Reformed Presbyterian Church, was followed by a steady increase in the strength of that body, until it included four synods which were organized under a general synod. One of these synods, the Synod of the Carolinas, became somewhat doubtful of the loyalty of the general synod to the distinctive principles of the Scotch churches, and withdrew in 1821, becoming in the next year an independent body—the Associate Reformed Synod of the South, so called to distinguish it from other Associate Reformed synods in the North. By the union of 1858, which formed the United Presbyterian Church, there ceased to be any other Associate Reformed synods in the North or elsewhere, and there being no longer need of the distinction, the synod, in 1913, dropped the phrase "of the South," and adopted the name Associate Reformed Presbyterian Church.

Doctrine and Polity

In doctrine the synod is thoroughly Calvinistic, having the same symbols of faith as the other Reformed Presbyterian churches. In polity it is presbyterian, in close accord with other similar bodies. Its distinctive feature, it claims, is the exclusive use of the Psalms in praise.

REFORMED PRESBYTERIAN CHURCH (Old School)

Synod, annual, next meeting at Winona Lake, Ind., June 6, 1923.

Officers: *Mod.*, Rev. J. R. W. Stevenson, Idana, Kans.; *Clerk*, Rev. D. C. Mathews, New Alexandria, Pa.; *Stated Clerk and Treas.*, James S. Tibby, 408 Penn Bldg., Pittsburgh, Pa.

SYNOD'S BOARD OF TRUSTEES. *Pres.*, George A. McKee, Pittsburgh, Pa.; *Sec.-Treas.*, James S. Tibby, 408 Penn Bldg., Pittsburgh, Pa.

FOREIGN MISSION BOARD. *Pres.*, R. J. Bole, New York, N. Y.; *Cor. Sec.*, Rev. F. M. Wilson, 2410 N. Marshall St., Philadelphia, Pa.; *Treas.*, Jos. M. Steele, 1600 Arch St., Philadelphia, Pa.

HOME MISSION BOARD. *Pres.*, Rev. E. L. McKnight, Pittsburgh, Pa.; *Sec.-Treas.*, James S. Tibby, 408 Penn Bldg., Pittsburgh, Pa.

JEWISH MISSION BOARD. *Pres.*, Rev. M. M. Pearce, 315 Buckingham Place, Philadelphia, Pa.; *Treas.*, Jos. M. Steele, Philadelphia, Pa.

BOARD OF CHURCH ERECTION. *Pres.*, Evan W. Jones, New York City; *Sec.*, S. E. Greer, 411 S. 43d St., Philadelphia, Pa.; *Treas.*, Jos. M. Steele, Philadelphia, Pa.

BOARD OF RELIEF. *Pres.*, A. F. Reid, Morning Sun, Iowa; *Sec.*, Rev. H. G. Patterson, Morning Sun, Iowa; *Treas.*, James S. Tibby, Philadelphia, Pa.

Secretary of the Forward Movement, Rev. D. H. Elliott, 1101 W. 10th St., Topeka, Kans.

WOMEN'S SYNODICAL MISSIONARY SOCIETY. *Pres.*, Mrs. Myrta May Dodds, 2018 S. Columbine St., Denver, Colo.; *Rec. Sec.*, Mrs. R. M. Young, Parnassus, Pa.; *Cor. Sec.*, Mrs. W. M. Hutcheson, Sterling, Kans.; *Treas.*, Mrs. W. O. Ferguson, Denison, Kans.

REFORMED PRESBYTERIAN WOMAN'S ASSOCIATION. *Pres.*, Mrs. W. J. Coleman, 2325 Osgood St., Pittsburgh, Pa.; *Cor. Sec.*, Mrs. G. A. McKee, 2430 Perrysville Ave., Pittsburgh, Pa.; *Treas.*, Mrs. Agnes E. Steele, 321 Lehigh Ave., Pittsburgh, Pa.

College

Name	Location	President
Geneva College	Beaver Falls, Pa.	A. Johnston.

Theological Seminary

Theological Seminary	East End, Pittsburgh, Pa.	R. C. Wylie.
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Periodicals

Christian Nation (weekly), New York City, Editor, J. W. Pritchard, 1105 Tribune Building; *Olive Trees* (monthly), Philadelphia, Pa., Editor, M. M. Pearce, 315 Buckingham Place, Philadelphia, Pa.

History

The Presbyterian Church of Scotland was organized by John Knox on his return from a conference with Calvin at Geneva, in 1560. As it became evident that the Stuart dynasty was bitterly opposed to the organization, because of its asserted independence of state control, a movement was started in 1580, though apparently not fully organized, for covenanting together in defense of the Presbyterian Church, and this movement secured a quasi indorsement from James VI. On the 28th of February, 1638, in Grayfriars Church, Edinburgh, the Covenant, with important additions, to adapt it to the times, was renewed.

Anticipating hostile action from the king, the Covenanters prepared for war, and the following years were signalized by constant hostilities, which continued until 1640, when an agreement was signed for commissioners to settle the points in dispute, and the "Solemn League and Covenant" was received by "the English Parliament and the Assembly of Divines in 1643." This covenant consisted in an oath to be subscribed by all sorts of persons in both kingdoms, whereby they bound themselves to preserve the Reformed religion in the Church of Scotland, in doctrine, worship, discipline, and government * * * according to the Word of God and practice of the best Reformed churches and to endeavor to bring the churches of God in the three kingdoms to the nearest conjunction and uniformity in religion, confession of faith, form of church government, directory for worship, and catechising; to "endeavor, without respect of persons, the extirpation of popery, prelacy (that is, church government by archbishops and all other ecclesiastical officers depending on that hierarchy), and whatsoever should be found contrary to sound doctrine and the power of godliness"; to "preserve the rights and privileges of the parliaments, the liberties of the kingdom, and the king's majesty's person and authority in the preservation and defense of

the true religion and liberties of the kingdom"; to "endeavor the discovery of incendiaries and malignants hindering the reformation of religion and dividing the king from his people, that they may be brought to trial and receive condign punishment"; finally, to "assist and defend all those that enter into this covenant and not suffer ourselves to be divided or to be withdrawn from this blessed union, whether to make defection or to give ourselves to a detestable indifference or neutrality in this cause."

It was signed by members of both Houses and by civil and military officers, and, very reluctantly, by Charles II, in 1650, when he was hoping to recover the English throne. After his restoration, a majority in the House of Commons in 1661, ordered it to be burned by the common hangman. In the same year the Scottish Parliament renounced the covenant and declared the king supreme. The Covenanters protested against these wrongs, and, under the name of "Conventiclers" and sometimes "Cameronians," were subjected to a fierce and cruel persecution. Without having any special ecclesiastical organization, they formed societies for worship, meeting often in houses, barns, and caves, and continued to do this even after the accession of William and Mary in 1689. At that time there was established what was known as the revolution settlement, which again made the Presbyterian Church the state church of Scotland. Some, however, believing that in this settlement Reformation principles had been seriously compromised, refused to recognize any longer the authority of the General Assembly, and identified themselves with the Covenanters of the previous years; but it was not until 1743 that they perfected an organization called the Reformed Presbytery of Scotland.

The first minister of this body came to this country from Scotland in 1752. As others joined him they constituted, in 1774, the Reformed Presbytery. Eight years later, 1782, this Presbytery united with the Associate Presbytery in the Associate Reformed Presbyterian Church. As in the case of the Associate Presbytery, there were some that were dissatisfied, and in 1798 the Reformed Presbytery was reorganized. At the meeting of the Presbytery held in 1800 it was stated that in some of the congregations there were members who owned slaves, and it was resolved that no slaveholder should be retained in their communion. This action was enforced, and accounts for the fact that at the time of the Civil War there were only three Reformed Presbyterian congregations south of Mason and Dixon's line, and these were in the border states.

By 1809 the presbytery had grown so that a synod was constituted. Somewhat later, there arose a difference of opinion as to the practical relation of the members to the Government of the United States, which culminated in 1833 in a division of the church. One party, the Synod of the Reformed Presbyterian Church (Old Light), refused to allow its members to vote or hold office under the present constitution. The other, the General Synod of the Reformed Presbyterian Church (New Light), imposed no such restrictions on its members. The discussion resulted in the framing of a new covenant embodying the engagements of the National Covenant of Scotland and of the Solemn League and Covenant, so far as applicable in this land, and, in 1871, in Pittsburgh, Pa., the synod engaged for the first time in the act of covenanting. Following is the statement of the position of the American Church on the matters involved in the Solemn League and Covenant as stated in this Covenant of 1871:

"Persuaded that God is the source of all legitimate power; that He has instituted civil government for His own glory and the good of man; that He has appointed His Son, the Mediator, to headship over the nations; and that the Bible is the supreme law and rule in national as in all other things, we will maintain the responsibility of

nations to God, the rightful dominion of Jesus Christ over the commonwealth, and the obligation of nations to legislate in conformity with the written Word. We take ourselves sacredly bound to regulate all our civil relations, attachments, professions and deportment, by our allegiance and loyalty to the Lord, our King, Lawgiver and Judge; and by this, our oath, we are pledged to promote the interests of public order and justice, to support cheerfully whatever is for the good of the commonwealth in which we dwell, and to pursue this object in all things not forbidden by the Law of God, or inconsistent with public dissent from unscriptural and immoral civil power."

"We will pray and labor for the peace and welfare of our country, and for its reformation by a constitutional recognition of God as the source of all power, of Jesus Christ as the Ruler of Nations, of the Holy Scriptures as the supreme rule, and of the true Christian religion; and we will continue to refuse to incorporate by any act, with the political body until this blessed reformation has been secured."

Doctrine

The synod maintains that God is the source of all legitimate power; that He has instituted civil government for His own glory and the good of men; that He has appointed His Son, the Mediator, to headship over the nations; and that the Bible is the supreme law and rule in national as well as in all other things. Its members pledge themselves to "promote the interests of public order and justice; to support cheerfully whatever is for the good of the commonwealth in which they dwell;" and to "pray and labor for the peace and welfare of the country, and for its reformation by a constitutional recognition of God as the source of all power, of Jesus Christ as the Ruler of Nations, of the Holy Scriptures as the supreme rule, and of the true Christian religion." They, however, "refuse to incorporate by any act with the political body until this blessed reformation has been secured," and explain thus their refusal to vote or hold office.

The Scriptures of the Old and New Testaments are accepted as the very Word of God, and as the supreme standard in all matters relating to faith and practice. Their teachings with reference to doctrine are summarized in the subordinate standards, the Westminster Confession and Catechisms, and the Reformed Presbyterian Testimony; and their teachings with reference to order and worship are summarized, in substance, in the Westminster Form of Church Government and Directory for Worship. The covenant of 1871 is recognized as binding on those who took it, and on those they represented.

Only members in regular standing are admitted to the Lord's Supper. The children of church members only are admitted to the ordinance of baptism. The metrical version of the Psalms alone is used in the service of praise. Instruments of music are not allowed in worship. Connection with secret societies is prohibited.

Polity

Presbyterianism is considered as the "only divinely instituted form of government in the Christian Church." The church courts are the session, the presbytery, and the synod, there being no general assembly. The officers are of two classes, elders and deacons. Elders include both those who rule and those who also teach; the deacons care for the poor, and are usually intrusted with the temporalities. To the latter office women are eligible. In the church courts the ruling elders and the minister are on an equality.

REFORMED PRESBYTERIAN CHURCH, GENERAL SYNOD

General Synod, annual

Officers: *Mod.*, Rev. James L. Chesnut, 838 Winsor Square, Philadelphia, Pa.; *Stated Clerk and Treas.*, Rev. L. A. Benson, Clay Center, Kans.; *Asst. Clerk*, Rev. R. W. Chesnut, Delanson, N. Y.

BOARD OF FOREIGN MISSIONS. *Pres.*, Rev. John Parks, 5923 Washington Ave., Philadelphia, Pa.; *Sec.*, Rev. R. W. Chesnut, Delanson, N. Y.; *Treas.*, A. B. McMillan, Sparta, Ill.

BOARD OF HOME MISSIONS. *Pres.*, Rev. Alex. Savage, New Galilee, Pa.; *Sec.*, Rev. R. N. Coleman, R. F. D. Industry, Pa.; *Treas.*, W. J. Imbrie, New Galilee, Pa.

BOARD OF EDUCATION. *Chmn.*, Prof. F. A. Jurkat, Cedarville, Ohio.

BOARD OF CHURCH EXTENSION. *Pres.*, Rev. Thos. Whythe, 1759 N. Marshall St., Philadelphia, Pa.; *Sec.*, Rev. John Parks, 5923 Washington Ave., Philadelphia, Pa.; *Treas.*, W. J. Imbrie, New Galilee, Pa.

SUSTENTATION FUND. *Treas.*, W. J. Imbrie, New Galilee, Pa.

DISABLED MINISTERS' FUND. *Treas.*, Rev. F. A. Jurkat, Cedarville, Ohio.

College

Name	Location	President
Cedarville College	Cedarville, Ohio	W. R. McChesney.

Theological Seminary

Reformed Presbyterian Theological Seminary	Cedarville, Ohio	W. R. McChesney.
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Periodicals

Reformed Presbyterian Advocate (monthly), Delanson, N. Y., Editor, Rev. R. W. Chesnut.

History

The Reformed Presbyterian (Covenanter) Church, which was reorganized in 1798 and developed into a synod in 1809, was divided in 1833 on the question of the relation of its members to the Government of the United States. One party objected to any participation in public affairs, and the other leaving the decision with the individual. The former was called the "Synod" and the latter the "General Synod."

The General Synod holds equally with the Synod to the Westminster Standards, to the headship of Christ over nations, to the doctrine of "public social covenanting," to the exclusive use of the Psalms in singing, to restricted communion in the use of the sacraments, and to the principle of "dissent from all immoral civil institution"; but allows its members to decide for themselves whether the Government of this country should be regarded as an immoral institution, and thus determine what duties of citizenship devolve upon them. They may, therefore, exercise the franchise and hold office, provided they do not in these civil acts violate the principle that forbids connection with immoral institutions. Many of them do participate in elections. Negotiations for the union of the General Synod and the Synod failed in 1890, because the latter would not agree to a basis which interpreted the phrase "incorporate with the political body" as meaning "such incorporation as involves sinful compliance with the religious defects of the written constitution as it now stands, either in holding such offices as require an oath to support the constitution, or in voting for men to administer such offices."

Doctrine and Polity

. In doctrine and polity this church is in general accord with other Presbyterian bodies.

ASSOCIATE SYNOD OF NORTH AMERICA**(Associate Presbyterian Church)**

Synod, annual, next meeting, Minneola, Kans.

Three presbyteries.

Officers: *Mod.*, Rev. W. P. Gilkey, Minneola, Kans., *Clerk*, Rev. A. M. Malcolm, 210 S. Second St., Albia, Iowa; *Treas.*, Dr. W. J. Masson, Washington, Iowa.

BOARD OF MISSIONS. *Chmn.*, A. J. Dawson; *Sec.*, Rev. A. M. Malcolm, Albia, Iowa; *Treas.*, Dr. W. J. Masson, Washington, Iowa; Rev. R. K. Atchison.

BOARD OF FREEDMEN. Rev. W. P. Gilkey, Rev. Wm. Porter, Rev. A. M. Malcolm.

BOARD OF RELIEF. *Pres.*, Rev. A. M. Malcolm; *Sec.*, Rev. W. P. Gilkey; *Treas.*, A. J. Dawson, Washington, Iowa.

BOARD OF PUBLICATION. *Chmn.*, Rev. A. M. Malcolm, 210 S. Second St., Albia, Iowa; *Bus. Mgr. and Treas.*, Rev. R. K. Atchison, Rimersburg, Pa.; Rev. H. S. Atchison, Mr. A. J. Dawson.

BOARD OF EDUCATION. *Treas.*, Dr. W. J. Masson, Washington, Iowa.

Theological Seminary

<i>Name</i>	<i>Location</i>	<i>President</i>
Theological Seminary	Beaver Falls, Pa.	H. S. Atchison.

Periodical

Associate Presbyterian Magazine (monthly), Washington, Iowa, Editor, Rev. R. K. Atchison, Rimersburg, Pa.; Associate Editor, Miss Anna Dawson, Washington, Iowa.

History

The Associate Synod of North America, generally known as the Associate Presbyterian Church, is the direct descendant of the first secession from the Established Church of Scotland in November, 1733. At that time four ministers—Ebenezer Erskine, William Wilson, Alexander Moncrieff, and James Fisher—withdrew from the state church, holding that the law of patronage, which deprived the people of any voice in the choice of a pastor, was contrary to the spirit and principles of Presbyterianism. They formed, on December 6, an Associate Presbytery, but did not act judicially as a presbytery until 1736. In 1737 four other ministers joined them. The movement became popular and developed into the Secession Synod of Edinburgh.

To meet the needs of the families which emigrated to this country, this synod sent two missionaries in the fall of 1753, who were reinforced from time to time by others who came out from the mother church, and in 1754 organized the Associate Presbytery. Meanwhile representatives of the Old Covenanter Church had also come, forming in 1774 what was known as the Reformed Presbytery. In 1782 the two bodies, the Associate Presbytery and the Reformed Presbytery, united, taking the name of Associate Reformed Presbyterian Church. Two ministers and three ruling elders declined to enter this union. Other presbyteries were organized, and in 1801 they developed into the Associate Synod of North America. In 1858 this Associate Synod and the Associate Reformed Presbyterian Church ef-

fecting a union, under the name of the United Presbyterian Church of North America. Eleven ministers refused to enter this union and continued the Associate Presbyterian Church, which is the Associate Synod of North America.

Doctrine

In doctrine the church is Calvinistic, adhering to the Westminster Confession of Faith and the Larger and Shorter Catechisms, and has a published testimony (the Associate Testimony) explaining its position on many doctrinal points more fully than does the Westminster Confession. It encourages public solemn covenanting, provides against occasional communion, opposes secret societies, and prescribes the exclusive use of the Psalms in praise services.

Polity

In polity or government this branch of the church differs in no essential element from other Presbyterian churches.

PROTESTANT EPISCOPAL CHURCH

General Convention, triennial.

Ninety dioceses and missionary districts in the United States and 11 missionary districts abroad.

Presiding Bishop: Rt. Rev Daniel S. Tuttle, Bishop of Missouri, 74 Vandeventer Place, St. Louis, Mo.

Officers: *Chmn., House of Bishops*, Rt Rev. Wm C. Brown, Richmond, Va, Bishop of Virginia, *Sec.*, Rev Chas. L. Pardee, 251 4th Ave, N Y C, *Pres., House of Deputies*, Rev. Alexander Mann; *Sec.*, Rev. Carroll M Davis, 281 Fourth Ave., New York City; *Treas. of the Convention*, William W. Skiddy, 82 Wall St., New York City.

The Presiding Bishop and Council. Officers: *Pres.*, Rt. Rev. Thomas F. Gailor; *Sec.*, Rev. Franklin J. Clark; *Treas.*, L. B. Franklin, 281 Fourth Ave., New York City; *Asst. Treas.*, Chas. A. Tompkins.

Departments of the Council

DEPARTMENT OF MISSIONS AND CHURCH EXTENSION. *Exec. Sec. and For. Sec.*, Dr. John W. Wood; *Domestic Sec.*, Rev C. M. Davis; *Sec. for Work in Latin-America*, Rev. Arthur R. Gray; *Ed. Sec.*, Dr. William C. Sturgis; *Sec. for Foreign-Born Americans*, Rev. Thomas Burgess; *Field Director for Work Among Foreign-Born Americans*, Rev. William C. Emhardt; *Ass't. Sec.*, Rev. Charles T. Bridgeman; *Gen. Missioner for Work Among Welsh*, Rev. Hugh D. Jones.

DEPARTMENT OF RELIGIOUS EDUCATION. *Exec. Sec.*, Rev. W. E. Gardner.

DEPARTMENT OF CHRISTIAN SOCIAL SERVICE. *Exec. Sec.*, Rev. C. N. Lathrop.

DEPARTMENT OF FINANCE. *Treas.*, L. B. Franklin.

DEPARTMENT OF PUBLICITY. *Exec. Sec.*, Rev. R. F. Gibson.

Bishops (Address Rt. Rev.)

(Dioceses in parentheses) (M. B.=Missionary Bishop)

Charles M. Beckwith (Alabama), 1305 S. Hull St., Montgomery, Ala.

Wm. G. McDowell, Jr. (Coadjutor, Alabama), Birmingham, Ala.

Peter T. Rowe (M. B., Alaska), 418 Mutual Life Bldg., Seattle, Wash.

- Richard H. Nelson (Albany), 29 Elk St., Albany, N. Y.
 George A. Oldham (Coadjutor, Albany), 3 Irving Place, Second St., Troy, N. Y.
 Julius W. Atwood (M. B., Arizona), 110 W. Roosevelt St., Phoenix, Ariz.
 James R. Winchester (Arkansas), 1222 Scott St., Little Rock, Ark.
 Edwin Warren Saphoré (Suffragan, Arkansas), Little Rock, Ark.
 Edward T. Demby (Suffragan, Arkansas), Little Rock, Ark.
 Junius M. Horner (Western North Carolina), Asheville, N. C.
 Henry J. Mikell (Atlanta), Peachtree Circle and E. 17th St., Atlanta, Ga.
 Ethelbert Talbot (Bethlehem), South Bethlehem, Pa.
 William F. Nichols (California), 1215 Sacramento St., San Francisco, Calif.
 Edward Lambe Parsons (Coadjutor, California), 1215 Sacramento St., San Francisco, Calif.
 Charles T. Olmsted (Central New York), 1101 Park Ave., Utica, N. Y.
 Charles Fiske (Coadjutor, Central New York), 778 Genesee St., Utica, N. Y.
 Charles P. Anderson (Chicago), 4512 Drexel Blvd., Chicago, Ill.
 Sheldon Munson Griswold (Suffragan, Chicago), 1314 Hinman Ave., Evanston, Ill.
 Irving P. Johnson (Colorado), 323 McClintock Bldg., Denver, Colo.
 Fred Ingle (Coadjutor, Colorado), 323 McClintock Bldg., Denver, Colo.
 Chauncey B. Brewster (Connecticut), 98 Woodland St., Hartford, Conn.
 Edward C. Acheson (Suffragan, Connecticut), 376 Washington St., Middletown, Conn.
 Alexander C. Garrett (Dallas), Dallas, Tex.
 Harry T. Moore (Coadjutor, Dallas), Dallas, Texas.
 Philip Cook (Delaware), Bishopstead, Wilmington, Del.
 Granville Gaylord Bennet (Duluth), 2131 E. Superior St., Duluth, Minn.
 Thomas C. Darst (East Carolina), Wilmington, N. C.
 William P. Remington (M. B., Eastern Oregon), Hood River, Ore.
 George William Davenport (Easton), Easton, Md.
 John Chamberlain Ward (Erie), 437 W. 6th St., Erie, Pa.
 Edwin G. Weed (Florida), Jacksonville, Fla.
 Reginald H. Weller (Fond du Lac), Fond du Lac, Wis.
 Frederick F. Reese (Georgia), 2425 Bull St., Savannah, Ga.
 James H. Darlington (Harrisburg), 321 North Front St., Harrisburg, Pa.
 John Dominique La Mothe (M. B., Honolulu), Honolulu, T. H.
 Frank H. Touret (Idaho), Boise, Idaho.
 Joseph M. Francis (Indianapolis), 1559 Central Ave., Indianapolis, Ind.
 Theodore N. Morrison (Iowa), 1102 Brady St., Davenport, Iowa.
 Harry Sherman Longley (Coadjutor, Iowa), 4200 Grand Avenue, Des Moines, Iowa.
 James Wise (Kansas), Topeka, Kans.
 Charles E. Woodcock (Kentucky), 1129 3d St., Louisville, Ky.
 Lewis W. Burton (Lexington), 436 W. 6th St., Lexington, Ky.
 Frederick Burgess (Long Island), See House, Garden City, L. I., N. Y.
 Joseph H. Johnson (Los Angeles), Pacific Mutual Bldg., Los Angeles, Calif.

William Bertrand Stevens (Coadjutor, Los Angeles), Pacific Mutual Bldg., Los Angeles, Calif.

Davis Sessums (Louisiana), 2919 St. Charles Ave., New Orleans, La.

Benjamin Brewster (Maine), 143 State St., Portland, Me.

Robert LeRoy Harris (Marquette), Marquette, Mich.

John G. Murray (Maryland), 409 N. Charles St., Baltimore, Md.

William Lawrence (Massachusetts), 122 Commonwealth Ave., Boston, Mass.

Charles L. Slattery (Coadjutor, Massachusetts), 1 Joy St., Boston, Mass.

Samuel Gavitt Babcock (Suffragan, Massachusetts), 496 Commonwealth Ave., Boston, Mass.

Charles D. Williams (Michigan), 2326 Woodward Ave., Detroit, Mich.

William W. Webb (Milwaukee), 222 Juneau Ave., Milwaukee, Wis.

Frank A. McElwain (Minnesota), 2642 Portland Ave., Minneapolis, Minn.

Theodore DuB. Bratton (Mississippi), Battle Hill, Jackson, Miss.

William M. Green (Coadjutor, Mississippi), Meridian, Miss.

Daniel S. Tuttle (Missouri), 74 Vandeventer Place, St. Louis, Mo.

Frederick Foote Johnson (Coadjutor, Missouri), 5609 Clemens Ave., St. Louis, Mo.

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St Stephen's College	Annandale, N. Y.	B. I. Bell.

Non-Sectarian Colleges

Hobart College	Geneva, N. Y	Murray A. Bartlett.
Trinity College	Hartford, Conn.	Remsen B. Ogilby

Theological Seminaries

Berkeley Divinity School	Middletown, Conn.	W. P. Ladd.
Bishop Payne Divinity School	Petersburg, Va	C. B. Bryan.
Church Divinity School of the Pacific	San Francisco, Calif	W. F. Nichols.
DeLancey Divinity School	Geneva, N. Y	Thomas B. Berry.
Divinity School of the Protestant Episcopal Church	Philadelphia, Pa	George G. Bartlett.
Episcopal Theological School	Cambridge, Mass	H. B. Washburn
General Theological Seminary	New York City	Hughell E. W. Fosbrooke
Nashotah House	Nashotah, Wis.	E. A. Larrabee.
Seabury Divinity School	Faribault, Minn.	F. A. McElwain.
Theological Seminary in Virginia	Alexandria, Va.	Berryman Green.
Western Theological Seminary	Chicago, Ill.	William C. DeWitt.
College of St John the Evangelist	Greeley, Colo.	I. P. Johnson.
Du Bose Memorial	Monteagle, Tenn	
De Lancy Divinity School	Buffalo, N. Y.	

Schools of Arts and Theology

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University of the South	Sewanee, Tenn	Cleveland K. Benedict.

Periodicals

General (all weekly): *Churchman*, New York City; *Living Church*, Milwaukee, Wis., Editor, F. C. Morehouse; *The Witness*, Hobart, Ind., Editor, Rt. Rev. Irving P. Johnson; *The Chronicle* (quarterly), Poughkeepsie, N. Y.; *Southern Churchman*, Richmond, Va. (weekly).

The Church at Work; *The Spirit of Missions* (monthly); *American Church Monthly*, 11 W. 45th St., New York City; *Holy Cross Magazine* (monthly), West Park, N. Y.; *Anglican Theological Review* (monthly), 2720 Washington Boulevard, Chicago.

Diocesan: *Church Record*, Montgomery, Ala.; *Alsakan Churchman*, Fairbanks, Alaska; *Bethlehem Churchman*, Box 291, Reading, Pa.; *Pacific Churchman*, San Francisco, Calif.; *Gospel Messenger*, Utica, N. Y.; *Diocese of Chicago*, Chicago, Ill.; *Connecticut Churchman*, Hartford, Conn.; *Mission Herald*, Kingston, N. C.; *Church Herald*, St. Augustine, Fla.; *Church Outlook*, Antigo, Wis.; *Harrisburg Churchman*, Harrisburg, Pa.; *Hawaiian Church Chronicle*, Honolulu, Hawaii; *Iowa Churchman*, Ottumwa, Iowa; *Kansas Churchman*, Topeka, Kans.; *Bishop's Letter*, Louisville, Ky.; *Diocesan News*, Paris, Ky.; *Los Angeles Churchman*, Santa Monica, Calif.; *Diocese of Louisiana*, New Orleans, La.; *North-East*, Portland, Maine; *Maryland Churchman*, Baltimore, Md.; *Church Militant*, Boston, Mass.; *Michigan Churchman*, Detroit, Mich.; *Church Times* (Diocese of Milwaukee), Delavan, Wis.; *Church Record*, Minneapolis, Minn.; *Church News*, Yazoo City, Miss.; *Church News*, St. Louis, Mo.; *Montana Churchman*, Helena, Mont.; *Crozier*, Omaha, Nebr.; *Newark Churchman*, Newark, N. J.; *Church Fly Leaf*, Concord, N. H.; *Diocese of New Jersey*, Trenton, N. J.; *Carolina Churchman*, Charlotte, N. C.; *North Dakota Sheaf*, Fargo, N. Dak.; *Mission Churchman*, Amarillo, Texas; *Church Life*, Cleveland, Ohio; *Oregon Churchman*, Portland, Oreg.; *Church News*, Philadelphia, Pa.; *Albany Church Record*; *Arizona Church Record*, Box 1326, Phoenix, Ariz.; *Atlanta Diocesan Record*; *Duluth Churchman*, 408 W. 1st St.; *The Mission Herald*, East Carolina, Plymouth, N. C.; *The Diocese of Erie, Pa.*, Titusville; *Long Island Churchman*, 622 Greenwood Ave., Brooklyn, N. Y.; *Church News*, Pittsburgh, Pa.; *Light*, Macomb, Ill.; *Diocesan Record*, Providence, R. I.; *Sacramento Missionary*, Sacramento, Calif.; *South Dakota Churchman*, Mitchell, S. Dak.; *Anpao Kin*, Cheyenne Agency, S. Dak.; *Palm Branch*, Orlando, Fla.; *Church Messenger*, Cincinnati, Ohio; *Diocesan Journal*, Portsmouth, Va.; *Cathedral Chimes*, Spokane, Wash.; *Springfield Churchman*, Springfield, Ill.; *Mountain Echo*, Brandon, Vt.; *Pastoral Staff*, Westfield, Mass.; *Church Helper*, Grand Rapids, Mich.; *Western Nebraska Churchman*, Kearney, Nebr.; *Church News*, San Antonio, Texas; *Church News*, Wheeling, W. Va.; *Wyoming Churchman*, Cheyenne, Wyo.

Periodicals Devoted to Special Interests

American Church S. S. Magazine, Sunday Schools, Philadelphia, Pa.; *Church Advocate*, Colored Work, Baltimore, Md.; *Cross*, Italian Work, Port Richmond, L. I.; *St. Andrew's Cross*, Brotherhood of St. Andrew, Philadelphia, Pa.; *Spirit of Missions* (monthly), 281 Fourth Ave., New York City; *Shepherd's Arms*, Sunday Schools (1801 Fond du Lac Ave., Milwaukee, Wis.; *Silent Churchman*, Deaf Mutes, Chicago, Ill.; *Young Churchman*, Sunday Schools, Milwaukee, Wis.

History

The earliest known services of the Church of England in the American colonies were conducted by the chaplains carried with the fleets of Frobisher in 1578 in New England and Drake in 1579 on a headland overlooking the present Bay of San Francisco. But not until 1607 was that church permanently established, when the Rev. Robert Hunt celebrated the Holy Communion on May 21 on the banks of the James River, Virginia.

The churches in the colonies were under the jurisdiction of the Bishop of London, who, in 1685, sent out to Virginia as his Commissary the Rev. Dr. James Blair, through whose efforts a royal charter was obtained for the College of William and Mary, Williamsburg, Va.

In New England there was a church at Portsmouth, N. H., prior to 1642 and the same year the Rev. Richard Gibson was arrested by

the Puritan authorities for marrying and baptizing in the Isle of Shoals, and there is evidence of the ministerial work of the Rev. Robert Jordan in Maine as early as 1640. After the revocation of the charter of the Massachusetts Bay Colony Church of England, services were established in Boston by the Rev. Robert Ratcliffe, who arrived on May 15, 1686, and preached in the Town House. King's Chapel, Boston, was opened June 30, 1689; Trinity Church, Newport, R. I., in 1702, and the Naragansett Church five years later. In 1664 the churchmen of Connecticut petitioned, without success, the General Assembly for the right to hold church services, but on September 13, 1702, the Rev. John Talbot conducted the first Church of England service in that Colony.

The first English church was opened in Philadelphia in 1685 and three years later the Rev. Thomas Clayton, described by the Quakers as "a minister of the doctrine of devils," was appointed rector. The Rev. Charles Wolley, chaplain to the royal forces, ministered in the Chapel within the Fort, New York, in 1678, and in 1697 the charter for Trinity church was granted by the royal governor. The colonists from Virginia who attempted a settlement at Port Royal, S. C., in 1660, were ministered to by the Rev. Morgan Jones and the first church at Charleston was erected about 1681. The Rev. Dr. Henry Herbert accompanied the first band of settlers in Georgia in 1733 and three years later was succeeded by the Rev. John Wesley, who was accompanied by his brother, Charles, and later followed by George Whitefield, all ministers of the Church of England. Prior to 1675 there were "three Protestant ministers of the Church of England" in Maryland, and early in the reign of William and Mary it became the established religion in the Colony.

The formation in England of the Society for the Propagation of the Gospel in Foreign Parts led to a marked growth of the church in the American Colonies. Its founder was the Rev. Dr. Thomas Bray, who was sent to Maryland as Commissary of the Bishop of London in 1700. The first missionaries of the S. P. G. were the Revs. George Keith and Patrick Gordon, who were later joined by the Rev. John Talbot. Mr. Gordon died soon after his arrival; Talbot settled in New Jersey and Keith traveled through the length and breadth of the Colonies. From 1702 till the outbreak of the War of the Revolution the S. P. G. supplied the missionaries save in Virginia and Maryland, where the church was established by law. Dean Berkeley, later Bishop of Cloyne, came to Newport, R. I., with the intention of founding a college. Although this project failed, he was one of the earliest supporters of Yale College and, on his return to Great Britain, had much to do with securing the charters for King's College (now Columbia), New York, and for the Academy and College of Philadelphia, now the University of Pennsylvania.

The Church in America, prior to the Revolution, was seriously handicapped by the lack of a bishop. Candidates for ordination were obliged to take the long and dangerous journey to England and the Bishop of London was unable to exercise the discipline, both of clergy and laity, which was at times greatly needed. Repeated appeals were made for the consecration of a bishop for the Colonies, but the plan was blocked partly through political considerations and partly by reason of the Puritan fear of an established church.

During the War of the Revolution many of the churches were closed and the loyalist clergy fled to England and Canada. On the other hand, some of the clergy steadfastly adhered to the American cause. A notable example was Dr. William White, chaplain to the Continental Congress and a trusted adviser of George Washington.

The declaration of peace in 1783 found the Episcopal Church disorganized and threatened with extinction. In Virginia and Maryland the church was automatically disestablished and in some of the

other Colonies deplorably weak. The church in each state jealously preserved its independence and there was no bond of unity.

The first step to creating such a bond was the publication in 1783 of a pamphlet entitled, "The Case of the Episcopal Churches in the United States Considered," by William White. Published before peace was declared, it urged measures for the perpetuation of the ministry without waiting for the Episcopate, and outlined a general plan for the organization of the church in the United States. The moment the British authorities suggested peace, the pamphlet was withdrawn.

The same year the Maryland clergy met and adopted a Declaration of Fundamental Rights and Liberties in which the title, Protestant Episcopal Church, was used publicly for the first time. At an informal meeting held at New Brunswick, N. J., on May 11, 1784, further steps were taken towards organization, and thirteen days later a conference of clergy and laity was held in Philadelphia, this being the first time that laymen were admitted to the councils of the Church. A further gathering was held in New York in October at which the following fundamental principles were adopted:

1. There shall be a general convention of the Episcopal Church in the United States of America.

2. That the Episcopal Church in each state send deputies to the convention, consisting of clergy and laity.

3. That associated congregations in two or more states may send deputies jointly.

4. That the said church shall maintain the doctrines of the gospel as now held by the Church of England and shall adhere to the liturgy of said church, as far as shall be consistent with the American Revolution and the Constitution of the respective states.

5. That in every state where there shall be a bishop duly consecrated and settled he shall be considered as a member of the convention *ex officio*.

6. That the clergy and laity assembled in convention shall deliberate in one body, but shall vote separately, and the concurrence of both shall be necessary to give validity to any measure.

7. That the first meeting of the convention shall be at Philadelphia the Tuesday before the Feast of St. Michael next, to which it is hoped and earnestly desired that the Episcopal churches in the respective states will send their clerical and lay deputies duly instructed and authorized to proceed on the necessary business herein proposed for their deliberation.

In accordance therewith the first General Convention met in Philadelphia, September 27, 1785, with clerical and lay delegates present from the states of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina. A constitution was adopted, the Liturgy revised and an address to the Church of England adopted asking for the consecration of Bishops for America. Samuel Seabury, who had been consecrated Bishop of Connecticut by the Scotch non-juring bishops in 1784, was not present at the Convention, nor were the New England churches represented owing to acute differences of opinion as to some clauses of the Constitution. The English bishops were unwilling to consecrate a bishop for America owing to some of the changes which had been made in the Prayer Book: notably, the omission of the Nicene Creed. The Convention of 1786 complied with their requests, save in the case of the restoration of the Athanasian Creed, and in 1787 William White and Samuel Provoost were consecrated Bishops of Pennsylvania and New York respectively, in the Chapel of Lambeth Palace, London. Dr. David Griffith, who had been elected Bishop of Virginia, was unable to find means for the journey and the election of Dr. William Smith as Bishop of Maryland failed to win the approval of the General Con-

vention. A little later Dr. James Madison was chosen Bishop of Virginia and consecrated in London.

In 1789 the Constitution of the Church and the Prayer Book were revised, resulting in the union of hitherto divergent views, and Bishop Seabury took his seat in the Convention and in 1792 united with the other three bishops in the consecration of Dr. Thomas John Claggett as Bishop of Maryland, this being the first episcopal consecration in the United States.

The first twenty years of the nineteenth century are known as the period of painfully slow growth. Religious emotionalism ran riot; the Liturgy was regarded as formal; the sermons were more moral than Christian, and the Church was still regarded as British. The new birth of aggression began in 1811 with the consecration of two bishops—John Henry Hobart for New York, and Alex. V. Griswold for New England. From this period sprang the beginnings of missionary work in the West to which emigrants were going in crowds. The consecration in 1819 of Philander Chase as Bishop of Ohio was the first effort to recognize the claims of the regions beyond the Episcopate. Two years later the Church formally organized her missionary work by the creation of the Domestic and Foreign Missionary Society, and in 1835 Jackson Kemper was elected the first missionary bishop with the whole of the Northwest for his jurisdiction.

The Tractarian Movement profoundly influenced the Church in America, and for several years controversy was acute. On the high-church side George Washington Doane was the recognized leader and among the Evangelicals Bishop Alexander Veits Griswold, followed by Bishop McIlvaine of Ohio. For several years the controversy was doctrinal and pamphlets were sown broadcast. The great storm burst when doctrine began to express itself in advanced ritual. Then came the period known as "the ritualistic controversy." In an endeavor to quiet the storm it was declared by a large group of Bishops that the word "regenerate" in the office of Baptism did not signify a moral change, and the General Convention passed a canon limiting ritual observance. Efforts to conciliate the more extreme Evangelicals failed, and in 1873 Bishop George D. Cummins of Kentucky, withdrew and organized the Reformed Episcopal Church. The controversy died down and the ritual canon was repealed in 1904. During the Civil War the southern churchmen organized the Protestant Episcopal Church in the Confederate States. It held but one general convention and in 1865 the Church in the North and South was reunited. Brief mention should be made of the work of Foreign Missions, the first of which was established in Greece and Liberia. China followed in 1835 and Japan was added as soon as that country was thrown open to foreigners. Later came the missions to Brazil and Cuba and at the close of the Spanish-American War the Philippine Islands, Porto Rico and Mexico were provided with bishops. Alaska, Honolulu and the Virgin Islands are also missionary districts.

Under the leadership of Bishop William Lawrence the sum of nine million dollars has been raised to provide pensions for aged clergy and the widows and orphans of clergy. Parishes are required to contribute annually a percentage on the salaries paid to the clergyman and this amount, together with invested funds, will in a few years provide an adequate pension to those retiring at the age of 68.

The doctrinal symbol of the Protestant Episcopal Church, so far as the laity are concerned, is the Apostles' Creed. The Thirty-nine Articles of the Church of England are, with some modifications, printed at the end of the American Prayer Book, but subscription to them is not required. The Church expects of her members loyalty to her doctrine, discipline and worship, but allows considerable lati-

tude in the interpretation of the Creeds. She recognizes all lawfully baptized into the name of the Holy Trinity as members of the Church, and requires that all who have been baptized shall be brought to the bishop for confirmation after they have been adequately instructed in the Catechism. By a strict interpretation of an ancient rubric only those who have been confirmed can come to the Holy Communion, but a more liberal view prevails in practice. Two Sacraments only are recognized—Baptism and the Supper of our Lord.

The Episcopal Church recognizes three orders in the ministry—Bishops, Priests and Deacons. Deacons must have reached the age of twenty-one. They can not administer the Holy Communion and their special duty is to care for the sick and poor of the parish and preach only when licensed by the bishop. No one can be ordained priest until he has been one year a deacon and is twenty-four years old. Both deacons and priests are required before ordination to sign the following declaration:

"I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the doctrine, discipline and worship of the Protestant Episcopal Church in the United States of America."

Diocesan bishops are elected by the clerical and lay members of the convention of the diocese, a majority of whom must sign the necessary testimonials. If the election takes place within three months of the meeting of the General Convention the consent of the House of Deputies and the House of Bishops is required before the consecration. At any other time the consent of a majority of all the Standing Committees of the dioceses and a majority of the bishops having jurisdiction in the United States must be obtained. Three bishops are necessary to a valid consecration. Provision is made for the election of a coadjutor bishop for a diocese who, on the death of the diocesan, has the right of succession, and also for the election of suffragan-bishops without the right of succession. Missionary bishops are elected by the House of Bishops subject to the approval of the House of Deputies when the General Convention is in session. After five years, missionary bishops are eligible for election as diocesan, coadjutor or suffragans in any diocese.

The canonical duty of a bishop is to ordain priests and deacons, assist at the consecration of bishops, to preside over the diocesan convention, to accept candidates for holy orders, to institute rectors of parishes, confirm and to visit every parish in his diocese at least once in three years.

Rectors of parishes are usually elected by the Vestry, though in some states the election must be ratified by the congregation and in all cases the assent of the bishop to the election must be obtained. The rector has sole charge of the spiritual concerns of the parish subject to the godly counsel of the bishop and he is entitled to the use and control of the church and parish buildings. He is required to instruct children in the Catechism, to prepare candidates for confirmation, to record in the Parish Register all baptisms, confirmations, marriages and burials and to administer the Communion alms for the benefit of the sick and the poor. All lay readers must be licensed by the bishop. A rector can not resign without the consent of the vestry, nor can he be removed against his will except for misconduct, and that only after due trial and conviction.

The method of the incorporation of a parish varies with the laws of the different states, but its usual legal title is, "The Rector, Wardens and Vestrymen of * * * Church." All requirements of the civil law must be met before a parish can be received into union with the convention of the diocese and conformity to the doctrine, discipline and worship must be promised. The government of a

parish rests with the rector, wardens and vestrymen. The wardens and vestrymen are elected by members of the congregation whose qualifications to vote are set forth in law. In some dioceses women are now permitted to vote for the vestry. Wardens are specifically charged with the duty of seeing that the church is kept sweet and clean and, with the vestrymen, are responsible for the finances of the parish. The vestry is a trustee for the property of the corporation.

Next to the parish comes the diocese which is made up of the bishop or bishops, the clergy within the diocese and laymen elected by the parishes and missions of the diocese. The diocese is empowered to make assessments for the support of the episcopate, for diocesan missions, religious education, social service and any other work of which it may approve. Each diocese has a Standing Committee which may also act as a council of advice to the bishop when requested. Under certain circumstances the Standing Committee becomes the ecclesiastical authority of the diocese, notably during a vacancy in the episcopate. Missionary districts are those parts of states and territories which are not, for the time being, capable of self-support. The stipends of all missionary bishops are paid by the central authority.

The United States are now divided into eight provinces in each of which there is a synod consisting of a House of Bishops, composed of all the bishops within the province, and a House of Clerical and Lay Deputies elected by the dioceses and missionary districts within the province. The synod has authority to create provincial Boards of Missions, Religious Education and Social Service; also to elect judges of the Court of Review.

The supreme legislative body of the Protestant Episcopal Church is the General Convention which meets once in three years. It consists of two bodies—the House of Bishops and the House of Clerical and Lay Deputies. Each House sits separately; either may originate legislation, but there must be on all matters concurrent action.

The House of Bishops is composed of all the bishops having jurisdiction, and every bishop, who through infirmity or age, has resigned his jurisdiction. Suffragan bishops have a seat, but no vote. The House of Bishops elects its own presiding officer and now throws open its doors to the public except when seated in council.

The House of Deputies consists of clerical and lay representatives elected by each diocese admitted to union with the convention. The number of such deputies must not exceed four from each diocese in each order. Missionary districts within the boundaries of the United States elect one clerical and one lay deputy. Missionary districts in foreign lands have the same privilege save the right to vote when the vote is taken by orders. Ordinarily the vote of a majority of deputies suffices, but either the clerical or lay representative of a diocese may call for a vote by orders. In such case the two orders vote separately, each diocese having one clerical and one lay vote, and the deputies from the domestic missionary districts one-fourth of a vote. No change in the Constitution nor in the Book of Common Prayer can be made unless first proposed in one General Convention, then sent to each diocesan convention and finally adopted at the next General Convention by a majority of the whole number of bishops entitled to vote, and by a majority of the clerical and lay deputies voting by orders.

At the General Convention of (1919) a radical departure was taken in the organization of the Presiding Bishop and Council charged with the duty of carrying on the missionary, educational and social work of the Church. The Council consists of sixteen elected by the General Convention—four bishops, four clergymen and eight laymen; one elected by each of the eight provincial synods, and a Vice-President and Treasurer. Pending the election of a Presiding

Bishop the General Convention elects a bishop as President of the Council. The Council has organized the following departments:

Missions and Church Extension.
Religious Education.
Christian Social Service.
Finance.
Publicity.
Nation Wide Campaign.

The budget of the Council for 1922 was \$4,036,361.

The subject of Christian Unity has been to the fore in the Episcopal Church since the General Convention, which met in Chicago, adopted as a basis of reunion four articles which were in turn adopted by the Lambeth Conference of 1888, and have since been known as "The Lambeth Quadrilateral." They are as follows:

(a) The Holy Scriptures of the Old and New Testaments as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith.

(b) The Apostles' Creed as the baptismal symbol, and the Nicene Creed as the sufficient statement of the Christian faith.

(c) The two Sacraments ordained by Christ himself—baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of institution and of the elements ordained by Him.

(d) The historic episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

At the General Convention of 1910 there was appointed a Joint Commission on the Faith and Order of the Catholic Church with the intent to promote a world conference looking towards the "visible unity of the Body of Christ on earth." The advent of the great war arrested the arrangements for the conference, but the effort is now being renewed with every prospect of success: the more so because similar commissions have been appointed in England both by the Anglicans and Nonconformists.

A further step was taken in 1919 when the General Convention appointed a commission on the suggested Concordat with the Congregational Church in the United States. A further report on the matter will be laid before the General Convention in the fall of 1922.

These efforts towards unity have been greatly stimulated by the action of the Lambeth Conference of Anglican bishops throughout the world held in London in 1920.

In a fine Appeal to All Christian People the bishops urge the need of that fellowship which shall express itself in the visible unity of Christ's flock. They express the belief that the visible unity of the Church will be found to involve the whole-hearted acceptance of the Holy Scriptures, as the record of God's revelation of Himself to man, and as the rule and ultimate standard of faith; and the Creed commonly called Nicene, as the sufficient statement of the Christian faith, and either it or the Apostles' Creed as the baptismal confession of belief; the divinely instituted Sacraments of Baptism and the Holy Communion, as expressing for all the corporate life of the whole fellowship in and with Christ; a ministry acknowledged by every part of the Church as possessing not only the inward call of the spirit, but also the commission of Christ and the authority of the whole body.

REFORMED EPISCOPAL CHURCH

General Council, triennial; next session, Philadelphia, Pa., May, 1924 (Jubilee Council).

Three synods, including 1 in Canada, and 3 missionary jurisdictions.

Officers of General Council: *Pres. and Presiding Bishop*, Robert L. Rudolph, 103 S. 36th St., Philadelphia, Pa.; *Sec.*, Rev. William A. Freemantle, 1617 Oxford St., Philadelphia, Pa.; *Treas.*, George W. Wagner, 4418 Pine St., Philadelphia, Pa.

Bishops

Willard Brewing, 491 Euclid Avenue, Toronto, Ontario, Can.

Robert L. Rudolph, 103 S. 36th St., Philadelphia, Pa.

BOARD OF FOREIGN MISSIONS. *Pres.*, Bishop Robert L. Rudolph; *Sec.*, H. H. Sinnamon, West End Trust Bldg., Philadelphia, Pa.

BOARD OF HOME MISSIONS. *Sec.*, Rev. Wm. Eareckson, Jr., 2750 S. Cleveland Ave., Philadelphia, Pa.

COMMITTEE ON SUNDAY SCHOOLS *Sec.*, Rev. William Tracy, 4401 Sansom St., Philadelphia, Pa.

COMMITTEE ON EDUCATION AND PUBLICATION. *Chmn.*, Rev. W. T. Way, D. D., 1611 N. Caroline St., Baltimore, Md.

SUSTENTATION FUND. *Pres. Trustees*, Frederick O. Foxcroft, 13 Carteret St., Newark, N. J.; *Treas.*, The Provident Trust Company, Philadelphia, Pa.

WOMEN'S AUXILIARY TO BOARD OF FOREIGN MISSIONS. *Pres.*, Mrs. R. L. Rudolph, 103 S. 36th St., Philadelphia, Pa.; *Cor. Sec.*, Mrs. Samuel B. Ray, 442 W. School Lane, Philadelphia, Pa.

WOMAN'S AUXILIARY TO BOARD OF HOME MISSIONS. *Pres.*, Mrs. Charles F. Hendricks, West End Trust Bldg., Philadelphia, Pa.

Theological Seminary

<i>Name</i>	<i>Location</i>	<i>President</i>
Theological Seminary	Philadelphia, Pa	Joseph D. Willson.

Periodicals

Episcopal Recorder, Philadelphia, Pa.

History

At the sixth conference of the Evangelical Alliance in New York, in October, 1873, a communion service was held in the Fifth Avenue Presbyterian Church, in which Dr. Payne Smith, Dean of Canterbury, and Bishop George David Cummins, of Kentucky, participated. This was at the time of the intense discussion in the Protestant Episcopal Church concerning ritual, and Dean Smith and Bishop Cummins were subjected to some very severe and unfriendly criticisms for participating in this union communion service. Bishop Cummins had for some time felt disturbed at the apparently ritualistic tendencies of his church, and the loss—as he thought—of true catholicity, and so keenly did he feel these criticisms as new evidence of these tendencies that, on November 10, he withdrew. A number of others shared his opinions, and on a call from him 7 clergymen and 20 laymen met in New York City on December 2, and organized the Reformed Episcopal Church. Bishop Cummins was chosen as presiding bishop, and the Rev. Dr. Charles Edwards Cheney was elected a bishop and was subsequently consecrated in Chicago.

The name Reformed Episcopal was chosen because of the belief of the founders of the new movement that the same principles were adopted which were the basis of the Anglican Church at the Reformation—which is known in law as the "Reformed Church of England"—and also of the Protestant Episcopal Church when fully organized after the American Revolution.

Doctrine

In doctrine the Reformed Episcopal Church declares its belief in the Scriptures as the Word of God, and the sole rule of faith and practice; and accepts the Apostles' Creed, the divine institution of the Sacraments of Baptism and the Lord's Supper, and the doctrines of grace, substantially as set forth in the Thirty-nine Articles of the Protestant Episcopal Church. It rejects the doctrine that the Lord's table is an altar on which the oblation of the body and blood of Christ is offered anew to the Father; that the presence of Christ in the Lord's Supper is a presence in the elements of bread and wine; and that regeneration is inseparably connected with baptism.

Polity

The polity accords with that of the Protestant Episcopal Church, except that it looks upon episcopacy as an ancient and desirable form of church government rather than as of divine right. It rejects, as erroneous doctrine and contrary to God's Word, the position that the Church of Christ consists of only one order of ecclesiastical polity, and that Christian ministers are priests in any other sense than that in which all other believers are "a royal priesthood."

The Reformed Episcopal Church recognizes the Christian character of members of other branches of Christ's Church and receives them on letters dimissory. It does not demand the reordination of clergymen, duly ordained in other communions, who enter its ranks. It holds, however, that, through its bishops, who alone have the right to confirm and ordain, it has preserved intact the historic succession of the ministry. Unlike the General Convention of the Protestant Episcopal Church, the bishops do not constitute a separate house in the General Council. They preside over synods or jurisdictions which correspond to dioceses and jurisdictions of the Protestant Episcopal Church.

For worship the church accepts the Book of Common Prayer as revised by the General Convention of the Protestant Episcopal Church in 1785, but holds that no liturgy should be imperative or repressive of freedom in prayer, and reserves full liberty to alter, abridge, enlarge, and amend the same, as may seem best, "provided that the substance of the faith be kept entire."

REFORMED BODIES

The churches, aside from the Lutheran, that were the direct outcome of the Protestant Reformation, trace their ecclesiastical origin to republican Switzerland, and those leaders in the cause of representative government, Singli, Calvin, and Melancthon. Of these the Swiss, Dutch and some German churches came to be known as Reformed; the Scotch and English as Presbyterian, and the French as Huguenot; while those in Bohemia and Hungary preserved their national names.

In the early colonization of America, Dutch and Germans, as well as Scotch and English, were prominent, and as a result there are now three Reformed Churches, two tracing their origin to Holland, one to the German Palatinate. The Hungarian Reformed Church has ceased to exist as a separate body in America, its membership having joined the Reformed Church in the United States, or made a concordat with the Protestant Episcopal Church. The first church in New Amsterdam was organized by the Dutch in 1628, and for a considerable time the Hollanders were practically limited to that neighborhood. Somewhat later a German colony, driven from the Palatinate by the ruthless persecution of Louis XIV, settled in upper New York and Penn-

sylvania, and, as it grew, spread westward. Another Dutch immigration, which established its headquarters in Michigan, identified itself with the New York branch, but afterwards a minor part formed its own ecclesiastical organization. The New York branch, known at first as the "Reformed Dutch Church," later adopted the title "Reformed Church in America," similarly, the German Reformed Church became the Reformed Church in the United States. The third body is known as the Christian Reformed Church, while the fourth is styled the Hungarian (Magyar) Reformed Church. There are also a number of churches, called Netherlands Dutch Church or True Reformed Dutch Church, which have no general ecclesiastical organization and are included under the head of "Independent Churches."

In its earlier history each body clung to its ancestral language, a practice which not infrequently checked a natural growth, although it had the advantage of giving to the newcomers a congenial church life, to which is largely due the fact that these communities have grown up loyal to the best interest both of their mother church and of their new country. As conditions changed the use of English was accepted, and the older churches blended with the general interests of the community.

In their doctrine, polity, and general public life, the Reformed churches remain conservative. New ideas, simply because novel, have not had ready acceptance; yet new forms of organization, such as the various societies for young people and similar enterprises, have found a cordial welcome. In interdenominational relations they have always been friendly, are members of the Alliance of Reformed Churches, and early inaugurated foreign mission work. They have stood for high standards in education and scholarship and have furnished many men prominent in public life.

In doctrine they are generally Calvinistic. Their Heidelberg Catechism emphasizes the general comfort of redemption in Christ, while the Westminster Catechism teaches the same and emphasizes the sovereignty of God. The polity is Presbyterian, differing from that of the Presbyterian churches only in the names of church offices and some minor details. They have a consistory instead of a session, a classis instead of a presbytery, and a general synod instead of a general assembly. The denominations grouped under the name "Reformed Bodies" are as follows:

Reformed Church in America.
Reformed Church in the United States.
Christian Reformed Church.

REFORMED CHURCH IN AMERICA

General Synod, annual; next session, Pella, Iowa, June 8, 1922.

Five particular synods; 40 classes.

Headquarters: 25 E. 22d St., New York City.

Officers: *Pres.*, Rev. Albert Ottman, 25 E. 22d St., New York City; *Stated Clerk*, Rev. Henry Lockwood, East Millstone, N. J.; *Treas.*, Frank R. Van Nest.

BOARD OF FOREIGN MISSIONS AND THE ARABIAN MISSION. *Pres.*, Rev. Henry E. Cobb; *Cor. Sec.*, Rev. W. I. Chamberlain; *Asso. Sec.-Treas.*, F. M. Potter; *District Sec.*, Rev. W. J. Van Kersen. *Organ, Mission Field.*

WOMAN'S BOARD OF FOREIGN MISSIONS. *Pres.*, Mrs. De Witt Knox; *Cor. Sec.*, Miss Eliza P. Cobb; *Treas.*, Miss K. Van Nest. *Organ: Mission Field.*

BOARD OF DOMESTIC MISSIONS. *Pres.*, Rev. James S. Kittell, *Sec.*, William T. Demarest; *Treas.*, Charles W. Osborne; *Field Sec.*, Rev. S. Van der Werf.

WOMEN'S BOARD OF DOMESTIC MISSIONS. *Pres.*, Mrs. John S. Bussing; *Cor. Sec.*, Mrs. John S. Allen; *Treas.*, Miss Mary M. Greenwood.

BOARD OF PUBLICATION AND BIBLE SCHOOL WORK. *Pres.*, Rev. F. S. Wilson; *Cor. Sec.*, Rev. Isaac W. Gowen; *Treas.*, John F. Chambers; *Business Agent*, Lucius W. Hine; *Educational Sec.*, Rev. Abram Duryee.

BOARD OF EDUCATION. *Pres.*, Rev. A. T. Brock; *Cor. Sec.*, Rev. Willard D. Brown, *Treas.*, John F. Berry.

DISABLED MINISTERS' FUND AND WIDOWS' FUND. *Treas.*, F. R. Van Nest.

Colleges

Name	Location	President
Central College	Pella, Iowa	M. J. Hoffman.
Hope College	Holland, Mich.	Edward B. Dimment.
Rutgers College (non-sect'n)	New Brunswick, N. J	W. H. S. Demarest.

Theological Seminaries

Theological Seminary	New Brunswick, N. J	John H. Raven.
Western Theological Seminary	Holland, Mich.	J. F. Zwemer.

Periodicals

Organ of Mission Boards, *The Christian Intelligencer* (weekly), New York City, Editor, Rev. James Hunter; *Leader*, Holland, Mich., Editor, Rev. James F. Zwemer; *De Hope*, Holland, Mich., Editor, Rev. James F. Zwemer; *Der Mitarbeiter* (monthly), German Valley, Ill.

History

In 1626 Manhattan Island was purchased from the Indians, and in that year two "comforters of the sick" came over and read the Scriptures and creeds to the people every Sunday. The first minister, Jonas Michaelius arrived in 1628, the same year that Endicott came to Salem, Massachusetts, and a church was organized with at least 50 communicants, both Walloons and Dutch. As immigrants settled along the Hudson, on Long Island, and in New Jersey, other congregations were gathered. Some of these churches are still in existence, and are more than two centuries old. The first church building was erected in New Amsterdam in 1633.

In 1747 a coetus was formed, under the care of the Classis of Amsterdam, to which the Synod of North Holland had committed the American churches, which were no longer under the care of the West India Co. This coetus, however, was merely advisory, and was in entire subordination to the classis, which reserved all power to itself.

In 1755 a minority of the coetus, dissatisfied with the assumption by that body of large powers, formed a "conference." This was the beginning of a sharp controversy, which ended in 1771 in the union of the two bodies in a self-governing organization which held, however, a close relation to the Classis of Amsterdam. With the close of the Revolutionary War and the development of the independent republic, and with the growth of self-government, the ecclesiastical autonomy of all denominations was further developed, and in 1792 the present ecclesiastical government of the Reformed Churches in America was perfected.

The stream of Dutch immigration ceased in the latter half of the seventeenth century. About 1800 the Dutch language ceased generally to be the language of worship and in 1867 the word "Dutch" was eliminated from the title of the church, and the present title was

adopted. In consequence of a considerable immigration from Holland in the middle of the nineteenth century, the greater part of which has settled in Michigan, Iowa and other sections of the West, many congregations have been founded there and a few in the East, in which the Dutch language is again used.

Doctrine

The Reformed Church in America accepts as its doctrinal symbols the Apostles, the Nicene, and the Athanasian creeds, the Belgic Confession, and the Canons of the Synod of Dort, the Heidelberg Catechism, and is a distinctively Calvinistic body. It has a liturgy, for optional use in public worship with forms of prayer. Some parts of the liturgy, as those for the administration of baptism and the Lord's Supper, for the ordination of ministers, elders, and deacons, are obligatory; the forms of prayer, the marriage service, etc., are not obligatory. Children are "baptized as heirs of the kingdom of God and of His covenant"; adults are baptized on profession of repentance for sin and faith in Christ. All baptized persons are considered members of the church, are under its care, and are subject to its government and discipline. No subscription to specific form of words being required, admission to communion and full membership is on confession of faith before the elders and minister.

Ministers, on being ordained, are required to subscribe to the standards and polity of the church.

Polity

The polity of the Reformed Church is Presbyterian. The government of the local church is under the control of a consistory which is composed of the minister, elders, and deacons, who are elected by the members of the church over 18 years of age. The minister and elders have particular care of the spiritual interests, and the deacons of the collection of alms and relief of the poor and distressed. The Collegiate Church (College of Churches) is a collection of worshipping congregations under the general management of one consistory. Each congregation, however, has its own special consistory.

The classis, which has immediate supervision of the churches and the ministry, consists of all the ministers within a certain district, and an elder from each consistory with that district, collegiate churches being entitled to an elder for each worshipping assembly. The classes of a certain district are combined in a particular synod, composed of four ministers and four elders from every classis within its bounds, which acts as an intermediate court in certain cases, but has special supervision of church activities within its borders. The highest court of the church is the General Synod. It consists of ministers and elders from each classis nominated by the classes to the particular synods, which have power to appoint them as delegates to the General Synod. In default of nomination by a classis the particular synod makes appointments. Classes meet semiannually in the spring and fall; the particular synods, annually in May; the General Synod, annually in June.

The Reformed Church in America is a member of the Alliance of Reformed Churches throughout the world holding the Presbyterian System, and of the Council of Reformed Churches holding the Presbyterian System, and has approved the Constitution of the Council of Reformed Churches holding the Presbyterian System. These articles, approved by the constituent bodies, while leaving each church's judicatories independent in action, secure through a council mutual conference and cooperation in church activities.

REFORMED CHURCH IN THE UNITED STATES

General Synod, triennial; next session, Hickory, N. C., May 23, 1923.

Eight district synods, 61 classes

Officers: *Pres.*, Rev. George W. Richards, Lancaster, Pa.; *Stated Clerk*, Rev. J. Rauch Stein, 499 S. Franklin St., Wilkes-Barre, Pa.; *Treas.*, Milton Warner, 2232 N. 15th St., Philadelphia, Pa.

BOARD OF HOME MISSIONS, 15th and Race Sts., Philadelphia, Pa. *Pres.*, Rev. C. E. Miller; *Gen. Sec.*, Rev. C. E. Schaeffer; *Rec. Sec.*, Rev. J. H. Mickley; *Treas.*, Joseph S. Wise.

BOARD OF FOREIGN MISSIONS, 15th and Race Sts., Philadelphia, Pa. *Pres.*, Rev. J. I. Good; *Sec.*, Rev. A. R. Bartholomew; *Treas.*, Rev. A. S. Bromer.

PUBLICATION AND SUNDAY SCHOOL BOARD, 15th and Race Sts., Philadelphia, Pa. *Pres.*, Rev. C. Clever; *Gen. Sec.*, Rev. R. W. Miller; *Treas.*, C. O. Althouse.

BOARD OF MINISTERIAL RELIEF. *Pres.*, Rev. Philip Vollmer; *Sec.*, Rev. J. W. Meminger; *Treas.*, Rev. E. L. McLean.

SOCIETY FOR THE SUPPORT OF INDIGENT MINISTERS AND TEACHERS. *Pres.*, Rev. C. J. Walenta; *Sec.*, Rev. A. Muehlmeier, Monticello, Wis.; *Treas.*, Rev. H. T. Vriesen.

CENTRAL PUBLISHING HOUSE, 2969 W. 25th St., Cleveland, Ohio. *Pres.*, F. von Tacky; *Sec.*, Rev. F. W. Leich, Dayton, Ohio; *Business Mgr.*, Peter Wetzell, Cleveland, Ohio.

WOMEN'S MISSIONARY SOCIETY OF GENERAL SYNOD. *Pres.*, Mrs. B. B. Krammes, Tiffin, Ohio; *Statistical Sec.*, Mrs. Anna L. Miller, Canton, Ohio; *Treas.*, Mrs. Anna L. Anewalt, 814 Walnut St., Allentown, Pa.; *Rec. Sec.*, Miss Helen Bareis, Canal Winchester, Ohio.

Colleges

Name	Location	President or Principal
Catawba College	Newton, N. C.	A. D. Wolfinger.
College for Women	Allentown, Pa.	William F. Curtis.
Franklin and Marshall College	Lancaster, Pa.	Henry H. Apple.
Heidelberg University	Tiffin, Ohio	Charles E. Miller.
Hood College	Frederick, Md.	Joseph H. Apple.
Franklin and Marshall Academy	Lancaster, Pa.	Edwin M. Hartman.
Massanutten Academy	Woodstock, Va.	Howard J. Benchoff.
Mercersburg Academy	Mercersburg, Pa.	William Mann Irvine.
Ursinus College	Collegeville, Pa.	George Leslie Omwake.

Theological Seminaries

Central Theological Seminary	Dayton, Ohio	Henry J. Christman.
Mission House Theological Seminary and College Academy	Plymouth, Wis.	John M. G. Darms.
Theological Seminary	Lancaster, Pa.	George W. Richards

Periodicals

English: *Reformed Church Messenger* (weekly), Philadelphia, Pa., Editor, Rev. Paul S. Leinbach; *Christian World* (weekly), Cleveland, Ohio, Editor, Rev. Henry Gekeler; *Reformed Church Review* (quarterly), Philadelphia, Pa., Editors, Rev. Theo. F. Herman and Geo. W. Richards; *Reformed Church Record* (weekly), Reading Pa., Editor, Rev. I. M. Beaver; *Reformed Church Standard* (semi-monthly), Hickory, N. C., Editor, W. W. Rowe; *Heidelberg Teacher* (monthly), Editor, Rev. Rufus W. Miller; *Way* (weekly), Philadelphia, Pa., Editor, Rev. R. L. Gerhart; *Leaves of Light* (weekly), *Sunshine* (weekly), Philadelphia, Pa., Editor, R. L. Gerhart; *Outlook*

of *Missions* (monthly), Philadelphia, Pa., Editors, A. R. Bartholomew, C. E. Schaeffer, Mrs. E. W. Lentz.

German (all weekly): *Reformierte Kirchenzeitung*, Cleveland, Ohio, Editor, G. Dolch; *Hungarian-American Reformed Sentinel*, Pittsburgh, Pa., Editor, Alexander Harsanyi.

History

The Reformed Church in the United States—for many years known as the “German Reformed Church”—traces its origin chiefly to the German, Swiss, and French people who settled in America early in the eighteenth century. Among its founders it includes Ulrich Zwingli and John Calvin, of Switzerland, while the fact that so many of its early members came from the German Palatinate, gives it close relation to Philip Melancthon. The Heidelberg Catechism, compiled under Frederick III, Elector of the Palatinate in 1563, by Zacharias Ursinus, a pupil of Melancthon, and Caspar Olevianus, a pupil of Calvin, is still the Reformed Church’s standard in teaching the Scriptures.

Pastorius with a little company of Mystics came to Pennsylvania in 1683, at the invitation of William Penn, and founded Germantown; but it was not until 1709 that these immigrants became at all numerous. About that time more than 30,000 from the Palatinate, who had found their way to England, encamped near London, clamoring for transportation. Some thousands of them were placed on unoccupied lands in Ireland and elsewhere, while large numbers were brought to America where they established settlements in the South, in New York, and in Pennsylvania. These pioneers were almost invariably thoroughly religious in character, and made provision for churches and parochial schools. No regular method of securing ordination in this country existed, although Boehm was ordained by the Dutch Reformed ministers of New York with the assent of the Classis of Amsterdam. Meanwhile the ecclesiastical authorities of the Palatinate, appreciating their own inability to do much for the American churches, made application to the Classis of Amsterdam, and that classis commissioned Michael Schlatter as a missionary evangelist. He arrived in August, 1746, and soon after he had a conference with the pastors who were already in the churches. As a consequence, a coetus or synod was organized the next year. Some opposition arose to connection with the Holland Church, which, in its turn, was somewhat discouraged by the reports from America and also by the death in 1749 of Boehm, whose influence had been great.

In 1751 Schlatter made a visit to Europe, and so interested the people of Holland in the churches of Pennsylvania that he returned the next year with six ministers and a sum estimated at \$60,000. This general assistance, however, was so conditioned upon subordination to the Classis of Amsterdam as to occasion a great deal of friction, manifested especially in the development of two distinct parties in the Coetus itself, differing in their views of polity and resembling in a general way the “Old Side” and “New Side” in the Presbyterian Church; the former emphasizing doctrinal regularity, the latter being more in accord with the evangelistic and Pietistic developments of the time. Among the most prominent leaders in the latter company was Philip William Otterbein, later identified with the organization of the United Brethren in Christ. A number of independent ministers declined to identify themselves with the Coetus, among whom one of the most prominent was John J. Zubly, pastor of a church in Charleston, South Carolina, and for a time a member of the Continental Congress.

The first synod of the German Reformed Church met at Lancaster, Pennsylvania, April 27, 1793, and reported 178 congregations and

15,000 communicants. Of the congregations at least 55 had no ministers. The churches were scattered through New York, northern New Jersey, Pennsylvania, Maryland, and Virginia, with several congregations west of the Alleghenies.

With the development of the Protestant Episcopal Church some congregations joined that body and others joined in the organization of the United Brethren. Various movements sprang up for union with other bodies, such as the Dutch Reformed Church, and especially the Lutheran, at the time of the organization of the first Lutheran Ministerium. This latter union was especially encouraged by the union in 1817 of the Lutheran and Reformed churches of Prussia. It did not, however, materialize.

Then followed the revival period, in which two opposing influences were developed—the liberal and the conservative. The conservative party was anxious to preserve the faith, and the liberal party laid greater stress on fellowship. Another complication arose from the fact that the younger element preferred to use the English language in church services, while the older element preferred the German. As the difficulty of securing trained leaders became more apparent, a theological seminary was founded. During the discussions that followed, a number of churches withdrew and formed, in 1822, the "Synod of the Free German Reformed Congregations of Pennsylvania," later known as the "German Reformed Synod of Pennsylvania and Adjacent States." These churches returned to the Northern Synod, in 1837. A theological seminary was established at Carlisle, Pa., in 1825; removed to York, Pa., in 1829; thence to Mercersburg in 1837. Since 1871, the seminary has been located in Lancaster, Pa.

Meanwhile the church had been developing westward, but the difficulties of intercommunication made the mutual relations uncertain and the western classis soon developed into the Western Synod, which, while holding generally fraternal relations with the Eastern Synod, was not identified with it. As graduates of Mercersburg found their way into the distant sections, the two synods came into more intimate relations, and in 1844 a convention was called in which the Dutch Reformed Church and the two German Reformed synods were represented. Although the convention was purely advisory, it prepared the way for later union. The western congregations meanwhile had met the same difficulty as those in the East in securing ministers, and had established their own educational institutions, one of which, Heidelberg College, at Tiffin, Ohio, was founded in 1850.

During this period the church developed its general activities. The earliest German church papers were the result of private enterprise, but in 1840 the Synod founded a printing establishment at Chambersburg, Pa., which was removed to Philadelphia after the destruction of Chambersburg during the Civil War.

As early as 1755 the Synod of Pennsylvania had organized a society for the relief of ministers and their widows. In 1833 the fund was transferred to the Synod and the society placed on a more substantial basis. In 1826 a Board of Domestic Missions was organized, and in 1838 a Board of Foreign Missions, working in relation with the American Board. In all departments of Christian activity there appeared indications of renewed life. The three-hundredth anniversary of the formation and adoption of the Heidelberg Catechism was celebrated by the Reformed Church in 1863, by the union of the two synods in a General Synod. With the organization of the General Synod began the rapid extension of the work of home missions; the German work in the West rapidly assumed unexpected proportions and the English-speaking portion increased also; as a result, separate district synods and specific classes were organized—

the latest being the Hungarian Classis—to meet the needs of the Reformed Hungarian churches. In 1922, two Hungarian classes belonging to the Reformed Church of Hungary, with a constituency of about 3,000 members, were incorporated in the Reformed Church in the United States.

Through these experiences the church has developed strength, and at the same time has entered into the most cordial relations with other bodies. It is a member of the Alliance of Reformed Churches throughout the world holding the Presbyterian System, and of the American Council of those churches. It has given cordial welcome to consideration of closer union, both with the Reformed Church in America and with the Presbyterian Church in the United States of America.

Doctrine and Polity

Both in doctrine and polity the Reformed Church in the United States is in hearty accord with the other Reformed and Presbyterian churches. The Heidelberg Catechism is in universal use in the churches, and the system of church courts corresponds to that of the Reformed Church in America, and differs in name only from the Presbyterian bodies.

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA

Synod, biennial, next meeting, Kalamazoo, Mich., June 18, 1924

Thirteen classes.

Synodical Com., Rev. W. P. Van Wijk, Rev. R. L. Haan, Rev. J. Holwerda; *Stated Clerk*, Rev. Henry Beets, 737 Madison Ave., S. E., Grand Rapids, Mich.; *Treas.*, Rev. J. Noordewier, 617 Bates St. S. E., Grand Rapids, Mich.

HOME MISSION COMMITTEE. *Pres.*, Rev. K. Poppen; *Sec. and Treas.*, Rev. I. Van Dellen, 1804 S. Emerson St., Denver, Colo.

CHURCH ERECTION COMMITTEE. *Sec. and Treas.*, Rev. J. Manni, 525 Superior Ave., Sheboygan, Wis.

HOME MISSION COMMITTEE IN THE EAST. *Pres.*, Rev. J. A. Westervelt, 66 Haledon Ave., Paterson, N. J.; *Immigration Work* at Ellis Island and Hoboken, M. J. Broekhuizen, 332 River St., Hoboken, N. J.

IMMIGRATION COMMITTEE IN THE WEST. *Pres.*, Rev. H. J. Heynen, Orange City, Iowa, R. F. D. No. 1.

JEWISH MISSION COMMITTEE. *Sec.-Treas.*, Rev. J. L. Van Tielen, W. Sayville, L. I., N. Y.

BOARD OF MISSIONS. *Pres.*, Rev. R. B. Kuiper, Grand Rapids, Mich.; *Sec.*, Rev. Henry Beets, 737 Madison Ave., S. E., Grand Rapids, Mich.; *Treas.*, Rev. J. Dolfin, 155 Terrace St., Muskegon, Mich.

BOARD OF MINISTERIAL RELIEF. *Sec. and Treas.*, Rev. J. Smitter, Lansing, Ill.

BOARD OF PUBLICATION. *Sec.*, W. Heyns, 1319 Sigsbee St. S. E., Grand Rapids, Mich.

Colleges and Theological Seminaries

<i>Name</i>	<i>Location</i>	<i>Prim. or Rector</i>
Calvin College	Grand Rapids, Mich	J. J. Hiemenga.
Theological Seminary	Grand Rapids, Mich	L. Berkhof.
Grundy College	Grundy Center, Iowa	W. Bode (Pres.).

Periodicals

The Banner (weekly), Grand Rapids, Mich., Editor, Rev. Henry Beets; *De Wachter* (weekly), Grand Rapids, Mich., Editor, H. Keegstra; *Der Reformierte Bote* (monthly), Kanawha, Iowa, Editor, Rev. G. L. Hoefker.

History, Doctrine and Polity

The Christian Reformed Church belongs to the Calvinistic group of churches which hold the Presbyterian System of church government. Its doctrinal standards are: The Heidelberg Catechism, the Belgic or Netherland Confession of Faith and the Five Canons of Dordrecht. As suggested by the name of the second standard mentioned, the Christian Reformed Church is of Holland extraction, nearly exclusively. Its oldest part, the present Classis of Hackensack, formerly known as the True Protestant Dutch Reformed Church, in 1822, under leadership of Dr. S. Froeligh, seceded from the Reformed Church in America, alleging that the parent body had departed seriously from the Reformed standards and Reformed discipline.

The main part of the denomination is composed of people whose ancestors in 1834 and following years left the "Hervormde" (Reformed) Church of the Netherlands to become known as Christian Reformed Church. Persecuted in Holland for the sake of their religion, they went to the United States, the pioneer bands arriving here in 1846 and 1847, and settling in central Iowa under leadership of the Rev. H. P. Scholte and in western Michigan under Dr. A. C. Van Raalte as its leader. In 1848 the Michigan Hollanders consented to join the Reformed Church in America on condition that they would have the greatest possible liberty if they at any time considered the ecclesiastical connection to be contrary to their religious prosperity or enjoyment, to bid the Reformed Church a fraternal adieu and be by themselves. In the course of the next few years a number of the Dutch immigrants, led by G. Haan and Rev. K. Vanden Bosch, began to entertain the idea that it would promote their prosperity and joy to form a separate body, and consequently four Michigan churches withdrew from the Reformed Church and organized what became later known as the Christian Reformed Church. The new denomination at first had a hard struggle for existence, but as the immigration of Reformed Hollanders from the Netherlands from 1880 to 1890 was quite strong, they increased considerably, strengthened the more in 1882 by the joining of several churches, led by the Rev. L. J. Hulst, which from 1880 to 1881 had withdrawn from the Reformed Church on account of the stand its General Synod took regarding Free Masonry. In 1890 the Classis of Hackensack named above, joined the Christian Reformed Church.

When the pioneer Hollanders came here during the middle of the 19th century, they stated that their object in coming was not alone to obtain material prosperity, but also to provide their children with a Christian education and to have a share in the coming of the Kingdom of God among the heathen, things they were unable to obtain because of economic pressure at the time and persecution for their principle's sake. The Christian Reformed have tried to carry out the twofold program named. Everywhere they opened free Christian primary schools, at first parochial institutions, but later on supported by separate organizations composed of their church people. In half a dozen places they are maintaining Christian high schools or academies. Grand Rapids, Mich., is the seat of their Calvin College and Theological School, opened in 1876 and at present having an enrollment of about 300 students. In central Iowa the Grund College is maintained largely by the German element of the denomination. This element is descended from people living in parts of Germany, con-

tigious to the Netherlands and drawn into the secession movement of 1834 and following years

The monthly organ of the German Christian Reformed Churches is *Der Reformierte Bote*. The Holland speaking churches, still the most numerous, although rapidly Americanizing, have as their weekly, *De Wachter*. The American churches, steadily increasing, are served by the weekly, *The Banner*, dating from 1866.

Home Mission work is carried on among the scattered Hollanders and Germans in America. In a few places Rescue Mission work has been taken up. In Paterson and Chicago, Jewish mission work is being done. Five mission posts are maintained in the Southwest among the Navaho and Zuni Indians. This work was begun in 1896. In 1920 a pioneer party of three missionaries and their wives was sent to China, and, November 17, 1922, began work at Rukoa, in Northern Kiangsu.

The Christian Reformed Church is very conservative doctrinally. A portion of the Heidelberg Catechism is explained in sermons, during one of the Sabbath services, throughout the year. A great deal of emphasis is placed on catechetical instruction. A series of catechism books, from primary grades up to more advanced work for adults, is used regularly in well attended weekday classes taught by pastors and elders. In most congregations Sunday Schools are maintained and all kinds of societies of a religious educational character for young people and married men and women. In some of the Holland churches three preaching services are held each Sabbath, in others two, and in a few as many as four, two of them employing the Dutch as language of worship and two the English.

The Psalms are used as the chief manual of praise, the American churches employing the United Presbyterian Psalter published in 1914.

The Liturgy of the Reformed churches of the Netherlands, dating from Reformation times, is in regular obligatory use in so far as the forms for the administration of Baptism and Communion, ordination of office bearers and of discipline are concerned.

The Church Order, containing rules for church government, is a revision of what was promulgated in 1618-19 by the Synod of Dordrecht.

The Christian Reformed denomination occupies in the Reformed family of churches very much the place taken by the United Presbyterians of the United States in the Presbyterian family. Some years ago an attempt was made to form a union between the two but the movement was barren of results.

Ecclesiastical correspondence is carried on with various denominations in America and the Reformed Church of South Africa, while a few struggling Holland churches in the Argentine Republic are not alone corresponded with but also supported financially. But contact with the Reformed Churches of the Netherlands is the closest of all and their leaders have considerably influenced the religious thought of the American denomination. The Christian Reformed Church in 1918 applied for membership in the Federal Council. In 1913 its Board of Missions joined the Home Missions Council. The Foreign Missions Conference was joined in 1920.

ROMAN CATHOLIC CHURCH

Apostolic Delegate to the United States, Archbishop Pietro Fumasoni-Bionbi, 1811 Biltmore St. N. W., Washington, D. C.

Archdioceses

Most Rev. Michael, Cardinal Curley (Baltimore), 408 N. Charles St., Baltimore, Md.

Rt. Rev. Owen B. Corrigan, Auxiliary Bishop, 1611 Baker St., Baltimore, Md.

His Eminence, William, Cardinal O'Connell (Boston), 217 Bay State Road, Boston, Mass.

Rt. Rev. Jos. G. Anderson, Auxiliary Bishop, 309 Bowdoin St., Dorchester, Mass.

Most Rev. George Mundelein (Chicago), 1555 N. State St., Chicago, Ill.

Most Rev. Henry Moeller (Cincinnati), 5418 Moeller Ave., Norwood, Ohio.

Most Rev. James John Keane (Dubuque), Locust and 11th Sts., Dubuque, Ia.

Most Rev. Sebastian G. Messmer (Milwaukee), 2000 Grand Ave., Milwaukee, Wis.

Most Rev. John W. Shaw (New Orleans), 1205 Esplanade Ave., New Orleans, La.

Most Rev. Patrick J. Hayes (New York), 452 Madison Ave., New York City.

Rt. Rev. John J. Dunn, Auxiliary Bishop, 452 Madison Ave., New York City.

Most Rev. Alexander Christie (Oregon City), 62 N. 16th St., Portland, Ore.

His Eminence, Denis, Cardinal Dougherty (Philadelphia), 1723 Race St., Philadelphia, Pa.

Rt. Rev. Michael J. Crane, D. D. V. G., Auxiliary Bishop, 4625 Springfield Ave., Philadelphia, Pa.

Most Rev. John J. Glennon (St. Louis), 3810 Lindell Blvd., St. Louis, Mo.

Most Rev. Austin Dowling (St. Paul), 226 Summit Ave., St. Paul, Minn.

Most Rev. Edw. J. Hanna (San Francisco), 1000 Fulton St., San Francisco, Cal.

Most Rev. Albert A. Daeger, O. F. M. (Santa Fe), Cathedral, Santa Fe, N. M., P. O. Box 02.

Dioceses (address Rt. Rev.)

Edmund F. Gibbons (Albany), 225 Madison Ave., Albany, N. Y.
Cornelius Van de Ven (Alexandria), 1805 Jackson Ave., Alexandria, La.

James Ryan (Alton), Cathedral, Alton, Ill.

John J. McCort (Altoona), 1211 13th St., Altoona, Pa.

Joseph F. McGrath (Baker City), Baker, Ore.

Henry Althoff (Belleville), 222 S. Third St., Belleville, Ill.

Vincent Wehrle, O. S. B. (Bismarck), Bismarck, N. D.

Daniel M. Gorman (Boise), 804 N. Ninth St., Boise, Idaho.

Thomas E. Molloy (Brooklyn), 367 Clermont Ave., Brooklyn, N. Y.

William Turner (Buffalo), 1035 Delaware Ave., Buffalo, N. Y.

Jos. J. Rice (Burlington), 52 William St., Burlington, Vt.

William T. Russell (Charleston), 114 Broad St., Charleston, S. C.

Patrick A. McGovern (Cheyenne), St. Mary's Cathedral, Cheyenne, Wyo.

Joseph Schrembs (Cleveland), 1007 Superior Ave. N. E., Cleveland, Ohio.

James J. Hartley (Columbus), 198 E. Broad St., Columbus, Ohio.

Francis J. Tief (Concordia), 307 East 5th St., Concordia, Kans.

E. B. Ledvina (Corpus Christi), 804 Antelope St., Corpus Christi, Tex.

Ferdinand Brossart (Covington), 1140 Madison Ave., Covington, Ky.

- Timothy Corbett (Crookston), Crookston, Minn., Cathedral.
 Jos. P. Lynch (Dallas), 4946 Swiss Ave, Dallas, Tex.
 James Davis (Davenport), 15th and Brady Sts., Davenport, Ia.
 J. Henry Tihen (Denver), 1536 Logan St., Denver, Colo.
 Thomas W. Drumm (Des Moines), 2000 Grand Ave., Des Moines,
 Iowa.
 M. J. Gallagher (Detroit), 1223 Washington Blvd., Detroit, Mich.
 John T. McNicholas, O. P. (Duluth), 211 W. Fourth St., Duluth,
 Minn.
 Anthony J. Schuler, S. J. (El Paso), 1014 Mesa Ave., El Paso,
 Tex.
 John M. Gannon (Erie), 205 W. 9th Street, Erie, Pa.
 Daniel F. Feehan (Fall River), 394 Highland Ave., Fall River,
 Mass.
 James O'Reilly (Fargo), Fargo, N. D.
 Herman Jos. Alerding (Fort Wayne), 1140 Clinton St., Ft.
 Wayne, Ind.
 C. E. Byrne (Galveston), Galveston, Tex., St. Mary's Cathedral.
 James Albert Duffy (Grand Island), 204 E. Second St., Grand
 Island, Neb.
 Edward D. Kelly (Grand Rapids), 1225 Lake Drive S. E., Grand
 Rapids, Mich.
 Mathias C. Lenihan (Great Falls), 215 16th St. N., Great Falls,
 Mont.
 Paul P. Rhode (Green Bay), R. F. D. No. 6, Green Bay, Wis.
 Philip R. McDevitt (Harrisburg), 111 State St., Harrisburg, Pa.
 John J. Nilan (Hartford), 140 Farmington Ave., Hartford, Conn.
 John P. Carroll (Helena), 720 Madison Ave., Helena, Mont.
 Joseph Chartrand (Indianapolis), 1347 N. Meridian St., Indian-
 apolis, Ind.
 Thomas F. Lillis (Kansas City), 301 E. Armour Blvd., Kansas
 City, Mo.
 Alexander J. McGavick (La Crosse), 608 S. 11th St, La Crosse,
 Wis.
 Jules B. Jeanmard (Lafayette), Lafayette, La., Bishop's House.
 John J. Lawler (Lead), Lead, S. D.
 John Ward (Leavenworth), 1228 Sandusky Ave., Kansas City,
 Kans.
 C. J. O'Reilly (Lincoln), Lincoln, Neb., Bishop's House.
 John B. Morris (Little Rock), St. Andrew's Cathedral, Little
 Rock, Ark.
 Denis O'Donaghue (Louisville), 809 Brook St., Louisville, Ky.
 George A. Guertin (Manchester), 151 Walnut St., Manchester,
 N. H.
 Paul J. Nussbaum (Marquette), Cathedral, Marquette, Mich.
 Edw. P. Allen (Mobile), Cathedral, Mobile, Ala.
 John J. Cantwell (Los Angeles-San Diego), 717 S. Burlington
 Ave., Los Angeles, Cal.
 Thomas S. Byrne (Nashville), 2001 W. End Ave., Nashville,
 Tenn.
 John E. Gunn (Natchez), Bishop's House, Natchez, Miss.
 John J. O'Connor (Newark), 552 South Orange Ave., South
 Orange, N. J.
 Jos. H. Conroy (Ogdensburg), Cathedral, Ogdensburg, N. Y.
 Theophile Meerschaert (Oklahoma), 1905 W. 19th St., Oklahoma
 City, Okla.
 Jeremiah Harty (Omaha), 808 N. 36th St., Omaha, Neb.
 Edmund M. Dunne (Peoria), 740 Glen Oak Ave., Peoria, Ill.
 Hugh C. Boyle (Pittsburgh), 116 Dithridge St., Pittsburgh, Pa.
 Louis S. Walsh (Portland), 307 Congress St., Portland, Me.

William A. Hickey (Providence), Bishop, 30 Fenner St., Providence, R. I.

Denis J. O'Connell (Richmond), 800 Cathedral Pl., Richmond, Va.

Thomas F. Hickey (Rochester), 947 East Ave., Rochester, N. Y.

Peter J. Muldoon (Rockford), 1704 National Avenue, Rockford,

III.

Thomas Grace (Sacramento), Cathedral, Sacramento, Cal.

Patrick Barry (St. Augustine), Cathedral, St. Augustine, Fla.

Jos. F. Busch (St. Cloud), St. Cloud, Minn.

Maurice F. Burke (St. Joseph), 718 N. Seventh St., St. Joseph,

Mo.

Joseph S. Glass, C. M. (Salt Lake), Salt Lake City, Utah.

Arthur J. Drossaerts (San Antonio), 310 Dwyer Ave., San Antonio, Tex.

Michael J. Keyes (Savannah), 222 E. Harris St., Savannah, Ga.

Michael J. Hoban (Scranton), 315 Wyoming Ave., Scranton, Pa.

Edward J. O'Dea (Seattle), 1104 Spring St., Seattle, Wash.

Thomas O'Gorman (Sioux Falls), Sioux Falls, S. D., Bishop's

House.

Augustin F. Schinner (Spokane), 238 East 13th St., Spokane,

Wash.

E. M. O'Leary (Springfield), 68 Elliott St., Springfield, Mass.

John Grimes (Syracuse), 257 E. Onondaga St., Syracuse, N. Y.

Samuel A. Stritch (Toledo), 525 Islington St., Toledo, Ohio.

Thomas J. Walsh (Trenton), 153 N. Warren St., Trenton, N. J.

Henry Granjon (Tucson), Cathedral, Tucson, Ariz.

Patrick J. Donahue (Wheeling), cor. 13th and Byron Sts., Wheeling, W. Va.

Augustus J. Schwertner (Wichita), 320 East Central Ave., Wichita, Kans.

John James Monaghan (Wilmington), 1301 Delaware Ave., Wilmington, Del

Patrick R. Heffron (Winona), Terrace Heights, Winona, Minn.

Vicariate of North Carolina and Belmont Abbey, Rt. Rev. Leo Haid, O. S. B., Belmont Abbey, N. C., Belmont Cathedral Annex.

Vicariate-Apostolic of Alaska, Rt. Rev. Jos. Raphael Crimont, S. J., Juneau, Alaska.

Titular Bishops

Rt. Rev. Bonaventure F. Broderick (Titular Bishop of Juliopolis), Saugerties, N. Y.

Rt. Rev. Thomas J. Shahan (Titular Bishop of Germanicopolis), Catholic University of America, Washington, D. C.

CATHOLIC CHURCH EXTENSION SOCIETY, 180 North Wabash Ave., Chicago, Ill. *Director*, Rt. Rev. Msgr. Francis C. Kelley.

CATHOLIC MISSIONARY UNION, Brookland Station, Washington, D. C. *Director*, Rev. Lewis J. O'Hern, C. S. P.

BUREAU OF CATHOLIC INDIAN MISSIONS, 2021 H St., N. W., Washington, D. C. *Director*, Rev. William Quinn.

CATHOLIC BOARD FOR MISSION WORK AMONG COLORED PEOPLE, 1 Madison Ave., New York City. *Director*, Rt. Rev. Mgr., John E. Burke.

ST. JOSEPH'S SOCIETY FOR COLORED MISSIONS, St. Joseph's Seminary, Baltimore, Md., *Director*, Very Rev. Louis B. Pastorelli.

SOCIETY FOR THE PROPAGATION OF THE FAITH, 343 Lexington Ave., New York City. *Gen Director*, Rt. Rev. Msgr. Joseph Freri.

NATIONAL CATHOLIC WELFARE COUNCIL, 1312 Massachusetts Ave., N. W., Washington, D. C.; *Gen. Sec.*, Rev. John J. Burke, C. S. P.

Colleges, Seminaries and Monasteries

There are 373 of these institutions under the control of the Roman Catholic Church. The full list will be found in the Official Catholic Directory.

Periodicals

Ecclesiastical Review (monthly), 1305 Arch St., Philadelphia, Pa.; *Ave Maria* (weekly), Notre Dame, Ind.; *Rosary* (monthly), 871 Lexington Ave., New York City; *Catholic World* (monthly), 120 W. 60th St., New York City, Rev. James M. Gillis, C. S. P., Editor; *Catholic University Bulletin* (bi-monthly), Washington, D. C.; *The Magnificat* (monthly, Editor, Sr. M. Ignatia, Manchester, N. H.; *The Extension* (monthly), Editor, Rev. Francis Kelley, 750 McCormick Bldg., Chicago, Ill.; *Messenger of the Sacred Heart* (monthly), 801 E. 81st St., New York City; *Franciscan Herald*, 1434 W. 51st St., Chicago, Ill.; *Christian Family*, Techny, Ill.; *Benziger's Magazine* (monthly), 36 Barclay St., New York City; *The Lamp* (monthly), Garrison, N. Y.; *The Field Afar*, Maryknoll, Ossining, N. Y.; *America* (weekly), Editor, Rev. R. H. Tierney, S. J., 59 E. 83d St., New York City; *St. Anthony's Messenger*, Beaumont, Texas; *Homiletic Monthly*, New York City; *Truth Magazine* (monthly), New York City; *The Good Work*, New York City; *Annals of Propagation of the Faith*, New York City; *Holy Name Journal* (monthly), New York City; *The Catholic Convert* (bi-monthly), 117 W. 61st St., New York City; *The Catholic Historical Review* (quarterly), Catholic University, Washington, D. C.; *The American Catholic Quarterly*, Philadelphia, Pa.; *The Queen's Work* (monthly), St. Louis, Mo.; *The Missionary* (monthly), Brookland, D. C., Editor, Rev. Lewis J. O'Hern, C. S. P.

NOTE.—Roman Catholic data furnished by Frederick B. Eddy, Editor, Official Catholic Directory.

History

The Holy Catholic Apostolic Roman Church, more generally known as the "Roman Catholic Church," includes that portion of the Christian Church which recognizes the Bishop of Rome as Pope, the Vicar of Christ on earth, and the Visible Head of the Church. It dates its origin from the selection by Jesus Christ of the Apostle Peter as "chief of the Apostles," and it traces its history through his successors in the bishopric of Rome.

Until the tenth century practically the entire Christian Church was recognized as one. Divergent views on various matters, particularly the doctrine of the Procession of the Holy Ghost and the primacy of the Bishop of Rome, culminated in the eleventh century in a separation between the Western and Eastern sections.

The first Catholic congregation in the territory now constituting the United States was founded at St. Augustine, Fla., in 1565, although Catholic services had been held on the soil of Florida long before that date.

Missionaries in connection with Coronado's exploring expedition in 1540 preached among the Indians of New Mexico, but they soon perished. After the founding of Santa Fe, the second oldest town in the United States, missionary work was more successful and many tribes of Indians accepted the Catholic faith. On the Pacific coast Franciscans accompanied the expeditions to California about 1600, and on the Atlantic coast French priests held worship on Neutral Island, on the coast of Maine, in 1609, and three years later on Mount Desert Island. Jesuit missions, begun on the upper Kennebec in 1646, were more successful and permanent, many Indian

converts being among their fruits. In 1665 Catholics sought to convert the Onondagas and other tribes in New York, while similar attempts among the Indians on the Great Lakes had been made as early as 1641.

The history of the Catholic Church among the English colonists began with the immigration of English and Irish Catholics to Maryland in 1634, and the founding of the town of St. Mary's in that year. Religious toleration was from the beginning the law of the colony; but in later years the Catholics were restricted and even disfranchised, and the restrictions were not entirely removed until after the War of the Revolution.

Religious equality, however, became universal and complete only after the Philadelphia Convention of 1787, in which the present Constitution of the United States was adopted. During the discussion of the Constitution a memorial was presented by the Rev. John Carroll, recently appointed (1784) superior of the missions in the United States, which undoubtedly contributed to the adoption of the provision of the sixth article which abolishes religious tests as a qualification for any office or public trust, and of that portion of the first amendment which says: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

The Revolutionary War left the Catholic Church in America without any immediate hierarchical superior. The vicar apostolic of London held no intercourse with the church in America and refused to exercise jurisdiction in the United States. After considerable investigation and delay the propaganda proposed the name of John Carroll as the superior or prefect apostolic of the church in the thirteen original states, with the power to administer confirmation. This nomination was confirmed and was followed by a decree making the church in the United States a distinct body from that in England.

Mention should be made of what are known as the "Uniat churches," some of which were formerly connected with the Eastern or Oriental Churches, particularly in southeastern Europe and the Levant. They recognize the authority of the Pope, and teach the same doctrine and have the same polity as the Roman Catholic Church, but differ from it in some matters of discipline, and use their own languages, as Greek, Syriac, Slavonic, Armenian, etc., in the liturgy. Among them are the Maronite, the Greek Catholic or United Greek, and Slavonic Catholic Churches, all of which are branches of the Roman Catholic Church and are included in its statistics.

The growth of the church is indicated by the increase in its membership, the development of its dioceses, and its councils and congresses.

In 1807 about 80 churches were reported, and a Catholic population of 150,000. Since that date a number of estimates have been made by different historians, some of them differing very widely. Thus Prof. A. J. Schemm gives the total Roman Catholic population in 1860 as 4,500,000, while John Gilmary Shea estimates it at 3,000,000. The 1916 U. S. census gives 15,721,815 as Roman Catholic population.

The first diocese was that of Baltimore, erected in 1789, followed by New Orleans in 1793. In 1808 Baltimore was made an archdiocese, and the dioceses of Boston, New York, and Philadelphia were erected. Others followed: Charleston, S. C., 1820; Cincinnati and Richmond, 1821; St. Louis, 1826; Mobile, 1829; Detroit, 1833; Indianapolis, 1834; Dubuque, Nashville and Natchez, 1837; Chicago, Hartford, Little Rock, Milwaukee, and Pittsburgh, 1843; Oregon City, 1846. In 1847 St. Louis, in turn, became an archdiocese, and three years later Cincinnati, New York, New Orleans, and Oregon City

were elevated into provinces, while other dioceses were formed—Albany, Buffalo, Cleveland, and Galveston in 1847, and St. Paul, Santa Fe, Monterey and Los Angeles, Nesqually (Seattle), Savannah, and Wheeling, in 1850. In 1853 San Francisco was established as an archdiocese, and in 1875 the diocese of Philadelphia, Santa Fe, Boston, and Milwaukee became archdioceses. Among other archdioceses formed have been those of Chicago in 1880, St. Paul in 1888, and Dubuque in 1893.

Three plenary or national councils have been held in Baltimore, in 1852, in 1866, and in 1884. The Catholic laymen have held two congresses, one in Baltimore in 1889, in conjunction with the centennial of the establishment of the hierarchy in the United States, and another in Chicago in 1893. Other items of interest are the promotion to the cardinalate of Archbishop McCloskey of New York, in 1875, and of Archbishop Gibbons of Baltimore, in 1886; the establishment of the Catholic University of America at Washington, D. C., by the decree of the Third Plenary Council of Baltimore (1884), and the establishment of the apostolic delegation at Washington, in 1893.

Doctrine

The Roman Catholic Church bases its doctrines upon the Canonical Books of the Sacred Scriptures, explaining and supplementing them by tradition expressed in written documents, the more important of which are the dogmatic definitions issued either by an Ecumenical or General Council, or by the Pope speaking "*ex Cathedra*," or as Head of the Church. Such definitions are not considered as constituting or establishing new doctrines, but only as official statements that the particular doctrine was revealed by God, and is contained in the "*Depositum Fidei*," or Sacred Depositary of Faith of the Church.

The Apostles' Creed, the Nicene Creed, and the Athanasian Creed are regarded as containing the essential truths accepted by the church. A general formula of doctrine is presented in the "profession of faith," to which assent must be given by those who join the church. It includes the rejection of all such doctrines as have been declared by the church to be wrong, a promise of obedience to the church's authority in matters of faith, and acceptance of the following statement of belief:

One only God, in three divine Persons, distinct form, and equal to each other—that is to say, the Father, the Son, and the Holy Ghost.

The Catholic doctrine of the Incarnation, Passion, Death, and Resurrection of our Lord Jesus Christ; and the personal union of the two Natures, the divine and the human; the divine Maternity of the most holy Mary, together with her most spotless Virginity;

The true, real, and substantial presence of the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ, in the most holy Sacrament of the Eucharist;

The seven Sacraments instituted by Jesus Christ for the salvation of mankind; that is to say, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, Matrimony;

Purgatory, the Resurrection of the Dead, Everlasting Life;

The Primacy, not only of honor, but also of jurisdiction, of the Roman Pontiff, successor of St. Peter, Prince of the Apostles, Vicar of Jesus Christ; the veneration of the Saints and of their images; the authority of the Apostolic and Ecclesiastical Traditions, and of the Holy Scriptures, which we must interpret, and understand, only in the sense which our holy mother the Catholic Church has held, and does hold; and everything else that has been defined, and declared

by the sacred Canons, and by the General Councils, and particularly by the holy Council of Trent, and delivered, defined, and declared by the General Council of the Vatican especially concerning the Primacy of the Roman Pontiff, and his infallible teaching authority.

The sacrament of baptism is administered to infants or adults by pouring, and "cleanses from original sin." Confirmation is the sacrament through which "the Holy Spirit is received" by the laying on of hands of the bishop, and the anointing with the holy chrism in the form of a cross. The Eucharist is "the sacrament which contains the body and blood, soul and divinity, of the Lord Jesus Christ, under the appearance of bread and wine." It is usually to be received fasting, and is given to the laity only in one kind, the form of bread. Penance is a sacrament in which the sins committed after baptism are forgiven. Extreme unction is a sacrament in which the sick who are in danger of death receive spiritual succor by the anointing with holy oil and the prayers of the priest. The sacrament of orders, or holy orders, is that by which bishops, priests, and other ministers of the church are ordained and receive power and grace to perform their sacred duties. The sacrament of matrimony is the sacrament which unites a Christian man and woman in lawful marriage, and such marriage "can not be dissolved by any human power."

The chief commandments of the church are: To hear mass on Sundays and holy days of obligation; to fast and abstain from meat on the days appointed; to confess at least once a year; to receive the Holy Eucharist during Easter time; to contribute toward the support of pastors, and to observe the regulations in regard to marriage.

Polity

The organization of the Roman Catholic Church centers in the Bishop of Rome as Pope, and his authority is supreme in matters of faith and in the conduct of the affairs of the church. Next to the Pope is the College of Cardinals, who act as his advisers and as heads or members of various commissions called Congregations, which are charged with the general administration of the church. These never exceed 70 in number, and are of three orders: Cardinal deacons, cardinal priests, and cardinal bishops. These terms do not indicate their jurisdictional standing, but only their position in the cardinalate. With few exceptions the cardinal priests are archbishops or bishops, and the cardinal deacons are generally priests. In case of the death of the Pope the cardinals elect his successor, authority meanwhile being vested in the body of cardinals. Most of the cardinals reside in Rome, and their active duties are chiefly in connection with the various congregations or commissions which have the care of the different departments of church activity.

THE SALVATION ARMY

National Headquarters: 122 W. 14th St., New York City.
Commander United States Forces, Miss Evangeline C. Booth;
Nat. Sec., Colonel Walter F. Jenkins; *Natl. Auditor and Fin. Sec.*, Colonel G. S. Reinhardsen; *Natl. Spiritual Special*, Colonel Samuel L. Brengle.

Eastern Territory: 122 W. 14th St., New York City.

The Territorial Headquarters Staff: *Commissioner*, Thomas Estill; *Chief Sec.*, Colonel Richard E. Holz; *Field Sec.*, Colonel Alex. M. Damon; *Fin. Sec.*, Brig. Wm. C. Arnold; *Prop. Sec.*, Major V. R. Post; *Editor-in-Chief*, Lieut.-Colonel Robert Sand-

all; *Young People's Sec*, Brig. Wm. F. Palmer; *Campaign Sec.*, Lieut.-Colonel Albert Kimball; *Bureau of Information, Statistics and Inspection*, Colonel John E. Margetts; *Principal of the Training College*, Colonel Charles Miles; *Trade Sec*, Brig. Samson Hodges; *Men's Social Sec*, Colonel Edward J. Parker; *Women's Social Sec.*, Colonel Margaret Bovill

Central Territory: 713-719 N. State St, Chicago, Ill.

The Territorial Headquarters Staff: *Commissioner*, William Peart, *Chief Sec*, Colonel Sidney Gauntlett, *Field Sec*, Colonel John T. Fynn; *Fin. Sec*, Brig. Frank K. Robertson, *Pro. Sec*, Brig John R. Wiseman; *Young People's Sec*, Brig Walter Peacock; *Editor-in-Chief*, Lieut.-Col. Fletcher Agnew; *Publicity and Special Efforts Dept.*, Staff Captain A. E. Marburg; *Territorial Traveling Special*, Lieut.-Colonel J. C. Addie; *Central Men's Social Prisons and Charity Department*, Brig. David Miller; *Women's Social Dept.*, Brig Amish Powden; *Principal of the Traveling College*, Colonel Alfred A. Chandler.

Western Territory: 115 Valencia St, San Francisco, Calif.

The Territorial Headquarters Staff: *Lieut. Commissioner*, Adam Gifford; *Chief Sec.*, Colonel W. J. Barnard Turner; *Field Sec.*, Brig. William Guard, *Fin. Sec*, Lieut.-Col William J. Dart; *Auditor*, Brig Albert Widgery; *Territorial Young People's Sec.*, Colonel J. W. Cousins; *Prop. and Campaign Sec*, Colonel T. Scott; *Editor*, Lieut.-Colonel A. B. Pebbles; *Revivalist*, Lieut.-Colonel George H. Davis; *Staff Records and Statistics*, Major Bessie Smith; *Sec. for Trade Dept.*, Staff Capt. Arthur Armstrong; *Men's Social Sec.*, Lieut.-Colonel Emil Marcussen; *Women's Social Sec.*, Major Sophia Harris; *Principal of the Western Training College*, Lieut.-Colonel Andrew Crawford.

Training Schools

Name	Location	Principal
Training College (Men and Women)	New York City	Colonel Charles Miles.
Training College (Men and Women)	Chicago, Ill.	Colonel Alfred A. Chandler.
Training College (Men and Women)	San Francisco, Calif	Lt.-Col. Andrew Crawford.

Periodicals

Eastern Territory—*War Cry* (weekly); *Strids Ropet* (weekly); *Young Soldier* (weekly); *Social News* (monthly); *Local Officers' Counsellor* (monthly), 120 W. 14th St., New York, Editor, Lieut.-Col. Robert Sandall.

Central Territory—*War Cry*, and *Young Soldier* (weekly), 108 N. Dearborn St., Chicago, Ill., Editor, Lieut.-Col. Fletcher Agnew.

Western Territory—*War Cry*, and *Young Soldier* (weekly), 115 Valencia St., San Francisco, Calif., Editor, Lieut.-Col. A. B. Pebbles.

History

William Booth, a minister of the English body known as the "New Connexion Methodists," was from his earliest preaching, which began when he was 16 years of age, deeply impressed with the fact that an important percentage of the crowds which filled the

towns and cities of England lay outside the influence of the churches. In an effort to reach these people, he inaugurated a series of open-air meetings in London, holding the first on July 5, 1865. As the attendance increased, the meetings were held in a tent, and afterwards in a theater. The movement became known as the East End Mission, and later as the Christian Mission. For 13 years little attention was drawn to it, but a far-reaching revival took place, and as a result the crowds increased, the interest extended, and evangelists were sent out in different directions. One of these evangelists, working in a seaport, was spoken of as "Captain," in order to attract the sailors who had come into port. On the coming of Mr. Booth, a visit was announced as from the "General." The secretary in preparing the annual report wrote, "The Christian Mission Is a Volunteer Army." Mr. Booth glanced over the secretary's shoulder, took up the pen, erased the word "volunteer" and wrote in "salvation." The title "Salvation Army" was at once accepted as the most appropriate that could be devised for the special undertaking, which, as they phrased it, was an effort "to destroy the fortresses of sin in the various communities." In the early years of the work, the founder, General William Booth, with whom his wife, Catherine Booth, was always most intimately associated, looked upon the army as primarily supplementary to the churches, but as it enlarged it developed into a distinctive movement with a people of its own.

From the beginning, efforts were made to care for the physical needs of the destitute, soup kitchens being the first institutions established for relief. Experiments of various kinds were made, and out of these grew the scheme developed in "Darkest England and the Way out," which outlined a plan of social redemption for what came to be known as the "Submerged Tenth," under three divisions: City colonies, land colonies, and oversea colonies. In the carrying out of its schemes, however, the army has always been elastic, expansive, and progressive, adapting itself easily to new conditions, and entering new fields as need was manifest.

Although the movement originated in England, it extended rapidly into other countries, not so much through the plans of its founders as through circumstances. English converts, finding homes in the United States, Canada, Australia, and other distant lands, began work according to the methods of the army and followed their efforts by urging the General to send them trained leaders from the international headquarters in London. The first country thus entered was France, followed by the United States, in 1881. Notwithstanding considerable opposition, the movement spread rapidly all over the country, until it has become one of the most prominent forces in work of this character.

Doctrine

The Salvation Army has a creed, but gives little attention to the discussion of doctrinal differences. It is in general strongly Arminian rather than Calvinistic. The special features emphasized are: Belief in the ruinous effects of sin, and the ample provision made for entire deliverance from its power by the salvation of God. In its attitude toward the sacraments of baptism and the Lord's Supper it is neutral, acting in harmony with the followers of George Fox in regarding the sacraments that save as spiritual. Admission to its membership is not founded upon any acceptance of creed alone, but is based upon the most solemn pledges to Christian and humane conduct, including total abstinence from intoxicating liquors and all harmful drugs. The pledges are known as the "Articles of War," and must be signed by every soldier.

Polity

The government of the Salvation Army is military in character, but sufficiently democratic to include within its ranks persons of every social grade. Its lower officers may be promoted to high commands, and thus it is believed the usual dangers which threaten a hierarchy are avoided. The ideal of its founder was the parental and patriarchal model, namely, that the officer of higher rank should regard those beneath him as a father regards his children, and thus protect and guide their lives. This spirit controls in general. The commanding Officer is assisted by local officers who act in the capacity of an advisory board; in addition to these, he is aided, when necessary, by officers of various grades and ranks. These officers are commissioned, after successfully passing through the training given in schools or giving evidence of ability sufficient to qualify them for any work. Mental qualifications are not ignored, although an educational test is not emphasized, and the applicant is urged to improve himself mentally and socially as well as religiously. Soldiers are chiefly persons pursuing their usual avocations during the day and giving their services during the evening, and are not paid. Officers receive their support, but no more, and each corps is expected to meet its own expenses.

The form of worship is elastic, the desire being that, so far as possible, the services be spontaneous, and great liberty is encouraged, although extravagances are frowned upon, and if regarded as dangerous are suppressed. These services include open-air meetings, salvation meetings for the conversion of the impenitent, holiness meetings for the deepening of the spiritual life among the soldiers and adherents, junior meetings, and Sunday schools for the conversion and training of children.

The international headquarters of the army are in London, but each country has its own organization under the direction of a Commissioner, who is assisted by responsible officers for provinces and divisions. The local corps is usually commanded by a captain and a lieutenant, assisted by local officers, as a sergeant-major, treasurer, secretary, etc.

SCANDINAVIAN EVANGELICAL BODIES**GENERAL STATEMENT**

The movement away from the State Churches in Sweden, Norway, and Denmark has found expression in the United States in the formation of three bodies: The Swedish Evangelical Mission Covenant of America, the Swedish Evangelical Free Church (formerly the Free Mission), and the Norwegian-Danish Free Church.

SWEDISH EVANGELICAL MISSION COVENANT

General Conference, annual; last session, Seattle, Wash., June, 1922.

Headquarters: 136 West Lake St., Chicago, Ill.

Officers: *Pres. of Exec. Board*, Rev. E. G. Hjerpe; *Vice-Pres.*, Rev. E. A. Skogsberg, Minneapolis, Minn.; *Sec.*, Rev. C. V. Bowman; *Vice-Sec.*, Rev. M. J. Eggan.

College and Theological Seminary

<i>Name</i>	<i>Location</i>	<i>President</i>
North Park College and Theological Seminary	Chicago, Ill.	D. Nyvall.

Periodicals

Covenant Weekly, Editors, D. Marcelius, Andrew Johnson; *Sunday School Friend*, Editor, Miss Rosa Sahestrom; *Teacher's Companion*, Editor, Rev. N. Franklin.

History

The great body of the Swedish immigrants were in their own country connected with the State Church of Sweden, and on coming to this country identified themselves with the Swedish Augustana Synod in connection with the Lutheran General Council. There are, however, quite a number of churches which represent the results of the great spiritual awakening which visited Sweden in the middle of the nineteenth century, and which corresponded very closely to kindred awakenings in Norway, and to the Pietist movement in Germany. The ordained state clergy seemed to some unable to satisfy the deep spiritual needs of the communities, and services were conducted by uneducated laymen. This procedure was followed by persecution by the State Church, but without avail. Congregations were organized, edifices erected, and a strong spiritual life developed. These congregations were represented, to a considerable degree, in the Swedish immigration to this country and, as the necessity of organization became apparent, two synods were formed, the Ansgarii Synod and the Mission Synod. These were afterwards dissolved, and in their place the Swedish Evangelical Mission Covenant of America was formed in 1885.

Doctrine and Polity

In doctrine the Covenant is strictly evangelical, accepting the Bible as the inspired Word of God unto men, the only infallible guide in matters of faith, doctrine, and practice, and His message regarding both this life and the life that is to come.

In government, the church is purely congregational. The local churches are associated in state conferences, and in an annual conference in which all matters of common interest are considered by the delegates assembled, and important business, such as making appropriations for missions and receiving sister churches into fellowship, is transacted. The Swedish Evangelical Mission Covenant of America has been incorporated in the State of Illinois.

NORWEGIAN-DANISH EVANGELICAL FREE CHURCH ASSOCIATION OF NORTH AMERICA

(Incorporated under the laws of the State of Minnesota.)

HEADQUARTERS, Minneapolis, Minn.

Pres., Rev. C. T. Dyrness, 2814 McLean Ave., Chicago, Ill.;
Sec., Rev. O. Thompson, 420 W. Sarnia St. Winona, Minn.

FOREIGN MISSION: "Scandinavian Missionary Alliance."
Treas., Rev. Algath Olsen, 44 N. Ashland Ave., Chicago, Ill.

School

<i>Name</i>	<i>Location</i>	<i>President</i>
Bible Institute and Academy	S. Minneapolis, Minn	L. J. Pedersen.

Periodicals

Evangelisten (weekly), *The Children Evangelist* (weekly), 3525 Fullerton Ave., Chicago, Editor, H. F. Josephson.

History

The Norwegian and Danish Free Church movement traces its origin to the spiritual awakening that swept over Norway in the early part of the nineteenth century, and to the conditions which made it necessary for those who were brought under the influence of the movement later to separate from the State Church and organize what were called Free Churches. Similar movements were spreading in other countries, with which the movement from Norway and Denmark has found bonds of fellowship, especially that earlier movement in England, which resulted in the founding of the Congregational denomination.

In the latter part of the nineteenth century there was a sufficient number of Norwegian and Danish Free Churches in the United States to organize into two associations, one in the Eastern states and one in the Middle West. These associations held bonds of fellowship with the Congregational denomination.

In the year 1910 representatives of the two associations met in Chicago and organized the Norwegian and Danish Evangelical Free Church Association of North America, still maintaining the Eastern and Western associations as district organizations to look after local work. In the national organization all the churches, represented by delegates, and with their pastors and teachers, meet annually for conference and business.

In doctrine, the association is strictly evangelical, believing the Bible to be the inspired Word of God, and accepting without question its authority in all things. The local churches have the congregational form of government.

SWEDISH EVANGELICAL FREE CHURCH

Address Rev Erik A Halleen, 1417 Seventh St., S, Minneapolis, Minn.

History

At the time of the union of the Swedish Ansgerii Synod and the Mission Synod in 1885, forming the Swedish Evangelical Mission Covenant of America, a number of congregations did not share in the consolidation, but united in an organization known as the Swedish Evangelical Free Mission, more recently known as the Swedish Evangelical Free Church. The first general conference was held at Boone, Iowa, at which plans were made for work, particularly in Utah.

The Swedish Evangelical Free Church has no written confession of faith, but accepts the Bible as the Word of God and the only perfect rule of faith and practice. Regarding doctrinal questions, such as the atonement, baptism, and the holy communion, ministers are at liberty to believe according to their convictions. The qualifications for membership are conversion and a Christian life.

The local congregations are self-governing. An annual conference is held, to which the local congregations send delegates, and at which regulations are made concerning charitable institutions, schools, etc.; but these regulations are advisory in character, and the congregations are privileged either to accept or to reject them. In addition to the conference there is a society of ministers and missionaries, organized in 1894, which has for its object the supervision of doctrine and conduct, the reception of worthy candidates, and the rejection of those who are unworthy.

SCHWENKFELDERS

General Conference, semi-annual; meets third Saturday of May and October.

Headquarters · Norristown, Pa.

Officers: *Mod.*, John H. Schultz, Norristown, Pa.; *Sec.*, S. K. Brecht, Eagle Road, Manoa, Pa.; *Treas.*, Amos S. Anders, Norristown, Pa.

BOARD OF PUBLICATION. *Pres.*, Edwin K. Schultz, Boyertown, Pa.; *Sec.*, Rev. O. S. Kriebel, Pennsburg, Pa.

BOARD OF HOME AND FOREIGN MISSIONS. *Pres.*, John H. Schultz, Norristown, Pa.; *Sec.*, Rev. H. K. Heebner, Philadelphia, Pa.

BOARD OF MANAGERS OF THE CHARITY FUND. *Pres.*, William H. Anders, Lansdale, Pa., R. D.; *Sec.*, Wayne C. Meschter, Philadelphia, Pa.

School

<i>Name</i>	<i>Location</i>	<i>Principal</i>
Perkiomen School	Pennsburg, Pa. .. .	O. S. Kriebel.

Periodical

The Schwenkfeldian (monthly), Editor, S. K. Brecht, Eagle Road, Manoa, Pa.

History

Among the early enthusiastic advocates of the Reformation was Kaspar von Schwenkfeld, a councilor at the court of the Duke of Liegnitz in Silesia. At the time of Luther's manifesto he was a young man, 25 years of age, and threw himself into the new movement with energy. Although never ordained as a clergyman, he took a prominent part in religious work, and it was mainly through his efforts that the Reformation gained a stronghold in Silesia. He was, however, independent in his thinking, and developed certain lines of belief which were not acceptable to other reformers.

Strongly opposed to the formation of a church, he did no more than gather congregations, and was compelled to flee from one place to another to escape persecution, until he died in Ulm in 1561. After his death, under the conditions of the times, any ecclesiastical organization of his followers was impracticable, although meetings and occasional conferences were held in Silesia, Switzerland, and Italy.

Early in the eighteenth century the question arose of emigration to America, and in September, 1734, about 200 persons landed at Philadelphia. Allegiance to the civil authorities having been pledged on September 23, they devoted the next day to thanksgiving for their deliverance from oppression, and they have continued to celebrate it as a memorial day ever since. Unable to secure land as they desired for a distinct community, they obtained homes in Montgomery, Bucks, Berks, and Lehigh Counties, Pa., where the greater number of their descendants are now to be found. The character of their early life in this country is indicated by their literary and doctrinal activities, the adoption of a school system in 1764, and the establishment of a charity fund in 1774, through which they have since cared for the unfortunate members of the community.

Toward the close of the Revolutionary War it became evident that a closer church organization was necessary, and one was formed and a constitution adopted in 1782. In common with the Quakers, Mennonites, and other kindred bodies, they gave their testimony against war, secret societies, and the taking of oaths. More recently a responsiveness to modern influences, has taken the place of their early clannish exclusiveness; all rules and regulations against secret

societies have been dropped; the participation in war has been left to the individual conscience; and, in the war with Germany, not only was no exemption asked on the ground of religious belief but a considerable number of the young men entered the national service.

The establishment of the Perkiomen School has had a marked effect in increasing the number of college graduates in the churches and the general interest in higher education. As a result, they have gained in strength and in numbers.

Doctrine

The church holds that theology should be constructed from the Bible alone, but affirms that the Scriptures are dead without the indwelling Word. Christ's divinity, it is held, was progressive, His human nature partaking more and more of the divine nature without losing its identity. They believe that an absolute change through faith and regeneration, and subsequent spiritual growth, are primary essentials to salvation, but that justification by faith should not obscure the positive righteousness imparted by Christ, imitation of whom is the fundamental feature of the Christian life. The Lord's Supper, symbolic of both His humanity and His divinity, is regarded as a means of spiritual nourishment without any change in the elements, such as is implied in consubstantiation or transubstantiation. They look upon infant baptism as not apostolic, and the mode of baptism as of no consequence.

The Christian Church is held to be unity, whose discipline should be rigorous, and whose members should be those who give experimental evidence of regeneration, and who pass a satisfactory examination in the doctrines and customs of the church. The activity of the laity is considered to fulfill the doctrine of the Christian priesthood. The right of the state to force the conscience of the citizen is denied.

Polity

The only officers are ministers, deacons, and trustees, who are elected and ordained by the local churches; the ministers for an unlimited period, the deacons for a term of three years, or until their successors are chosen, and the trustees annually. The public worship is simple and flexible as to time and manner.

The members of the local churches meet in a district conference at least once a year. The district conferences are members of the General Conference, in which all church members have equal rights and privileges without distinction of sex. The General Conference has original and appellate jurisdiction in all matters relating to the Schwenkfelder Church. It elects the members of the mission board, the trustees of Perkiomen School, and the members of the board of publication.

SOCIAL BRETHREN

Address Rev. F. P. Wilson, Eldorado, Ill.

History, Doctrine and Polity

At the close of the Civil War a number of persons who had become dissatisfied with certain teachings and practices in the denominations to which they belonged, gathered some congregations in Illinois. For about 20 years they continued under a somewhat loose organization, but in 1887 adopted a discipline containing a statement of doctrine and rules for the government of the churches and for the ordination of ministers.

The Confession of Faith, consisting of 10 articles, pronounces against political preaching, declares the right of all lay members to

free speech and free suffrage, and recognizes 3 modes of baptism as the applicant may prefer. It rejects infant baptism, however, and accepts only believers as candidates for that rite.

Annual associations are held, composed of ministers and lay delegates, and a biennial general assembly, whose membership includes ordained ministers, licensed preachers and exhorters, the general superintendent of Sunday schools, and lay delegates from each association.

The churches conduct no special mission work, home or foreign, and have no denominational schools or philanthropic institutions.

SOCIETY FOR ETHICAL CULTURE

(The American Ethical Union)

Office: 2 West 64th St., New York City.

Leaders: Felix Adler, Horace J. Bridges, Percival Chubb, John L. Elliott, Alfred W. Martin, David S. Muzzey, Henry Neumann, George E. O'Dell, Nathaniel Schmidt, S. Burns Weston.

Officers: *Chmn. of Exec. Comm.*, Robert D. Kohn; *Sec. and Editor*, David S. Hanchett; *Treas.*, Alexander M. Bing.

Foreign Secretaries: H. Snell, London, Eng.; Jean Wagner, Lausanne, Switzerland; William Boerner, Vienna, Austria.

Periodical

The Standard, 2 West 64th Street, New York City.

School

<i>Name</i>	<i>Location</i>	<i>Superintendent</i>
Ethical Culture School . . .	New York City . .	Franklin C. Lewis.
Ethical Culture School . . .	Brooklyn, N. Y. . .	Henry Neumann.

Component Societies

New York Society for Ethical Culture, 2 W. 64th St., New York.

Philadelphia Society for Ethical Culture, 1324 Spruce St., Philadelphia, Pa.

Brooklyn Society for Ethical Culture, 176 S. Oxford St., Brooklyn, N. Y.

Chicago Ethical Society, 163 W. Washington St., Chicago, Ill.

St. Louis Ethical Society, 3648 Washington Blvd., St. Louis, Mo.

Boston Ethical Society, 3 Joy St., Boston, Mass.

History

The New York Society for Ethical Culture was founded by Dr. Felix Adler in 1876. Five similar societies have since been formed, and in 1887 the American Ethical Union was organized, including the societies at that time in existence. The movement has since extended to England, Germany, and other countries, and in 1896 the International Ethical Union was organized.

Doctrine and Polity

The Ethical Societies have no formal expression of doctrine. Their purpose as expressed in the Constitution of the International Union is "to assert the supreme importance of the ethical factor in all the relations of life—personal, social, national and international—apart from any theological or metaphysical considerations."

Each society is autonomous in government.

TEMPLE SOCIETY (Friends of the Temple)

Address Emil G. Sorg, 535 East Utica Street, Buffalo, N. Y.

History

The Temple Society, also known as "Friends of the Temple," was founded in Wurttemberg, Germany, in 1853, by the Rev. Christopher Hoffman. Adherents of the society emigrated to America a few years later, and within 10 years an organization was effected. At present there are 2 local congregations, while a number of sympathizers, mostly members of other churches, are scattered over the country.

The Society has no ecclesiastical forms or doctrine. It holds that the sum and substance of the New Testament is the teaching of the Kingdom of God, the essence of which is contained in the words of Jesus, "Thou shalt love the Lord thy God * * * and thy neighbor as thyself," and emphasizes the spiritual development of the kingdom.

Accepting in full the prophecies of the Old Testament in regard to the future of the Holy Land, one great aim of the organization is the establishment of Christian colonies in the Holy Land. Its efforts have resulted in six colonies in Palestine.

The Society in Jerusalem is regarded as the chief organization, and its president exercises general supervision over the branches in Germany and America. In the American branch, a general committee, with a presiding elder, keeps up the connection with Jerusalem. The individual churches have preachers and elders, and hold Sunday preaching services and Sunday schools.

THEOSOPHICAL SOCIETIES*History*

The original Theosophical Society was founded by Mme. Helena Petrovna Blavatsky in New York in 1875, under the name "Theosophical Society." Col. Henry S. Olcott was the first president; William Q. Judge was elected counsel, and Mme. Blavatsky corresponding secretary. For some years special attention was given to the education of the members in the Theosophical philosophy, and to the development of the organization both in America and in Europe. In 1879 Mme. Blavatsky and Col. Olcott went to India and established headquarters at Adyar, Madras.

There are three societies in this country—the original Theosophical Society, American Section; Theosophical Society in America; and the Universal Brotherhood and Theosophical Society—all tracing their origin as organizations to the original Theosophical Society. There is also in New York an independent organization called the Theosophical Society, New York.

These societies, while varying somewhat in particulars, unite in emphasizing as their principal object the universal brotherhood of humanity, and require sympathy with this object as a condition of admission to membership.

Doctrine

A brief summary of doctrine as accepted by most members of the Theosophical societies follows:

God is infinite and absolute, therefore not to be limited by thought, attribute, or description. Evolution is accepted, but it is only half a law—the other half being involution. Humanity is one great family; all souls are the same in essence, though they differ in degrees

of development. Man is essentially a spiritual intelligence inhabiting a soul and a body. By purification and training of the body, the emotions, and the mind, the latent divine powers will develop and become active. Man is composed of seven principles which are grouped as a lower or mortal nature—constituting his personality—and a higher or immortal nature. Death is the dissolution of the mortal principles followed by the absorption of their experiences by the higher or universal principles. Heaven is the state of bliss and rest attained by the threefold higher nature of spirit, intuition, and mind. Reincarnation is the return of the higher nature to physical life, after having enjoyed its rest; it must not be confused with the ignorant and impossible idea of the transmigration of human souls into animal bodies. Karma is the action and interaction between desire and mind, the law of balance, of action and reaction, of effect inevitably connected with preceding cause; applied to man, it is a moral law of unerring justice, to which all other laws, physical or otherwise, are subservient. Karma is inseparable from reincarnation; Karma is the cause, reincarnation the effect.

THE THEOSOPHICAL SOCIETY

Organized, 1875.

Annual Convention, meets last Saturday in April.

Sec., Miss Isabel E. Perkins, P. O. Box 64, Station O, New York City.

Periodical

Theosophical Quarterly, P. O. Box 64, Station O, New York City.

THEOSOPHICAL SOCIETY, AMERICAN SECTION

Organized 1895.

Annual Convention, next meeting at Chicago, Ill., July, 1923.

Headquarters: 826 Oakdale Ave., Chicago, Ill.

Officers: *National Pres.*, L. W. Rogers; *National Sec.*, Miss Clara Linder.

ORDER OF THE STAR IN THE EAST. In preparation of the coming of the Christ.

Schools

<i>Name</i>	<i>Location</i>	<i>Dean or Principal</i>
School of the Open Gate	Los Angeles, Calif.	Julia K. Sommer, B. Sc.

Periodical

The Messenger, Chicago, Ill.

UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY

Organized 1875. Reorganized, 1898.

International headquarters: Point Loma, Calif.

Officers: *Leader*, Katherine Tingley; *Sec.*, Joseph H. Fussell.

University and School

<i>Name</i>	<i>Location</i>	<i>Secretary</i>
Theosophical University ..	Point Loma, Calif.	Clark Thurston.
Raja Yoga College.....	Point Loma, Calif.	Gertrude W. Van Pelt.

Periodicals

Theosophical Path (monthly), Editor, Katherine Tingley; *The Raja Yoga Messenger* (bi-monthly); *The New Way* (monthly).

THEOSOPHICAL SOCIETY (INDEPENDENT) NEW YORK

Organized 1899 -

Officers: *Pres.*, Harold W. Percival, 1580 Amsterdam Ave., New York City; *Sec.*, Benoni B. Gattell, 1580 Amsterdam Ave., New York City.

UNITARIAN CHURCHES

General Conference of Unitarian and other Christian Churches; meets biennially.

Officers: *Pres.*, Hon. William H. Taft; *Gen. Sec.*, Rev. Palfrey Perkins, Weston, Mass.; *Treas.*, Percy A. Atherton, 30 State St., Boston, Mass.

THE AMERICAN UNITARIAN ASSOCIATION is the executive organization; Unitarian Bldg., 25 Beacon St., Boston, Mass. *Pres.*, Rev. Samuel A. Eliot; *Sec.*, Rev. Louis C. Cornish; *Treas.*, Henry M. Williams. *Asst. Sec. and Publication Agent*, W. Forbes Robertson.

BRANCH OFFICES, 299 Madison Ave., New York City; 105 Dearborn St., Chicago, Ill.; 760 Market St., San Francisco, Calif.

DEPARTMENT OF CHURCH EXTENSION. *Sec.*, Rev. Minot Simons; *Field Secs.*, Rev. W. Channing Brown, Carl B. Wetherell, San Francisco, Calif.; Rev. Walter R. Hunt, New York City.

DEPARTMENT OF RELIGIOUS EDUCATION. *Sec.*, Rev. Wm. I. Lawrence, 16 Beacon St., Boston, Mass.; *Asso. Sec.*, Rev. E. F. Fairley, 299 Madison Ave., New York City.

ALLIANCE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN. *Pres.*, Miss Lucy Lowell; *Rec. Sec.*, Mrs. C. S. Atherton, 25 Beacon St., Boston, Mass.; *Treas.*, Miss Louise Brown.

YOUNG PEOPLE'S RELIGIOUS UNION. *Pres. of Exec. Board*, Albert A. Pollard; *Sec.*, Miss Margaret Aborn, 25 Beacon St., Boston, Mass.; *Treas.*, Arthur G. White.

UNITARIAN LAYMEN'S LEAGUE. *Pres.*, Charles H. Strong; *Sec.*, Wm. L. Barnard, 7 Park Square, Boston, Mass.; *Treas.*, Henry D. Sharpe.

UNITARIAN HISTORICAL SOCIETY. *Pres.*, Rev. Henry W. Foote; *Sec. and Librarian*, Julius H. Tuttle.

UNITARIAN TEMPERANCE SOCIETY. *Pres.*, Rev. William L. Walsh; *Sec.*, Rev. L. V. Rutledge; *Treas.*, Seymour H. Stone.

SOCIAL SERVICE COUNCIL OF UNITARIAN WOMEN. *Pres.*, Mrs. George H. Root; *Cor. Sec.*, Miss Frances A. Austin, 128 Neponset Ave., Dorchester, Mass.; *Treas.*, Mrs. Arthur G. Robbins.

SOCIETY FOR MINISTERIAL RELIEF. *Pres.*, Prof. F. G. Peabody; *Sec.*, Rev. Roderick Stebbins, Milton, Mass.; *Treas.*, Stephen W. Phillips.

SOCIETY FOR PROMOTING THEOLOGICAL EDUCATION. *Pres.*, Rev. Howard N. Brown; *Sec.*, Rev. Fred R. Lewis, North Easton, Mass.; *Treas.*, George R. Blinn.

SOCIETY FOR PROPAGATING THE GOSPEL AMONG THE INDIANS AND OTHERS IN NORTH AMERICA. *Pres.*, Rev. James H. Ropes; *Vice-Pres.*, Prof. F. G. Peabody; *Sec.*, Rev. Charles E. Park, Boston, Mass.; *Treas.*, H. W. Cunningham.

UNITARIAN SERVICE PENSION SOCIETY. *Pres.*, Hon. James P. Parmenter; *Sec.*, Rev. Robert S. Loring, Milwaukee, Wis.; *Treas.*, Rev. H. G. Arnold.

Theological Seminaries

<i>Name</i>	<i>Location</i>	<i>President</i>
Divinity School of Harvard University	Cambridge, Mass.	Abbott Lawrence Lowell.
The Meadville Theological School	Meadville, Pa.	Franklin C. Southworth
Pacific Unitarian School for the Ministry	Berkeley, Calif.	Earl M. Wilbur.

Periodicals

Christian Register (weekly), Boston, Mass., Editor, Rev. A. C. Dieffenbach; *The Beacon* (weekly), children's paper, Boston, Mass.; *The Pacific Unitarian* (monthly), San Francisco, Calif., Editor, Charles A. Murdock; *Unitarian Word and Work* (monthly), Boston, Mass.

History

Unitarianism may be defined in the most general terms as the religious doctrine of those holding belief in one God in one person (as distinguished from the Trinitarian belief in one God in three persons) and the related belief in the strict humanity of Jesus (as contrasted with the belief in His Deity). While Unitarians affirm that these beliefs were held in the first Christian centuries, before ever the Trinitarian dogmas were developed, yet the Unitarianism of today originated historically in the first half century of the Protestant Reformation. In one form or another it was espoused in the sixteenth century by a number of Anabaptist leaders and by numerous independent thinkers in Italy or Switzerland. Its most influential leaders on the Continent, where it was variously known as Arianism, Socinianism, or Unitarianism, were Michael Servetus in Switzerland, Faustus Socinus in Poland, and Francis David in Transylvania.

In England Unitarianism gradually developed during the eighteenth century, largely under Socinian influences, and chiefly among the Presbyterian churches, though there were also important accessions from other religious bodies. While such men as Newton, Locke, Milton, and Penn in the seventeenth century are known to have held Unitarian views, no movement toward a distinct denomination began till late in the eighteenth century; and the most distinguished leaders of Unitarianism since its separate organization have been Joseph Priestly, Theophilus Lindsey, and James Martineau.

In America Unitarianism developed out of New England Congregationalism, whose churches had as a rule left the way open for doctrinal changes, by requiring members upon joining the church simply to join in a covenant, rather than to subscribe to a creed. Thus many of the Congregational churches of eastern Massachusetts, including most of the oldest and most important ones, gradually moved far toward Unitarian beliefs in the second half of the eighteenth century, though the first church distinctly to avow such beliefs was the Episcopal King's Chapel at Boston, in 1785. These churches preferred to call themselves simply Liberal Christians, and the name Unitarian was only slowly and reluctantly accepted. The formation of a new denomination out of the liberal wing of the Congregational Church was a gradual process, which went on in one congregation after another. The cleavage was hastened by the election of Henry Ware, a liberal, as Professor of Theology at Harvard University in 1805, in spite of orthodox protests, and by the fastening of the name Unitarian upon the liberals by the conservatives in 1815, after which the former were more and more refused religious fellowship by the latter, who desired thus to exclude them from the denomination. At length, in 1819, William Ellery Channing, of Boston, acknowledged leader of the liberals, preached at Baltimore an ordination sermon which defined and defended the views held by Unitarians and was thenceforth accepted by them as their platform.

In 1825 the American Unitarian Association was formed to do aggressive missionary work and to promote the interests of the churches concerned, and thus the new denomination became organized separately. The Unitarians of this period were much averse to fostering sectarian spirit. They had been only loosely welded together, and their own fundamental principles were not clearly settled; so that for nearly 40 years the denomination was stagnant and was divided and weakened by internal controversy centering mainly about the question of miracles. But by the end of the Civil War this controversy had been largely outgrown; a national conference was organized in 1865, and a period of rapid extension and of aggressive denominational life ensued, which has continued to the present time. For a generation past emphasis has been laid much less upon doctrinal points than upon personal religion, moral advancement, and civic and social reform.

Doctrine

The Unitarians have never adopted a creed and do not require of members or ministers profession of a particular doctrine.

The constitution of the General Conference states simply that "These churches accept the religion of Jesus, holding in accordance with His teaching that practical religion is summed up in love to God and love to man." The declared object of the American Unitarian Association is "to diffuse the knowledge and promote the interests of pure Christianity." And the covenant most generally used in local churches reads: "In the love of truth and in the spirit of Jesus, we unite for the worship of God and the service of man."

The most distinguishing marks of Unitarianism today are its insistence upon absolute freedom in belief, its reliance upon the supreme guidance of reason, its tolerance of difference in religious opinion, its devotion to education and philanthropy, and its emphasis upon character, as the principles of fundamental importance in religion. There is, however, a general consensus upon the unipersonality of God, the strict humanity of Jesus, the essential dignity and perfectibility of human nature, the natural character of the Bible, and the hope for the ultimate salvation of all souls in distinction from the views traditionally taught on these points.

Polity

The Unitarians are congregational in polity, each congregation being entirely independent of all the others. But for purposes of fellowship, mutual counsel, and the promotion of common ends, they unite in local or state conferences, in a General Conference meeting biennially, and in an international congress formed "to open communication with those in all lands who are striving to unite pure religion and perfect liberty, and to increase fellowship and cooperation among them." Besides the national missionary organization, the American Unitarian Association, with headquarters at Boston, and offices at New York, Chicago, and San Francisco, other national organizations include the Alliance of Unitarian Women, the Unitarian Sunday School Society, the Young People's Religious Union, the Laymen's League, the Unitarian Temperance Society, etc.

UNITED BRETHREN CHURCH OF THE UNITED BRETHREN IN CHRIST

General Conference, quadrennial, next session, 1925.

Thirty-one Annual Conferences.

Headquarters: United Brethren Bldg., Dayton, Ohio.

Officers: *Pres*, Board of Administration, Bishop William M. Bell; *Exec. Sec*, S. S. Hough; *Gen. Treas.*, L. O. Miller.

Bishops

W. M. Bell, 1509 State St., Harrisburg, Pa.
 H. H. Fout, 945 Middle Drive, Woodruff Pl., Indianapolis, Ind.
 C. J. Kephart, 3936 Harrison Ave., Kansas City, Mo.
 W. H. Washing, 686 E. Taylor St., Portland, Ore.
 A. R. Clippinger, 1602 Grand Avenue, Dayton, Ohio.
 W. M. Weekley (emeritus), 1038 Murdock Ave., Parkersburg, W. Va.

FOREIGN MISSIONARY SOCIETY. *Pres.*, Bishop W. M. Bell; *Gen. Sec.*, Rev. S. G. Ziegler; *Treas.*, L. O. Miller; *Special Support Sec.*, Mrs. J. Hal Smith.

HOME MISSIONARY SOCIETY. *Pres.*, Bishop H. H. Fout; *Gen. Sec.*, Rev. P. M. Camp; *Sec. of Ed. Dept.*, Miss L. B. Wiggin; *Treas.*, L. O. Miller.

CHURCH ERECTION SOCIETY. *Sec.*, Rev. A. C. Siddall.

WOMAN'S MISSIONARY ASSOCIATION. *Pres.*, Mrs. L. R. Harford, 1550 Georgia Ave., Omaha, Nebr.; *Gen. Sec. and Treas.*, Miss Alice Bell.

BOARD OF CONTROL OF SUNDAY SCHOOL, BROTHERHOOD, AND YOUNG PEOPLE'S WORK. *Pres.*, Bishop A. R. Clippinger; *Gen. Sec.*, Sunday School and Brotherhood Work, Rev. Charles W. Brewbaker; *Supt. Elementary Division*, Miss Ida M. Koontz; *Gen. Sec. Young People's Work*, Rev. O. T. Deever.

COMMISSION ON EVANGELISM. *Pres.*, Bishop H. H. Fout; *Gen. Sec.*, Rev. J. E. Shannon.

BOARD OF EDUCATION. *Pres.*, Bishop C. J. Kephart; *Gen. Sec.*, Rev. William E. Schell; *Treas.*, L. O. Miller.

UNITED BRETHERN PRINTING ESTABLISHMENT. *Agt.*, Rev. W. R. Funk.

Colleges

Name	Location	President or Dean
Indiana Central College . . .	University Heights, Ind.	I. J. Good.
Kansas City University	Kansas City, Kans.	J. C. Williams.
Lebanon Valley College	Annaville, Pa.	G. D. Gossard
Otterbein College	Westerville, Ohio	W. G. Clippinger
Philomath College	Philomath, Ore.	H. D. Boughter.
York College	York, Neb.	W. O. Jones.
Shenandoah Institute	Dayton, Va.	D. T. Gregory

Theological Seminary

Bonebrake Theological Seminary. Dayton, Ohio A. T. Howard.

Periodicals

Religious Telescope, Editors, Rev. J. M. Phillippi, Rev. W. E. Snyder; *Watchword*, Editor, Rev. H. F. Shupe; *Friend of Boys and Girls*, Editors, Rev. W. O. Fries and Rev. J. W. Owen; *Evangel*, Editor, Miss Alice Bell.

History

Among the serious conditions facing the German Reformed churches in America in the early part of the eighteenth century were the lack of organization and especially the dearth of ministers. There were as yet no training schools in this country, and they were compelled to look to the Old World for their ministerial supply. The result was that they were not always provided for, and it was difficult to secure ministers of the best type. The Methodist movement in England and the Pietist movement in Germany were becoming prom-

inent, but had not extended to any great degree through the churches, and the tone of spiritual life was low.

There were indeed earnest workers, but the general condition was deplorable. Appeals were made to the churches of the Palatinate, but they recognized their inability to meet the need and applied to the Classis of Amsterdam, which had already given assistance to the Dutch Reformed churches in New York. In accordance with this appeal, in 1746, the Rev. Michael Schlatter, a Swiss by birth, was sent as a missionary to the German Reformed churches in Pennsylvania, although under the general direction of the Synod of Holland. In 1751 he returned to Europe to present an appeal for further aid and additional missionaries. Six young men responded to his presentation of the need in the new colonies. Among them was Philip William Otterbein, who was born in the duchy of Nassau, Germany, in 1726, and who had already had some experience in pastoral work. The company arrived in New York in July, 1752, and Otterbein soon found a field of labor with the congregation at Lancaster, Pa., at that time the second in importance among the German Reformed churches of the colonies.

A peculiar personal experience, in which he found himself unable to respond to an earnest appeal from one seeking spiritual counsel, led him to a prolonged struggle for a fuller witness to the regenerating power of the gospel in his personal life. The result was a spiritual transformation, and an insistence upon the necessity of a deeper inward spirituality on the part of his people. This was not always acceptable at that period, barren as it was in spiritual life.

About the same time he came into personal relations with Martin Boehm, a member of the Mennonite community, who had passed through a similar religious experience, and together they conducted evangelistic work among the scattered settlers in Pennsylvania. This again was deemed irregular by Otterbein's fellow ministers, and offended the synod to such a degree and aroused such opposition to him that in 1774 he accepted a call to the Baltimore, Md., congregation on an independent basis. For the next fifteen years Otterbein continued his evangelistic labors among the German speaking communities, going into the surrounding country and holding two-day "great meetings," in which he became more closely associated with ministers of kindred spirit in other denominations. Under their preaching converts rapidly multiplied, but church organizations were not yet formed, many of the converts uniting with English speaking churches.

In 1789 a meeting of these revivalist preachers was held in Baltimore, and a confession of faith and rules of discipline were adopted based upon the rules adopted four years before for the government of Otterbein's independent church in Baltimore. During the next decade similar councils were called at irregular intervals, which culminated at a conference held in Frederick County, Md., in 1800, in the formation of a distinct ecclesiastical body under the name of "United Brethren in Christ." Thirteen preachers were in attendance, and Otterbein and Boehm were elected bishops, in which office they remained until the death of Boehm in 1812, and of Otterbein in 1813. This new organization was in no sense a schism from any other body, but a natural development on the part of the German-speaking congregations of that section which were desirous of a fuller evangelistic life.

Bishop Ashbury, of the Methodist Church, and Bishop Otterbein, of the United Brethren, came into close relations and were warm friends, but as the Methodist Church was at that time unwilling to accede to the wishes of the German-speaking communities, and encourage German-speaking churches, the two bodies remained distinct, and no specific effort to unite the forces was ever made.

The fact that those who joined in the new organization represented different forms of church life necessitated mutual conference and some concessions. Of the 14 ministers at the conference of 1789, 9 were of German Reformed antecedents and 5 were Mennonites. The church members, however, were more widely distributed. The Reformed churches practiced infant baptism, but not foot-washing; the Mennonites practiced foot-washing and regarded believers' baptism by immersion as the only correct form. The result was that each generously conceded to the other freedom to follow personal convictions as to the form of baptism, the age of persons baptized and the observance of foot-washing.

During the first years of the nineteenth century the movement continued to grow, and many preaching places were established in Ohio and Indiana, and some in Kentucky, but the center of greatest activity was the Miami Valley in Ohio.

The first General Conference was held in 1815, 4 conferences being represented by 14 delegates. This conference arranged and adopted a book of discipline, accepting in general the system agreed upon in the first conference of 1789. The same conference was also significant for its recognition of a change that had been gradually taking place in the use of the English language in the churches. Until this time, almost all the churches had used German in their services, but as they came into closer contact with other religious bodies, the use of English increased, and although many continued their German preaching, English-speaking churches became numerous. This change was further recognized by the conference held in 1817, which ordered the confession of faith and the book of discipline to be printed in both German and English.

The church has taken a radical attitude on questions of moral reform, and early placed in its book of discipline a decided declaration in condemnation of slavery, which was followed in 1821 by strong prohibitive legislation. In 1841 the distilling, vending, and use of ardent spirits as a beverage was forbidden, as also, the renting or leasing of property for the manufacture or sale of such drinks, the signing of petitions for granting license, or entering as bondsmen for persons engaged in the traffic.

The last seventy-five years have been characterized by the development of departments of church activity as Education, Home and Foreign Missions, Church Erection, Sunday School and Young People's work, Evangelism, Ministerial Pension Bureau.

The finances of the denomination have been promoted through a budget system with special emphasis on Stewardship, and the giving to the causes of Christ on a weekly system.

Doctrine

In doctrine the church is Arminian. Its confession of faith consisting of thirteen brief articles, sets forth the generally accepted view of the Trinity, the authority of the Scriptures, justification and regeneration, the Christian Sabbath, and the future state. Concerning the Sacraments, it holds that baptism and the Lord's Supper should be observed by all Christians, but the mode of baptism, the manner of celebrating the Lord's Supper, and the practice of foot-washing should be left to the judgment of each individual. The question of the baptism of children is left to the choice of parents. Emphasis is laid upon sanctification, which is described as "the work of God's grace through the Word and the Spirit, by which those who have been born again are separated in their acts, words, and thoughts, from sin, and are enabled to live unto God."

Polity

The polity of the United Brethren is similar to that of the Methodist Episcopal Church. Although not historically a Methodist branch, they affiliate with Methodist churches, send delegates to the ecumenical Methodist conferences, and also fraternize with other denominations. They have classes and class leaders, stewards, exhorters, local and itinerant preachers, presiding elders, circuits, and quarterly conferences. The annual conferences are composed of the local and itinerant preachers and of lay delegates representing the churches. The General Conference is composed of ministerial and lay delegates elected by the churches in the respective conferences, and meets once in four years. It has full authority under certain constitutional restrictions, to legislate for the whole church and to hear and decide appeals. There is but one order among the ordained preachers, that of elder. Since 1899 it has been lawful to license and ordain women. Bishops are elected by the General Conference for a quadrennium, and are eligible to reelection. They preside over annual conferences and, in conjunction with a committee of presiding elders and preachers, fix the appointments of the preachers for the ensuing year. Since 1893 the pastoral term is unlimited, so that a preacher may be reassigned annually to the same charge for any number of years.

CHURCH OF THE UNITED BRETHREN IN CHRIST

(Old Constitution)

General Conference, quadrennial.

Twenty-three annual conferences, including one in Canada.

Bishops

F. L. Hoskins, Julietta, Idaho.

C. A. Mummart, Ubee, Ind.

H. C. Mason, Hillsdale, Mich.

• *Publishing Agent*—J. W. Burton, Huntington, Ind.

Editor of Sunday School and Christian Endeavor Literature—A.

B. Bowman, Huntington, Ind.

General Missionary Secretary—J. Howe, Huntington, Ind.

General Secretary of Preacher's Aid—J. L. Buckwalter, Mt. Carroll, Ill.

Secretary of Education—D. R. Ellabarger, Ubee, Ind.

Secretary of Religious Education—J. E. Harwood, Huntington, Ind.

Secretary of Otterbein Forward Movement—W. E. Musgrave, Huntington, Ind.

PUBLISHING BOARD—C. A. Mummart, F. L. Hoskins, W. C. South, E. C. Mason, B. J. Hazzard, W. R. Lines, W. H. Clay.

MISSIONARY BOARD—Bishop F. L. Hoskins, Bishop C. A. Mummart, Bishop H. C. Mason, J. Howe, S. A. Stemen, J. W. Burton, J. E. Harwood, O. R. Lash, W. H. Zeigler, C. E. Wolverton, Thomas Weyer.

BOARD OF EDUCATION—O. G. Alwood, A. Hoffman, C. H. Slusher, G. S. Seiple, W. E. Musgrave, E. E. Plumley, A. B. Bowman, U. S. Wertenbarger, B. F. Blubaugh, J. E. Harwood, R. M. Stahl, W. H. Ely, Elmer Clark, H. J. Ickes, B. J. Hazzard, Roscoe Laforge, Wm. Galbraith, C. S. Mumma, Glen G. Gideon, Isaac Whealdon.

GENERAL CHURCH TRUSTEES—F. L. Hoskins, W. H. Clay, Wm. Johnson, J. Howe, H. C. Mason, O. G. Alwood, C. A. Mummart.

OTTERBEIN FORWARD MOVEMENT COUNCIL—Bishop F. L. Hoskins, Bishop C. A. Mummart, Bishop H. C. Mason, Mrs. F. A. Loew, Mrs. O. R. Lash, Mrs. M. A. Durham, D. R. Ellabarger, W. E. Musgrave, A. Hoffman, J. W. Burton, O. G. Alwood, W. R. Lines, B. J. Hazzard, A. B. Bowman, J. E. Harwood, Effie M. Hodgeboom, B. K. Ely, J. G. Connor, George Shepherdson, J. L. Buckwalter, E. C. Mason, W. C. South, W. H. Clay, Wm. Johnson

SUNDAY SCHOOL BOARD—Bishop C. A. Mummart, J. E. Harwood, A. B. Bowman, J. G. Connor, George A. Shepherdson.

U. B. C. E. SUPERVISION COMMITTEE—Bishop C. A. Mummart, J. E. Harwood, A. B. Bowman, Effie M. Hodgeboom, B. K. Ely.

PREACHER'S AID BOARD—Bishop F. L. Hoskins, Bishop C. A. Mummart, Bishop H. C. Mason, J. L. Buckwalter, W. H. Clay, E. C. Mason, W. C. South.

Colleges

Name	Location	President
Albion College	Albion, Wash.	F. L. Hoskins
Central College	Huntington, Ind	D. R. Ellabarger
Philomath College	Philomath, Oreg.	

Periodicals

Christian Conservator (weekly), Editor, Rev. O. G. Alwood, Huntington, Ind.; *Missionary Monthly*, Editor, Parent Board Department, Rev. J. Howe, Huntington, Ind.; Editor, Woman's Missionary Association Department, Mrs. F. A. Loew, Huntington, Ind.; Sunday School Publications, Rev. A. B. Bowman, Editor, Huntington, Ind.

History

With the growth of the Church of the United Brethren in Christ as in other denominations, two parties developed—one which held closely to the original constitution, another which sought to change it to meet what they considered the necessity of changed conditions. At the General Conference of 1841, when final steps were taken toward adopting the full constitution, four points were emphasized, which later became objects of special discussion; the slavery question, secret societies, changes in the confession of faith, and changes in the constitution. The slavery question disappeared after the Civil War, but the others came to the front and the last two became specially prominent. In 1885 the General Conference set aside the constitutional provisions for change by pronouncing them impracticable, and arranged for another constitution, under the name of amending the constitution. The minority recorded a protest, but the majority proceeded to appoint a commission, which drafted an amended constitution, and presented it for adoption by the society in such a manner as, in the opinion of the minority, insured indorsement, by the indifferent and youthful members. Although less than one-half of the whole society voted, the General Conference of 1889 accepted the results and pronounced the revised constitution in force. The minority chose to remain upon the unamended constitution, holding that the constitution of 1841 was still in force, and that they were the true United Brethren Church, and as such entitled to the church property. In some cases decisions were given by the courts, in others by vote of the congregations, while occasionally property awarded to one body was purchased by the other. Those days of legal contentions and occasional bitter personalities have passed, and a spirit of Christian courtesies now prevails.

Doctrine

In doctrine the church holds to the Trinity, the Deity and humanity of Jesus Christ, and an atonement unlimited as to the possibility of its application. Upon repentance, faith appropriates the

benefits of the atonement to the salvation of the soul, and in this salvation the soul is spiritually baptized into Christ, and becomes a new creature—i. e., is born again—the doctrine upon which the early life of the church was based. A spiritually directed life is held to be a necessity to the maintenance of the regenerate state, and the ordinances of baptism and the Lord's Supper are to be observed by all of God's spiritual children, by each in the manner which he deems scripturally correct. On moral questions the church holds to the strict interpretation of the early laws on temperance, connection with secret combinations, and participation in aggressive warfare.

Polity

In polity the church is Methodistic, having quarterly, annual, and general conferences on the same general basis as that of the Methodist Episcopal Church. The pastorate is made up of one or more local societies, and the quarterly conference, its governing body, consists of the presiding-elder, pastor, and local officials, and has only administrative powers. The membership of the annual conference includes the licensed and ordained preachers and the lay delegates elected by each pastorate. The General Conference, which is made up of ministerial delegates elected, pro rata, by the annual conferences, convenes every four years and is vested with legislative and judicial power, being restricted only by the constitution. As a judicial body, it is composed of the bishops of the past quadrennium and of the elders among its members who have stood in the ordained relation at least three years.

Candidates for the ministry, recommended by the local church, may be licensed annually by the quarterly conference, and after a year's trial may be received into the annual conference, where, upon completing a prescribed course of study, they become eligible to ordination as elders, the only ordination practiced by the church. No distinction is made as to sex. Official distinctions in the ministry are elective, and for a limited term only. Pastors are appointed by the annual conference for a term of one year, and are eligible for reappointment to the same station for five successive terms, and for additional successive terms only by consent of the annual conference. Presiding elders are elected by the annual conference for a term of one year, and are eligible to unlimited reelection. Bishops are elected by the General Conference for the term of four years, and are eligible to reelection.

UNIVERSALIST CHURCHES

General Convention, biennial.

Twenty-eight state conventions, 8 state conferences.

General Convention Officers: *Pres.*, Roger S. Galer, Mt. Pleasant, Iowa; *Vice-Pres.*, Richard Billings, Woodstock, Vt.; *Sec.*, Rev. Roger F. Etz, 176 Newbury St., Boston, Mass.; *Treas.*, Joseph B. Horton, Boston, Mass.; *Gen. Supt.*, Rev. J. S. Lowe, 176 Newbury St., Boston, Mass.

HEADQUARTERS, 176 Newbury St., Boston, Mass.; Western Office, 6010 Dorchester Ave., Chicago, Ill.

BOARD OF FOREIGN MISSIONS. *Chmn.*, Rev. Fred C. Leining, Providence, R. I.; *Sec.*, Rev. Roger F. Etz.

GENERAL SUNDAY SCHOOL ASSOCIATION. *Pres.*, Rev. George E. Huntley; *Sec.*, Carl A. Hempel, Lynn, Mass.

WOMEN'S NATIONAL MISSIONARY ASSOCIATION. *Pres.*, Mrs. Ethel M. Allen, Columbus, Ohio; *Sec.*, Mrs. W. C. Caldwell, Muncie, Ind.; *Treas.*, Mrs. Emma L. Bush, Boston, Mass.

COMMISSION ON PUBLIC WELFARE. *Chmn.*, Rev. Frank Oliver Hall.

COMMISSION ON FOREIGN RELATIONS. *Chmn.*, Rev. F. A. Bisbee, 176 Newbury St., Boston, Mass.

NATIONAL Y. P. C. U. *Pres.*, Eldest C. Jones, Somerville, Mass.; *Nat. Sec.-Treas.*, Louis F. Meslin, 338 Franklin Ave., Brooklyn, N. Y.; *Director of Young People's Work*, Rev. Stanley Manning, 176 Newbury St., Boston, Mass.

UNIVERSALIST COMRADES. *Pres.*, Ralph W. E. Hunt, Portland, Me.; *Sec.*, Fred C. Carr, Providence, R. I.

UNIVERSALIST PUBLISHING HOUSE, 176 Newbury St., Boston, Mass.; 6010 Dorchester Ave., Chicago, Ill. *Gen. Agt.*, Harold Marshall.

Colleges

<i>Name</i>	<i>Location</i>	<i>Dean or President</i>
Lombard College	Galesburg, Ill.	Joseph M. Tilden.
St. Lawrence University	Canton, N. Y.	Richard E. Sykes.
Tufts College	Tufts College, Mass.	J. A. Cousens.

Theological Seminaries

Canton Theological Seminary	Canton, N. Y.	J. Murray Atwood.
Crane Divinity School	Tufts College, Mass.	Lee S. McCollister.
Ryder Divinity School	Chicago, Ill.	Lewis B. Fisher.

Academies

Dean Academy	Franklin, Mass.	Arthur W. Pierce.
Goddard Seminary	Barre, Vt.	R. L. Davison
Westbrook Seminary	Portland, Me.	Orlando K. Hollister.

Periodicals

Universalist Leader (weekly), Boston, Mass., Editor, Frederick A. Bisbee; *Universalist Herald*, Atlanta, Ga., Editor, Rev. J. W. Rowlett; *Universalist*, Carthage, N. Y., Editor, Rev. G. D. Walker; *Onward* (weekly), Boston, Mass., Editor, Granville Hicks.

History

A distinction should be made between Universalism and the Universalist denomination.

Universalism has been defined as the doctrine or belief that it is the purpose of God through the grace revealed in our Lord Jesus Christ to save every member of the human race from sin. In a more general way, it has been described as the belief that what ought to be will be; that in a sane and beneficent universe the primacy belongs to Truth, Right, Love—the supreme powers; that the logic of this conception of the natural and moral order imperiously compels the conclusion that although all things are not yet under the sway of The Prince of Peace, the definite plan set forth in Him is evident, and the consummation which he embodies and predicts can not be doubted.

Universalism, thus, it is claimed, is as old as Christianity; was taught in the schools of the second and third centuries at Alexandria, Nisibis, Edessa, and Antioch; and was accepted by many of the apostolic and church fathers, as Clement of Alexandria, Gregory of Nyssa, Origen, and probably Chrysostom and Jerome.

Those members of the Christian family in whom this thought has become predominant and who hold to the idea that there is a divine order and that it contemplates the final triumph of good over evil in human society, as a whole, and in the history of each individual, are considered Universalists.

The Universalist denomination, however, is of modern origin, is confined mostly to the American continent, and embraces but a por-

tion of those who hold the Universalist belief. It dates from the arrival of the Rev. John Murray, of London, in Good Luck, N. J., in September, 1770, although there were some preachers of the doctrine in the country before that time. Mr. Murray preached at various places in New York, Pennsylvania, and Massachusetts, and societies sprang up in all these states as a result of his ministry. His first regular settlement was at Gloucester, Mass., where a church was built in 1780, but he afterwards removed to Boston.

The earliest movement for denominational organization was made at Oxford, Massachusetts, in 1785, but accomplished little more than to emphasize the need and value of fellowship, although it approved of the name selected by the Universalists of Gloucester for their church, "The Independent Christian Society, commonly called "Universalists," and approved also the Charter of Compact as the form of organization for all societies. The second convention, held at Philadelphia in 1790, drew up and published the first Universalist profession of faith, consisting of five articles, outlined a plan of church organization, and declared itself to be in favor of the congregational form of polity. Another convention, at Oxford, in 1793, subsequently developed into the Convention of the New England states, then into the Convention of New England and New York, and finally into the present organization, the General Convention.

Among the younger men at the second Oxford convention was Hosea Ballou, who soon became the recognized leader of the movement, and for half a century was its most honored and influential exponent. During his ministry, extending from 1796 to 1852, the 20 or 30 churches increased to 500 distributed over New England, New York, Pennsylvania, Ohio, Indiana, and Illinois, although the greater part were found in New England. It was, however, the era of the propagation of the doctrine, and of the controversies to which that gave rise, and little attention was paid to organization.

About 1869 agitation began for a more coherent organization and a polity better correlated than the spontaneous congregationalism which had developed during the earlier period, and the result was that at the centennial convention of 1870 a plan of organization and a manual of administration were adopted under which the denomination has since been conducted.

Doctrine

The historic doctrinal symbol of the Universalist denomination is the Winchester Profession, adopted at the annual meeting of the General Convention held in Winchester, N. H., in September, 1803.

At the session of the General Convention in Boston, October, 1899, a brief Statement of Essential Principles was adopted and made the condition of fellowship, in the following terms: "The Universal Fatherhood of God; the spiritual authority and leadership of His Son, Jesus Christ; the trustworthiness of the Bible as containing a revelation from God; the certainty of just retribution for sin; the final harmony of all souls with God." The Winchester profession is commended as containing these principles, but neither this nor any other precise form of words, is required as a condition of fellowship, provided always that the principles above stated be professed.

The theology of Universalism, while setting forth the predicates of its conclusion, that all souls are included in the gracious purpose of God to make at last a complete moral harmony, discriminates between belief in a result, and faith in the forces by which the result is to be achieved. It points out and emphasizes the fact that effective faith in final universal salvation must rest on implicit belief in the value and potency of truth, righteousness, and love, witnessed by the free and steadfast use of these great and only means to the desired end. The teaching of Jesus, with which His life and works

accord, is interpreted as a distinct revelation of these facts and principles, to wit, that God is the Father of all men; that all men are brethren; that life at the root is spiritual and therefore eternal; that the law of life is righteousness and its motive force is love; that human society, properly conceived, is a natural social and moral unity, or kingdom of heaven; that this life is "the suburb of the life elysian"; and that physical death is the necessary prelude to immortal life. Universalism avers that the sinner—"and no man liveth that sinneth not"—can not escape punishment; which is remedial and is meant to vindicate the inflexible righteousness of God and to induce repentance and reformation in His wayward children.

Universalists are not Trinitarians. The position taken by the Unitarians of Channing's day, and held for a generation or more subsequently, would fairly represent the view that has been consistently set forth in Universalist literature and teaching. That view is that Jesus (the Christ) had the same essential spiritual and human nature as other men; but that he was chosen of God to sustain a certain unique relation on the one hand toward God and on the other toward men, by virtue of which he was a revelation of the divine will and character and a sample of the perfected or "full-grown" man. There is, therefore, propriety and accuracy in describing this unique man as a God-man, a divine Son of God, the mediator, or way, between God and men.

Universalists, as a body, are now practically Unitarians, so far as the person, nature, and work of Christ are concerned.

As to the mode of baptism, both immersion and sprinkling are practiced, but usually in Universalist churches the candidate, whether adult or infant, is baptized by the minister placing his hand, which has been previously dipped in the font, on the head of the candidate, and repeating the baptismal formula. In Universalist parishes where a church has been organized the Lord's Supper is regularly observed usually four times a year and all members are expected to participate; but all others who would like thus to show their loyalty to their Master and cultivate Christian graces are cordially invited to join in the memorial.

Polity

The local parish or society is independent in the management of its own temporal affairs and worship, in the choice of officers or of ministers, and in the details of administration. The different parishes within a state are organized into a state convention, consisting of delegates elected by the parishes. Representatives, duly elected by the several state conventions, constitute the General Convention. The state conventions meet annually; the General Convention, biennially.

In order to remain in the fellowship of its own state convention and of the General Convention, the local church must be organized on the common profession of faith, employ a minister in the fellowship of the convention, and promise obedience to the laws of the convention. The state conventions have complete control of matters of common interest to the local societies in their territory, but they must administer these affairs according to the laws made by the General Convention, which is the supreme legislative body of the denomination.

In the interval between sessions of the General Convention a board of trustees, consisting of 11 members, and including the secretary of the Convention, who is its chief administrative officer, administers the affairs of the denomination, except those which are reserved to the state conventions and the general membership.

In 1898 a system of supervision, including a general superintendent and local superintendents in most of the states, was adopted and met with general approval. Recently the Sunday school was put

under the care of the General Convention, and a salaried superintendent was appointed.

State conventions have committees of fellowship who grant letters of license; examine candidates for ordination; authorize their ordination or refuse it, as the case may be; give full fellowship; transfer fellowship from one state to another; receive clergymen who are transferred from another state; and under the laws of the General Convention have full supervision of questions of fellowship and of discipline of ministers within their territory. Only ordained ministers are permitted to baptize or administer the Lord's Supper in the churches, and there are laws and standards of conduct which ministers must observe in order to maintain themselves in the fellowship of the state and general conventions.

Owing to the peculiar early organization of Universalists into societies, rather than churches, the term "comunicant" or "church member" does not accurately apply in this body. In a considerable number of societies there are as yet no church organizations, and consequently no "communicants," and in any society or parish the number of registered church members falls far short of the whole number of Universalists. Where there is church membership, the method of admission is not the same in all churches. There is, however, a uniform custom of requiring subscription to the Winchester Profession or the later Statement of Essential Principles. Most churches have a form of covenant also, in which the members join, but a large freedom of personal preference as to form of profession and covenant is favored.

THE VOLUNTEERS OF AMERICA

Headquarters 34 W. 28th St., New York City.

Officers: *Pres.*, Gen. Ballington Booth; *Vice-Pres.*, Maj.-Gen. Edward Fielding; *Sec.*, Col. J. W. Merrill; *Treas.*, Col. W. J. Crafts.

Chief departments of work: evangelical, helping-hand, prison, home, hospital.

History

In response to the call of a number of persons deeply interested, many of them actively engaged, in evangelistic and philanthropic work, Mr. and Mrs. Ballington Booth, already well known as evangelists, were induced, in the spring of 1896, to form an organization for the uplift of the unchurched and the needy. The first public meetings were held in March of that year, and almost immediately the society, under the name of Volunteers of America, became active in many parts of the country. In the following summer the Volunteer Prison League Branch was organized by Mrs. Booth, with signal success, and in November, 1896, the organization was incorporated under the laws of the state of New York.

From the beginning the organization has been declared to be an auxiliary of the church, and converts have been advised to unite with churches of their preference, so that a large growth in membership has neither been expected nor realized. It has also endeavored continually to work along lines that do not conflict with any other religious military society.

Doctrine

In doctrine the Volunteers are in harmony with the evangelical churches on all essential points. Their principles are stated in a Book of Rules, issued by order of the Grand Field Council, and those who make application to join as officers subscribe to these doctrines, outlined in brief on an application form. They include belief in one

Supreme Triune God; in the Bible as given by inspiration of God, and the divine rule of all true godly faith and Christian practice; in Jesus Christ as truly man and yet as truly God; in the temptation and fall of our first parents, whereby all men have become sinful by propensity. They believe that Jesus Christ, by sacrifice of His life, made atonement for all men; that in order to obtain salvation it is necessary to repent toward God, believe in Jesus Christ, and become regenerated through the Holy Spirit; that the Holy Spirit gives to each person inward witness of acceptance; that it is possible for those who have been accepted by God to fall from grace, and except as restored, to be eternally lost; that it is possible for Christians to be so cleansed in heart as to serve God without fear, in holiness and righteousness throughout life; that the soul is immortal; and that the punishment of the wicked and the reward of the righteous are eternal.

The Volunteers believe in the Sacraments of baptism and the Lord's Supper, and give opportunity for the observance of these rites at the various stations. They also ordain their officers to the gospel ministry after due preparation and a satisfactory examination upon the prescribed course of study.

Polity

The government of the Volunteers of America is democratic. The term "military," appearing in the Manual, is applied only in the bestowing of titles, the wearing of uniforms, and the movements of officers. As a corporate society the government is vested in the Grand Field Council, which is composed of the officers of, or above, the rank of major. This council elects the directors, 11 in number, who are the responsible financial officers, and who act as trustees and custodians of the property.

The commander in chief, or general, is elected for a term of five years. The officials forming his cabinet or staff are the vice-president, with title of major general; the secretary, with the title of colonel; the treasurer, with title of colonel; and the regimental officers. The departments or territories are usually under the command of an officer of the rank of brigadier general. They comprise two or more regiments, each under the command of a colonel, who may have 20 or more stations under his control.

A post consists of an officer in charge, assistants, secretary, treasurer, trustees, sergeants, corporals, and soldiers. There is no limit to the membership of the post in point of numbers. The commissions are issued by the commander-in-chief and countersigned by the head of the division or department.

VEDANTA SOCIETY

Headquarters: 117 W. 72d St., New York City.

Officers. *Pres.*, Martin Krudop; *Vice-Pres.*, W. N. Good-year; *Treas.*, Mrs. A. S. Burke; *Sec.*, Miss E. Robinson.

History

The Vedanta Society, as a religious or philosophical factor in American life, dates from the Parliament of Religions at the World's Fair in 1893. At that time the various Hindus who were present attracted much attention, and one of them, Swami Vivekananda, who came as a delegate, gave a series of lectures on Vedanta philosophy in New York in 1894. He made no attempt at an organization, but three years later Swami Abhedananda arrived in that city to carry on the work started by Swami Vivekananda, and organized the Vedanta Society, which was incorporated in October, 1898. Slowly but steadily the work grew, and finally the society became strong enough

to have a permanent center in New York City, with other centers in San Francisco, Los Angeles, and Boston. Some of these centers have country places where schools are held in the summer.

The term "Vedanta" is the name of an ancient philosophy of India, and as interpreted by the society it means literally "end of all wisdom." The Vedanta philosophy explains what the end of wisdom is and how it is attained, and claims to harmonize with the ultimate conclusions of modern science, and to give to religion a scientific and philosophic basis. The society has, however, no purpose of forming a new sect or creed, but by explaining through logic and reason the spiritual laws that govern life, it seeks to harmonize all systems.

The society has six trustees who, with three other officials, form the executive board. Members residing elsewhere than in New York City are given lessons and instruction by correspondence. The society has published a large number of works on its religious philosophy, most of which were written by Swami Vivekananda, and his successors and followers. Following the custom of the Hindu priesthood, the Swamis do not accept a salary or any remuneration for their services, but freely devote their time and energy to the spiritual growth and unfoldment of all men and women without regarding their caste, creed or nationality.

SECTION II

THE FEDERAL COUNCIL
OF THE
CHURCHES OF CHRIST
IN AMERICA

With Affiliated, Cooperative and Consultative Bodies
and
Directory of the Federal Council

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

The Federal Council of the Churches of Christ in America is an organization officially representing most of the Protestant denominations of the United States. Its constituent bodies are listed in the statistical table on the following page.

The Council held its first meeting at Philadelphia in 1908 and was largely the culmination of previous voluntary federative movements, the chief of which had been the Evangelical Alliance and the National Federation of Churches and Christian Workers. The important preliminary work leading up to the organization was accomplished by the Inter-Church Conference on Federation held in Carnegie Hall, New York City, in 1905, a body composed of official delegates from thirty denominations convened through the initiative of the National Federation of Churches and Christian Workers. This conference adopted the Constitution of the Federal Council and transmitted it to the various denominations with the understanding that approval by two-thirds of them would give it full effect. This approval was secured early in 1908.

Created for the purpose of enabling the churches to do together what they could not hope to do alone, the aims of the Council, as then defined in its constitution, and as now pursued, are as follows:

- I. To express the fellowship and catholic unity of the Christian Church.

- II. To bring the Christian bodies of America into united service for Christ and the world.

- III. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

- IV. To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.

- V. To assist in the organization of local branches of the Federal Council to promote its aims in their communities.

The work of the Council, it is not too much to say, is by far the most powerful influence today in enlarging the spirit of unity within the Church.

The difference between the Federal Council and the previous movements is that it is not an individual or voluntary agency, or simply an interdenominational fellowship, but is an officially and ecclesiastically constituted body.

It is differentiated from most other general movements for the manifestation of Christian unity in the fact that it is the coöperation of the various denominations for service rather than an attempt to unite them upon definitions of theology and polity.

It does not interfere with the autonomy of these bodies and its Constitution specifically states that "The Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils, and individual Christians. It has no authority to draw up a common creed or form of government or of worship, or in any way limit the full autonomy of the Christian bodies adhering to it."

The Federal Council is thus constituted by thirty Protestant evangelical denominations, to express their common voice and unite them in cooperative activities.

It includes 149,436 local churches, with 20,727,319 members. Its constituent bodies, with statistics, are as follows:

Statistics of the Constituent Bodies of the Federal Council for 1922

Figures furnished by some official, usually the statistician of each body

Denomination	Churches	Ministers	Members	Sunday Schools	Members	Total Raised All Purposes
Baptist Northern Convention	8,631	8,463	\$1,274,250	7,648	1,047,456	20,883,186
Baptist, Nat'l Convention (colored)	24,333	18,267	3,253,733	19,723	1,186,831	4,939,226
Baptist, Seventh Day	81	101	7,643	76	5,398	130,394
Baptist, Free	Included in Northern Baptist Statistics					
Christian Church, General Conv of the Churches of God in N A, (General Eldership)	1,208	899	100,430	944	94,099	
Congregational Churches	463	340	26,416	399	45,097	409,736
Disciples of Christ	5,873	5,781	838,271	6,000	781,195	21,522,269
Evangelical Church	8,714	5,926	1,218,849	8,519	1,024,773	
Evangelical Synod of North America	2,916	1,856	259,417	3,101	419,463	20,101,432
Society of Friends (Orthodox)	1,314	1,175	317,986	1,200	163,263	4,209,052
*United Lutheran Church	714	1,200	85,612	625	61,000	1,000,000
Methodist Episcopal	3,803	2,839	801,250	3,682	576,950	13,798,195
Methodist Episcopal, South	20,232	20,514	4,255,246	26,623	4,322,000	82,309,952
Methodist Protestant	17,504	13,079	2,405,257	16,949	2,050,137	34,500,193
Primitive Methodist, U S A	2,379	1,356	186,275	1,965	191,270	2,219,604
African Methodist Episcopal	86	85	9,980	87	16,807	279,584
African M E Zion	6,900	6,550	551,766	6,250	278,33	3,425,000
Colored M E in America	2,716	3,962	412,328	2,544	203,147	784,746
Moravian (Unitas Fratrum)	3,824	3,039	366,315	2,543	193,000	1,736,192
Presbyterian Church, U S A	123	142	30,794	120	20,777	512,161
Presbyterian Church, U S	9,710	9,965	1,722,254	9,856	1,502,616	47,341,334
United Presbyterian Church of N A	3,492	2,056	411,854	3,085	431,178	11,743,725
Reformed Presby Ch in N A, Gen'l Synod	929	959	162,780	943	199,615	5,555,180
†Protestant Episcopal Church	15	13	2,400	13	1,963	36,798
Reformed Episcopal Church	8,324	6,024	1,118,396	6,000	504,640	35,513,273
Reformed Church in America	79	75	13,022	79	9,005	460,283
Reformed Church in the United States	736	774	141,222	770	136,000	3,998,325
Christian Reformed	1,756	1,290	337,526	1,715	368,708	5,007,685
United Brethren in Christ	249	239	46,413	170	21,347	889,864
	3,285	1,944	370,628	2,992	439,066	5,880,968
Total, 1922	149,436	118,913	20,727,319	134,321	16,295,023	338,198,357

* Consultative Body

† Represented through Commissions on Christian Unity and Social Service

‡ Local preachers 5109

§ Including one-half District of Columbia 6529

Associated with the Federal Council are affiliated, cooperating and consultative bodies.

AFFILIATED BODIES

Home Missions Council. See Directory of Organizations, p. 335.

Council of Women for Home Missions. See Directory of Organizations, p. 334.

Federation of Woman's Boards of Foreign Missions. See Directory of Organizations, p. 320.

International Sunday School Council of Religious Education. See Directory of Organizations, p. 311.

Council of Church Boards of Education. See Directory of Organizations, p. 311.

COOPERATING BODIES

American Bible Society. See Directory of Organizations, p. 299.

National Board of Young Women's Christian Associations. See Directory of Organizations, p. 374.

International Committee of Young Men's Christian Associations. See Directory of Organizations, p. 342.

CONSULTATIVE BODIES

Committee of Reference and Counsel of the Foreign Missions Conference of North America. See Directory of Organizations, p. 320.

Committee on Cooperation in Latin America. See Directory of Organizations, p. 319.

Student Volunteer Movement for Foreign Missions. See Directory of Organizations, p. 321.

The Council itself consists of about 400 members, elected by the denominations, and it convenes every four years. The Executive Committee, consisting of official representatives of the constituent bodies, meets once a year. The Administrative Committee meets once a month.

The national offices for general administration and for the Commissions are at 105 E. 22nd St., New York City. Offices are also maintained at Washington, D. C., and Chicago, Ill.

The Council has local correspondents all over the United States, and has foreign correspondents connected with the Protestant churches of all countries.

In addition to the meetings of its own Committees and Commissions, the Council calls frequent representative conferences upon matters of common interest to all the churches.

At the office in Washington, D. C., affairs of national religious concern are considered by a resident committee, the work including such matters as chaplains in the Army and Navy, federation in the Southern field, missionary affairs of national and international concern, cooperation with the Government Departments and Agencies, the gathering of religious statistics for the Nation, the publication of the Year Book of the Churches, and a general church service bureau.

The Council is incorporated under the laws of the District of Columbia.

CONSTITUTION AND BY-LAWS

of the

Federal Council of the Churches of Christ in America

Plan of Federation Recommended by The Interchurch Conference of 1905, Adopted by the National Assemblies of Constituent Bodies, 1906-1908, Ratified by the Council at Philadelphia, December 2-8, 1908, Amended at Chicago, December 4-9, 1912, and at St. Louis, December 6-11, 1916.

PREAMBLE

Whereas, In the providence of God, the time has come when it seems fitting more fully to manifest the essential oneness of the Christian churches of America in Jesus Christ as their divine Lord and Saviour, and to promote the spirit of fellowship, service, and cooperation among them, the delegates to the Interchurch Conference on Federation assembled in New York City, do hereby recommend the following Plan of Federation to the Christian bodies represented in this Conference for their approval:

PLAN OF FEDERATION

1. For the prosecution of work that can be better done in union than in separation a Council is hereby established whose name shall be the Federal Council of the Churches of Christ in America.

2. The following Christian bodies shall be entitled to representation in this Federal Council on their approval of the purpose and plan of the organization:

- The Baptist Churches of the United States
- The General Conference of Free Baptists
- The National Baptist Convention (African)*
- The Christians (The Christian Connection)†
- The Christian Reformed Church in North America*
- The Churches of God in the United States (General Eldership)*
- The Congregational Churches
- The Disciples of Christ
- The Evangelical Association † 2
- The Evangelical Synod of North America
- The Friends
- The Methodist Episcopal Church
- The Methodist Episcopal Church, South
- The Primitive Methodist Church
- The Colored Methodist Episcopal Church in America
- The Methodist Protestant Church
- The African Methodist Episcopal Church
- The African Methodist Episcopal Zion Church
- The Moravian Church
- The Presbyterian Church in the U. S. A.
- The Presbyterian Church in the U. S.*
- The Welsh Calvinistic Methodist or Presbyterian Church † 1
- The Reformed Presbyterian Church (General Synod)
- The United Presbyterian Church
- The Protestant Episcopal Commissions on Christian Unity and Social Service
- The Reformed Church in America
- The Reformed Church in the U. S.
- The Reformed Episcopal Church
- The Seventh Day Baptist Churches
- The United Brethren in Christ
- The United Evangelical Church † 2

3. The object of this Federal Council shall be

I. To express the fellowship and catholic unity of the Christian Church.

II. To bring the Christian bodies of America into united service for Christ and the world.

III. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

IV. To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.

*Received into fellowship of the Council under provisions stated in Section 7 of the Constitution.

† Now The General Convention of the Christian Church, (1922).

† 1. Now merged with the Presbyterian Church in the U. S. A.

† 2. Now, by a merger, in 1922, of the Evangelical Association and the United Evangelical Church, the Evangelical Church

V. To assist in the organization of local branches of the Federal Council to promote its aims in their communities.

4. This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils, and individual Christians.

It has no authority to draw up a common creed or form of government or of worship or in any way to limit the full autonomy of the Christian bodies adhering to it.

5. Members of this Federal Council shall be appointed as follows:

Each of the Christian bodies adhering to this Federal Council shall be entitled to four members, and shall be further entitled to one member for every 50,000 of its communicants or major fraction thereof. Alternates may be chosen and certified to the Council in the same manner and to the same number as members to fill vacancies caused by the death, resignation, or permanent disqualification of members. Such alternates may also attend sessions of the Council in the absence of members and exercise all powers of members as temporary substitutes during such absence.

6. Any action to be taken by this Federal Council shall be by the general vote of its members. But in case one-third of the members present and voting request it, the vote shall be by the bodies represented, the members of each body voting separately; and action shall require the vote, not only of a majority of the members voting, but also of the bodies represented.

7. Other Christian bodies may be admitted into membership of this Federal Council on their request if approved by a vote of two-thirds of the members voting at a session of this council, and of two-thirds of the bodies represented, the representatives of each body voting separately.

8. The Federal Council shall meet once in every four years and the term of service of the members or their alternates shall be four years or until their successors shall be appointed. Special meetings may be called by the Executive Committee.

9. Section a. The officers of this Federal Council shall be a President, one Vice-President from each of its constituent bodies, a Recording Secretary, a Treasurer, and an Executive Committee, who shall perform the duties usually assigned to such officers. Vacancies among the Vice-Presidents or in the Executive Committee may be filled by the Executive Committee on nomination by the representatives on the Executive Committee of the constituent body in which the vacancy may occur.

Section b. The General Secretary and other secretaries of the Council except the Recording Secretary shall be chosen by the Executive Committee, which shall have authority to fix their duties and their salaries, and they shall aid in organizing and assisting local councils and shall represent the Federal Council in its work under the direction of the Executive Committee.

Section c. The Executive Committee shall consist of two representatives from each of the constituent bodies, preferably one minister and one layman, and one additional representative for every 500,000 of its communicants or major fraction thereof, who may be either a minister or layman, together with the President, all ex-Presidents, the Recording Secretary, and the Treasurer. The Executive Committee shall have authority to attend to all business of the Federal Council in the intervals of its meetings and to fill all vacancies, except that it shall not have power to make any amendments to the Constitution or to the By-laws. It shall meet for organization at the call of the President of the Council immediately upon the adjournment

of the Federal Council, and shall have power to elect its own officers.

Section *d*. All officers shall be chosen at the quadriennial meetings of the Council and shall hold their offices until their successors take office.

Section *e*. The President, the Recording Secretary, and the Treasurer shall be elected by the Federal Council on nomination by the Executive Committee, but nominations may be made from the floor of the Council by any member at the time of the election.

Section *f*. The Vice-Presidents and members of the Executive Committee and their alternates shall be elected by the Council upon nomination by the representatives in attendance of each of their respective constituent bodies.

10. The expenses of the Federal Council shall be provided for by the several constituent bodies.

(The following paragraphs were recommended by Interchurch Conference in 1905, adopted by national assemblies of constituent bodies, 1906-1908.)

[This Plan of Federation shall become operative when it shall have been approved by two-thirds of the above bodies to which it shall be presented.]

[It shall be the duty of each delegation to this Conference to present this Plan of Federation to its national body, and ask its consideration and proper action.]

[In case this Plan of Federation is approved by two-thirds of the proposed constituent bodies the Executive Committee of the National Federation of Churches and Christian Workers, which has called this Conference, is requested to call the Federal Council to meet at a fitting place in December, 1908.]

11. This Plan of Federation may be altered or amended by a majority vote of the members, followed by a majority vote of the representatives of the several constituent bodies, each voting separately. Amendments to this plan shall be reported officially to the several constituent churches.

BY-LAWS

1. The Council shall meet quadrennially on the first Wednesday of December, at such place and hour as the Executive Committee shall from time to time determine. The place and time of special meetings shall be determined by the Executive Committee.

2. The President of the Council, or in case of his absence, the last President present shall open the meetings with an address and devotional exercises, and preside until a new President is chosen.

3. The Recording Secretary and the Secretary, or Secretaries, to whom this duty may be assigned by the Executive Committee, shall make up the roll of the members in the Council from the certificates of the proper officers of the constituent bodies composing the Council, and no one not thus certified shall be enrolled. The Council shall determine any question arising as to the validity of the certificates.

4. No President or Vice-President shall be eligible to immediate reelection.

5. A quorum of the Council shall consist of two or more members from a majority of the churches entitled to representation. A quorum of the Executive Committee shall be fifteen persons, and at least five denominations shall be represented.

6. The Council shall appoint a Business Committee, to which shall be referred all matters connected with the proceedings of the Council while in session, and all such papers and documents as to the Council may seem proper. It shall consist of two members from each church having twenty or more representatives in the Council, and one from each of the churches having a less number of representatives. The

Council may also appoint such other special committees as to it may seem proper.

7. The business expenses of the Council, the expenses of its committees subject to the discretion of the Executive Committee and the salaries of its officers shall be paid out of the funds contributed by the churches, but the expenses of the representatives of the churches in the Council shall not be a charge against the funds of the Council.

8. (1) The following Commissions, subject to the Executive Committee, shall be appointed to further the general purposes of the Federal Council as stated in its Constitution within the fields indicated by their respective names.

a. A Commission on Evangelism.

b. A Commission on the Church and Social Service.

c. A Commission on the Church and Country Life.

d. A Commission on Christian Education.

e. A Commission on Temperance.

f. A Commission on International Justice and Goodwill.

g. A Commission on Interchurch Federations (State and Local).

h. A Commission on Relations with the Orient.†

i. A Commission on Relations with France and Belgium.

j. A Commission on Relations with Religious Bodies in Europe.

k. A Commission on the Church and Race Relations.*

(2) Each Commission shall consist of twenty-five or more members appointed from the Christian bodies appointing members to the Council, by the President of the Council, and confirmed by the Executive Committee.

(3) The members of these Commissions shall serve four years or until their successors are appointed. The Commissions shall report annually to the Executive Committee, and oftener should the Executive Committee require, and quadrennially through the Executive Committee to the Federal Council.

(4) The President of the Council shall appoint the Chairman of these Commissions, which shall have power to choose such other officers for the conduct of their affairs as may be authorized by the Federal Council or the Executive Committee.

(5) These Commissions shall not commit the Federal Council to any policy or expense until such policy or expense is approved by the Executive Committee of the Federal Council.

(6) The Commissions shall submit their proposed budgets to the Executive Committee, and upon the Committee's authorization of such budgets, may solicit contributions for their work under the direction of the Executive Committee and the Treasurer of the Federal Council.

9. The Secretaries chosen by the Executive Committee shall conduct the correspondence of the Council and of the Executive Committee. The Executive Committee shall have full power to appoint, when necessary, such Secretaries as it may deem advisable and to designate their respective relations and duties.

10. The Recording Secretary shall keep the minutes of the Council, and shall perform such other duties as may be assigned to him by the Executive Committee. The Executive Committee may appoint such assistant secretaries as may be necessary for the transaction of business, both for the Council and for the Committee.

11. The Treasurer of the Council shall be the custodian of all the funds of the Council and the Committees, and shall perform the duties usually assigned to the office, shall give bond in such sum as the Executive Committee shall determine, and his account shall be annually audited under the direction of the Executive Committee.

†Merged with Commission on International Justice and Goodwill, by action of Executive Committee in 1921.

*Created *ad interim* by Executive Committee in 1921.

12. The Executive Committees shall have authority to consider during the sessions of the Council or in the intervals between its meetings any business referred to it by the Council, and shall exercise general supervision of all its affairs, and shall have authority to adopt its own rules for governing its own business. The Executive Committee shall meet at the call of the Chairman, or in his absence or disability, the call of three of the members representing three of the constituent bodies, and ten days' notice of meeting shall be given. Public meetings under the direction of the Executive Committee may be held annually in various sections of the country. The President shall also appoint the following Standing Committees to work under the direction of the Executive Committee:

- (1) A committee on Foreign Missions, to number not more than fifteen members.*
- (2) A committee on Home Missions, to number not more than fifteen members.*
- (3) A committee on Family Life and Religious Rest Day *

The Executive Committee shall have power to establish commissions or committees *ad interim*, which may become permanent by the approval of the Federal Council.

13. The minutes of the Council shall be published regularly, under the editorship of the Secretary of Secretaries to whom this duty may be assigned by the Executive Committee.

14. These By-laws may be amended at any regular meeting of the Council by a two-thirds vote of the members present.

The Federal Council of the Churches of Christ in America was incorporated under the laws of the District of Columbia in 1915. The Board of Trustees is as follows:

Trustees

<i>President . . .</i>	<i>Dr. Robert E. Speer</i>
<i>Vice-President . . .</i>	<i>Rev. Howard B. Grose</i>
<i>Gen. Sec. and Recording Sec.,</i>	<i>Rev. Charles S. Macfarland</i>
<i>Treasurer.</i>	<i>Mr. Alfred R. Kimball</i>

For Three Years

Dr. Robert E. Speer, 156 Fifth Ave., New York City.
 James M. Speers, 345 Fifth Ave., New York City.
 Rev. Charles L. Thompson, 156 Fifth Ave., New York City.
 Rev. John M. Moore, 520 Nostrand Ave., Brooklyn, N. Y.
 Rev. Charles S. Marfarland, 105 E. 22d St., New York City.
 Rev. Andrew R. Bird, 1516 22d St., N. W., Washington, D. C.
 Rev. Wallace Radcliffe, 1675 31st St., N. W., Washington, D. C.
 Frank Morrison, 9th St. and Massachusetts Ave., Washington, D. C.
 Rev. Lewis Seymour Mudge, 514 Witherspoon Bldg., Philadelphia, Pa.

For two years

Dean Shailer Mathews, University of Chicago, Chicago, Ill.
 Rev. Frank Mason North, 150 Fifth Ave., New York City.
 Rev. William I. Haven, Bible House, Astor Place, New York City.
 John M. Glenn, 130 East 22d St., New York City.
 Rev. Howard B. Grose, 276 Fifth Ave., New York City.
 Alfred R. Kimball, 105 East 22d St., New York City.
 Rev. Alfred G. Lawson, 400 W. 118th St., New York City.
 President J. Ross Stevenson, Princeton, N. J.

*These committees are no longer functioning, their interests being cared for in other ways.

Rev. Rivington D. Lord, Hotel Mohawk, Washington and Greene Aves., Brooklyn, N. Y.

For one year

Bishop William F. McDowell, 2107 Wyoming Ave., Washington, D. C.

Rev. Rufus W. Miller, 15th and Race Sts., Philadelphia, Pa.

John R. Mott, 347 Madison Ave., New York City.

E. E. Olcott, Desbrosses Street Pier, New York City.

Prof. J. R. Hawkins, 1541 14th St., N. W., Washington, D. C.

Hon. Gifford Pinchot, State House, Harrisburg, Pa.

Norton M. Little, 1413 H St., Washington, D. C.

PERMANENT COMMISSIONS

COMMISSION ON COUNCIL OF CHURCHES

(State and Local)

Chairman

Executive Secretary

Fred B. Smith

Rev. Roy B. Gould

This Commission seeks, in every community having two or more churches, the development of some form of organization by which these churches can cooperate in doing for the religious, social, and civic welfare of the community what they cannot do by working independently of each other.

It plans to do this by personal visitation, correspondence, and literature. It seeks to help construct the machinery in the community through which the churches can work with one another and with other organizations and through which the Commissions of the Federal Council can function.

There are now fifty local federations or councils of churches with employed executive secretaries. Special attention is now being directed to the development of State Councils.

During the year 1920 this Commission held a conference at Cleveland, Ohio, for the purpose of standardizing certain methods of work which have become successful features in the programs of many federations, or are in the period of testing. The reports carefully prepared by sub-commissions are now published in "Community Programs for Coöperating Churches."

COMMISSION ON EVANGELISM AND LIFE SERVICE

Chairman.....Pres. J. Ross Stevenson

Executive Secretary.....Rev. Charles L. Goodell

This Commission is organized to coöperate with the pastors and leaders of the churches in developing and maintaining an effective evangelistic movement throughout the nation. Where there are church federations, it renders assistance in making effective their federated evangelistic work. It brings together the evangelistic agencies in the several denominations for united action. In denominations where there are no organized evangelistic commissions it will be glad to give aid in the forming of such commissions and to supply such literature as may be helpful in the development of this work.

The Commission acts as a clearing house for the evangelistic work of all the denominations and keeps each informed of the methods and results in other fields. Its most important work is in developing a program of united evangelism in the larger cities, with the aim of enabling the churches to reach the whole community at one time and with the ideal of their pastors as their own evangelists. The secretaries in the various denominations are brought together under the leadership of the Federal Council and unite in holding conferences

throughout the country, assembling all the pastors of a community and assisting them to organize their forces for simultaneous action.

As a result, a new and better type of evangelism is arising. The last few years have shown an unparalleled record of accessions to church membership. Conspicuous is the fact that the largest gains are reported in the cities which have adopted this united approach to their evangelistic task.

Increasing attention is now being given to the theological seminaries in the interest of bringing home to the teachers of ministers and to prospective ministers the possibilities of pastoral evangelism.

COMMISSION ON CHRISTIAN EDUCATION

Chairman.Rev. William Adams Brown

In the field of Christian Education the Council is endeavoring to correlate the work of the various educational agencies of the churches and to promote coöperation in a common program of religious education.

At a conference called by the Federal Council in 1921, representatives of all the Sunday School agencies, the Missionary Education Movement, the agencies dealing with Christian education in the college and university, the young people's societies, the Young Men's and Young Women's Christian Associations, and other organizations studied the educational task from the standpoint of the whole Church, with a view to discovering how each of the existing organizations could best coöperate with the others in meeting the whole responsibility. This effort at coordination is now being furthered by other conferences and studies.

In addition to carrying on this task of coördination, the Council is directing its attention to the groups largely unreached by any of the educational forces, especially by interpreting to the general public the significance of the Christian Gospel for the life of men in their industrial, racial and international relations.

COMMISSION ON THE CHURCH AND SOCIAL SERVICE

Vice-Chairman.Shelby M. Harrison

Executive Secretary.Rev. Worth M. Tippy

Research Secretary.Rev. F. Ernest Johnson

The purpose of the Commission is to unite the various church organizations in the study and improvement of social conditions; to encourage the organization of departments or commissions of social service in denominations not so organized; to coöperate with the denominational agencies in organizing local churches for neighborhood and community service; to assist departments of social service in community federations of churches; to coöperate in public welfare effort with national social movements and agencies, and with departments of the national and state governments; to carry on research into social and industrial questions from the standpoint of moral issues involved; to labor to establish social justice, and a Christian social order.

The Research Department gathers information concerning social, economic and industrial conditions and movements in their moral aspect and with especial reference to the work of the churches. The material gathered by the Department is made available to the religious press and to individual subscribers through a weekly *Information Service*, a monthly *Book Review Service*, research bulletins on industrial problems, study courses and occasional other publications. The Department also conducts an extensive correspondence with persons studying social problems.

Educational literature on social questions for the use of study groups and Bible classes is being prepared every year for the use of churches of every faith.

COMMISSION ON TEMPERANCE

Chairman *Hon. Carl E. Milliken*
Acting Exec. Sec. *Rev. Charles S. Macfarland*

This Commission, united with the National Temperance Society, the oldest American temperance society, works with the denominational and other agencies, to promote personal abstinence from intoxicating beverages, by research, exhibits, literature, and the creation of public sentiment to ensure proper legislation.

An active part was taken in securing Congressional action favoring the Constitutional Prohibition Amendment.

The following periodicals covering temperance interests are published:

The National Advocate. A comprehensive temperance paper, designed primarily for use in churches and Sunday schools. Published monthly. Price, \$1.00 per year; special rates to pastors, clubs, and Sunday school classes.

The Youth's Temperance Banner. A "Youth's Companion" devoted to temperance stories and articles. Published monthly. Price, 30 cents per year; in clubs of ten or more to one address, 15 cents.

The Water Lily. A four-page monthly containing stories attractively illustrated; suited to children between five and ten years. Price, 15 cents per year; in clubs of ten or more, to one address, 8 cents.

COMMISSION ON THE CHURCH AND RACE RELATIONS

Chairman.....*John J. Eagan*
Executive Secretaries.....*George E. Haynes*
 Rev. W. W. Alexander

In a day when the problem of the relations of the white and the Negro races is challenging America as never before, the recent establishment of the Commission on the Church and Race Relations is of great significance. It means that the churches are definitely setting themselves to a solution of the problem on the Christian basis of brotherhood.

Under the wise guidance of Southern leaders, both black and white, the united influence of the churches is being brought to bear to promote the active cooperation of the two races in a program for racial justice and goodwill. They are helping to create inter-racial committees in local communities for the purpose of cooperative activities in securing to the negro fuller opportunity for self-development, in preventing mob violence and lynching; and in developing a Christian public opinion on the racial question.

Especial attention is given to working closely with the voluntary organization, known as the Commission on Inter-Racial Cooperation, which has done so much for racial goodwill in the South.

COMMISSION ON INTERNATIONAL JUSTICE AND GOOD-WILL

<i>Chairman.....</i>	<i>Dr. John H. Finley</i>
<i>Executive Secretary....</i>	<i>Rev. Sidney L. Gulick</i>
<i>Associate Secretaries·</i>	<i>Rev. George R. Montgomery</i>
	<i>Donald Winston</i>
<i>Chairman of Committee on Relations with the Orient,</i>	
	<i>Rev. James H. Franklin</i>
<i>Chairman of Committee on Mexico,</i>	
	<i>Dr. Henry Goddard Leach</i>
<i>Chairman of Committee on Mercy and Relief,</i>	
	<i>Rev. F. H. Knubel</i>

The world-wide interest in international coöperation and world peace has set the work of this Commission into bold relief. The merest indication of what the Council has done in connection with the movement for limitation of armament and better international relations will show how far-reaching its influence has been.

On a designated Sunday in June, 1921, pulpits all over the nation responded to a call of the Federal Council to observe disarmament Sunday and to urge an international conference. Through the assistance of the Church Peace Union the coöperation of Roman Catholics and Hebrews was also secured, and a joint memorial presented to President Harding. When, soon after, he issued the historic invitation to the nations, the Commission set out at once to mobilize the churches in helping to create the public opinion that made possible what the Conference has achieved.

Through its educational literature, such as "The Church and a Warless World," "Working Toward a Warless World," "Problems of the Pacific and the Far East" and "The Achievements of the Conference" over three hundred thousand of which were circulated, the one hundred and fifty thousand churches of the country were assisted to become centers of public education on the necessity for reduction of armament. Local federations of churches in all parts of the country were stimulated to hold mass meetings on the subject. A great campaign of educational publicity was carried on through the daily press.

In all its program the Federal Council is engaged not in a spasmodic effort but in a persistent campaign. It is now carrying on its activities unabated to secure the participation of the United States in permanent organized cooperation for world peace and human welfare. It is definitely committed to continuing an unremitting activity until a peace system takes the place of competitive armament and recurring war.

Through the helpful cooperation of the World Alliance for Promoting International Relationship through the Churches contacts are secured with Christians in all parts of the world.

COMMITTEE ON RELATIONS WITH THE ORIENT

Special attention has long been directed to relations with the Orient. The Council seeks to interpret the best in each to the other and to reinforce the work of foreign missions by removing national misunderstandings and unchristian policies which would imperil the success of Christian missions in the Far East. A special commissioner has been in the Orient during 1922-1923 in the interest of better understanding between the Eastern and Western worlds.

Vigorous effort has been given to securing justice for the persecuted minorities of the Near East. Special attention is now being given to better relations with Mexico.

Committee on Mercy and Relief

Since international goodwill is best expressed not in words but in deeds of serving love, the Council has offered itself as a servant of the churches in answering calls of suffering humanity. For several years it has been of assistance to the Near East Relief. In the European Relief Council, organized by Mr. Hoover to save the children of Central Europe, the Council was responsible for the church activities and drew from Mr. Hoover the tribute that if the Council had not been in existence he would have found it necessary to build up something like it.

The imperative need for such a central agency was most clearly presented by the starving millions of Russia. A special committee on relief was appointed by the Commission on International Justice and Goodwill. During the summer of 1922, a special representative of the Council was in Russia distributing relief, especially to the suffering among the clergy of the Russian Church, and their dependents, in connection with the American Relief Administration.

COMMISSION ON RELATIONS WITH FRANCE AND BELGIUM

Chairman.....William Sloane Coffin
Secretary.....Rev. Charles S. Macfarland

This Commission conducts relief and reconstruction work in France and Belgium in coöperative relationship with the corresponding organizations in those countries and assists them in their church and institutional work. It is made up of Protestant denominational bodies and coöperating agencies having work or related work in France and Belgium and works through a corresponding organization, the Comité d'Union Protestante pour les Secours de Guerre en France et en Belgique, representing the Fédération Protestante de France, the Fédération des Eglises Protestantes de Belgique and the following Protestant bodies of those countries:

Comité Protestante Française
 Comité Protestante d'Entr'Aide
 Union Nationale des Eglises Réformées Evangéliques
 Union Nationale des Eglises Réformées
 Eglise Evangélique Luthérienne de France
 Union des Eglises Evangéliques Libres
 Eglise Evangélique Méthodiste
 Union des Eglises Baptistes
 Mission Française Eglise Méthodiste Episcopale
 Société Centrale Evangélique
 Union des Eglises Protestantes Evangéliques de Belgique
 Eglise Chrétienne Missionnaire Belge
 Mission Populaire Evangélique (McAll)
 Société des Missions Evangéliques

Nearly a million and a half dollars have been contributed by the American Churches to the devastated churches of France and Belgium through this agency.

COMMISSION ON RELATIONS WITH RELIGIOUS BODIES IN EUROPE

Chairman.....Bishop James Cannon, Jr.
Secretary.....Rev. Charles S. Macfarland

This Commission seeks to strengthen fraternal relations between the churches of the United States and of the various nations of Europe; to aid the European churches in the betterment of ecclesias-

tical conditions; and to assist them in securing physical relief, particularly through coöperation with the organizations for this purpose already existing in the United States.

As a result a conscious unity of spirit and purpose among the Protestant churches throughout the world is being developed. A large number of leaders in the American churches who are going to Europe are delegated by the Council to represent not simply one denomination but the evangelical forces as a whole. Friendly visitors from the churches abroad are constantly received by the Council. Largely as a result of this fellowship, federations of churches are being developed in Switzerland, France, Germany, and other European countries, and related to this movement for Christian coöperation in our own land. As a result of the Bethesda Conference at Copenhagen in 1922, a Central European Bureau of Relief for the Protestant Churches has been created, the first interdenominational organization in Europe transcending national lines.

The increasing coöperation among the churches of all lands is to come to a head in the proposed Universal Conference of the Church of Christ on Life and Work, to be held in 1925, to consider how the churches of the world can bring about a fuller application of the Christian Gospel in modern life. In the initiation of the conference the Federal Council had a large part and in the preparation for it assistance is generously given.

PERMANENT COMMITTEES

GENERAL COMMITTEE ON ARMY AND NAVY CHAPLAINS

Chairman *Bishop William F. McDowell*

Secretary *Rev. E. O. Watson*

937 Woodward Building, Washington, D. C.

Represents the various denominations in the selection of Protestant chaplains for the Army and Navy, and in furthering the work of the chaplains.

EDITORIAL COUNCIL OF THE RELIGIOUS PRESS

Chairman *Rev. Ernest C. Wareing*

Acting Secretary *Rev. Howard B. Grose*

An organization of editors of Protestant publications for consideration of common interests, and mutual helpfulness.

COMMITTEE ON INTERCHANGE OF PREACHERS AND SPEAKERS BETWEEN THE CHURCHES OF AMER- ICA, GREAT BRITAIN AND FRANCE

OFFICE: 70 Fifth Ave., New York City.

OFFICERS: *Chmn.*, Rev. Wm. D. Mackenzie, Hartford, Conn.; *Vice-Chmn. and Chmn. Exec. Com.*, Rev. James H. Franklin, New York City; *Sec.*, Rev. Henry A. Atkinson.

This is a joint committee of The Church Peace Union, the World Alliance and the Federal Council of the Churches of Christ in America, functioning through The Church Peace Union.

Established by the General War-Time Commission of the Churches, and representative of the Protestant Churches in America through the Federal Council.

COMMITTEE ON RELIGIOUS WORK IN THE CANAL ZONE

Chairman.....*E. E. Olcott*
Secretary.....*Rev. Roy B. Guild*

A central agency through which the Churches of the United States assist in building and maintaining the union churches in the Canal Zone.

COMMITTEE ON THE WAR AND THE RELIGIOUS OUTLOOK

Chairman.....*Rev. William Adams Brown*
Vice-Chairman.....*Rev. Charles W. Gilkey*
Secretary.....*Rev. S. M. Cavert*

Has studied thoroughly some of the more important problems in the religious life of America and brought out its results in a series of widely known reports.

DIRECTORY OF THE FEDERAL COUNCIL OF THE CHURCHES**Officers for the Quadrennium 1920-1924**

President.....*Robert E. Speer*
Honorary Secretary.....*Rev. Elias B. Sanford*
Recording Secretary.....*Rev. Rivington D. Lord*
Treasurer.....*Alfred R. Kimball*

Former Presidents

Bishop E. R. Hendrix 1908-1912
 3242 Norledge Place, Kansas City, Mo.
Dean Shailer Mathews 1912-1916
 Divinity School, University of Chicago, Ill.
Rev. Frank Mason North 1916-1920
 150 Fifth Ave., New York City.

Vice-Presidents**Baptist Churches, North**

Pres. C. A. Barbour, 300 Alexander St., Rochester, N. Y.

National Baptist Convention

Dr. E. P. Cheek, 18 Lemon St., Newark, N. J.

Free Baptist Churches

Pres. Joseph W. Mauck, Hillsdale, Mich.

Christian Church

Rev. Frank G. Coffin, Albany, Mo.

Christian Reformed Church

Rev. Henry Beets, 737 Madison Ave., S. E., Grand Rapids, Mich.

Churches of God in N. A. (General Eldership)

Rev. Wm. Harris Guyer, Findlay, O.

Congregational Churches

Rev. William Horace Day, 25 Court St., Bridgeport, Conn.

Disciples of Christ

Rev. Finis S. Idleman, 142 West 81st St., N. Y. C.

Evangelical Church**Evangelical Synod of North America**

Rev. J. U. Schneider, Evansville, Indiana.

Friends

Hon. Herbert Hoover, Commerce Department, Washington, D. C.

Methodist Episcopal Church

Bishop Luther B. Wilson, 150 Fifth Avenue, New York City.

Methodist Episcopal Church, South

Bishop Edwin D. Mouzon, Nashville, Tenn.

*African Methodist Episcopal Church**African Methodist Episcopal Zion Church*

Bishop L. W. Kyles, Winston-Salem, N. C.

Colored Methodist Episcopal Church in America

Bishop C. H. Phillips, Cleveland, Ohio.

Methodist Protestant Church

Rev. Thomas H. Lewis, 2844 Wisconsin Ave., Washington, D. C.

Primitive Methodist Church

Rev. John Hardcastle, Kewanee, Illinois.

Moravian Church

Rt. Rev. C. L. Moench, 45 West Church St., Bethlehem, Pa.

Presbyterian Church in the U. S. A.

Rev. J. Ross Stevenson, Princeton, N. J.

Presbyterian Church in the U. S.

Rev. George Summey, 3002 De Soto St., New Orleans, La.

Protestant Episcopal Commission on Christian Unity and Department of Christian Social Service

Very Rev. H. E. W. Fosbroke, Gen'l Theo. Seminary, New York City.

Reformed Church in America

Rev. John E. Kuizenga, 4 E. 14th St., Holland, Mich.

Reformed Church in the U. S.

Rev. J. M. G. Darms, Allentown, Pa.

Reformed Episcopal Church

Rev. Joseph D. Wilson, 210 S. 41st St., Philadelphia, Pa.

Reformed Presbyterian Church, General Synod

Rev. W. P. Harriman, Cedarville, Ohio.

Seventh Day Baptist Churches

Rev. A. L. Davis, Ashaway, R. I.

United Brethren Church

Bishop W. H. Washinger, 686 E. Taylor St., Portland, Oreg.

United Presbyterian Church

Rev. W. I. Wishart, 2333 Perryville Ave., N. S., Pittsburgh, Pa.

Chairmen and Secretaries of the Council and Commissions

Rev. William Adams Brown, Union Theo. Sem., New York City.

Rev. Samuel McCrea Cavert, 105 East 22d St., New York City.

William Sloane Coffin, 575 Fifth Ave., New York City.

John J. Eagan, Citizens and Southern Bank Bldg., Atlanta, Ga.

Dr. John H. Finley, 229 West 43d St., New York City.

Rev. Charles L. Goodell, 105 East 22d St., New York City.

Rev. Roy B. Guild, 105 East 22d Street, New York City.

Rev. Sidney L. Gulick, 105 East 22d Street, New York City.

Dr. George E. Haynes, 105 East 22d Street, New York City.

Bishop William F. McDowell, 2107 Wyoming Ave., Wash., D. C.

Rev. Charles S. Macfarland, 105 East 22d St., New York City.

Hon. Carl E. Milliken, Augusta, Me.

Fred B. Smith, 105 East 22d St., New York City.

Pres. J. Ross Stevenson, Princeton, N. J.

Rev. E. B. Sanford, Rockfall, Conn.

Rev. Worth M. Tippy, 105 East 22d St., New York City.

Rev. E. C. Wareing, 420 Plum St., Cincinnati, Ohio.

Rev. E. O. Watson, 937 Woodward Bldg., Washington, D. C.

Rev. Herbert L. Willett, 19 S. LaSalle St., Chicago, Ill.

EXECUTIVE COMMITTEE**Officers**

Chairman *Rev. F. W. Burnham,*
1501 Locust St., St. Louis, Mo.

Vice-Chairmen:

Bishop John M. Moore 1308 Commerce St., Dallas, Tex.
Prof. John R. Hawkins 1541 14th St., N. W., Washington, D. C.
Rev. Rufus W. Miller 15th and Race Sts., Philadelphia, Pa.
Recording Secretary *Rev. Rivington D. Lord,*
Hotel Mohawk, Washington and Greene Aves., Brooklyn, N. Y.

Members by Virtue of Article 9, Section C, of the Constitution

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Mrs. G. P. T. Sargent, 306 State St., S. E., Grand Rapids, Mich.

Miss Lucy Sturgis, 66 Marlborough St., Boston, Mass.

Rev. T. D. Windiate, Kensington, Md.

Miss Florence Ringgold, Knoxville, Tenn.

Rev. W. A. R. Goodwin, St. Paul's Church, Rochester, N. Y.

Alternates

L. B. Franklin, 281 4th Ave., New York City.

Dr. Jeffrey R. Brackett, 220 Marlborough St., Boston, Mass.

Rt. Rev. Nathaniel S. Thomas, Iverson Hall, Laramie, Wyo.

Rt. Rev. James Wise, Bishop's House, Topeka, Kans.

Rt. Rev. Herman Page, 2303 First Ave., Spokane, Wash.

Rev. N. B. Nash, Lincoln, Mass.

Rev. W. J. Loaring Clark, 281 4th Ave., New York City.

Rt. Rev. Arthur W. Moulton, 444 East 1st South St., Salt Lake City, Utah.

Rt. Rev. Theo. DuBose Bratton, Battle Hill, Jackson, Miss.

Rev. Frank H. Nelson, 318 East 4th St., Cincinnati, Ohio.

Rev. Holmes Whitmore, St. Paul's Church, Milwaukee, Wis.

Courtenay Barber, 122 South Michigan Ave., Chicago, Ill.

F. C. Gilbert, 75 Conant Ave., Detroit, Mich.

Louis Howland, Indianapolis, Ind.

James A. Waterworth, 14 North Kingshighway Blvd., St. Louis, Mo.

Warren Kearney, 520 South Peters St., New Orleans, La.

Miss Alice L. Simrall, 318 East 4th St., Cincinnati, Ohio.

W. O. Frohock, Columbus, Ohio.

W. A. Gallup, North Adams, Mass.

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Walter T. Schutz, Hartford, Conn.

Rev. J. Howard Melish, 126 Pierrepont St., Brooklyn, N. Y.

H. D. W. English, 1st National Bank Bldg., Pittsburgh, Pa.
Mrs. George A. Strong, Needham, Mass.

Reformed Church in America

Rev. I. W. Gowen, North Bergen, N. J.
Rev. Ame Vennema, 11 Reid Ave., Passaic, N. J.
Rev. O. M. Voorhees, 350 East 146th St., New York City.
Rev. F. B. Seeley, Kingston, N. Y.
Rev. John E. Kuizenga, 44 East 14th St., Holland, Mich.
Rev. G. C. Lenington, 25 East 22d St., New York City.

Alternates

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Rev. Henry Hospers, Holland, Mich.
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Reformed Church in the U. S.

Rev. C. E. Schaeffer, 15th and Race Sts., Philadelphia, Pa.
Rev. H. H. Apple, Lancaster, Pa.
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Rev. R. W. Miller, 15th and Race Sts., Philadelphia, Pa.
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Rev. Philip Vollmer, 1701 Hunt Road, St. Louis, Mo.
Rev. T. F. Herman, 556 West James St., Lancaster, Pa.
Franklin P. Brown, 514 Lexington Ave., Dayton, Ohio.
Rev. C. E. Miller, Heidelberg University, Tiffin, Ohio.
Rev. James I. Good, 1320 Huffman Ave., Dayton, Ohio.

Reformed Episcopal Church

Rev. Thomas J. Mason, 1849 East 86th St., Cleveland, Ohio.
Rev. Robert W. Peach, 271 Parker St., Newark, N. J.
Bishop Robert L. Rudolph, 103 South 36th St., Philadelphia, Pa.

Alternates

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Rev. W. A. Freemantle, 1617 Oxford St., Philadelphia, Pa.
Rev. Percy T. Edrop, 329 East 51st St., New York City.
Rev. Edward J. Sonne, 6552 Yale Ave., Englewood Station, Chicago, Ill.

Reformed Presbyterian Church—General Synod

Rev. John Parks, 5923 Washington Ave., Philadelphia, Pa.
Rev. W. P. Harriman, Cedarville, Ohio.
Rev. Thomas Whyte, 1759 North Marshall St., Philadelphia, Pa.
A. Hice Watterson, R. F. D., Industry, Pa.

Seventh Day Baptist Church

Rev. A. J. C. Bond, 207 West 6th St., Plainfield, N. J.
Pres. Alfred E. Whitford, Milton College, Milton, Wis.
Pres. Boothe C. Davis, Alfred University, Alfred, N. Y.
Dean Arthur E. Main, Alfred Theological Seminary, Alfred, N. Y.

United Brethren in Christ

Bishop W. M. Bell, 1509 State St., Harrisburg, Pa.
Bishop H. H. Fout, 800 Middle Drive, Woodruff Place, Indianapolis, Ind.
Rev. W. R. Funk, 404 Otterbein Press Bldg., Dayton, Ohio.
Rev. S. C. Enck, United Brethren Church, Philadelphia, Pa.
Rev. S. S. Hough, 415 Otterbein Press Bldg., Dayton, Ohio.
Bishop C. J. Kephart, 3936 Harrison St., Kansas City, Mo.
Dean J. P. Landis, 1566 W. 2d St., Dayton, Ohio.

L. O. Miller, 418 Otterbein Press Bldg., Dayton, Ohio.
Howard H. Russell, Anti-Saloon League of America, Westerville, Ohio.

Rev. J. H. Harris, Station A, 33 W. 5th St., Columbus, Ohio.

Rev. J. M. Phillippi, *Religious Telescope*, 1603 West. 3d St., Dayton, Ohio.

Bishop W. M. Weekley, Parkersburg, W. Va.

United Presbyterian Church

Rev. R. A. Hutchison, 703 Publication Bldg., Pittsburgh, Pa.

J. L. Hervey, 627 Ferry St., Woodhaven, L. I.

Rev. D. F. McGill, 317 Home Ave., Bellevue, Pa.

H. H. Marlin, 244 South Rebecca St., Pittsburgh, Pa.

W. I. Wishart, 2333 Perrysville Ave., N. S., Pittsburgh, Pa.

Rev. James N. Knipe, 517 Washington Ave., Albany, N. Y.

Rev. R. A. Pollock, 110 East 14th Ave., Denver, Colo.

STATE AND CITY FEDERATIONS

STATE FEDERATIONS

California

Los Angeles, Rev. J. C. Pinkerton, 517 Western Mutual Life Bldg

Connecticut

Hartford, Rev. Morris E. Alling, 27 Lewis Street.

Indiana

Indianapolis, State Federation of Churches, Y. M. C. A. Bldg.

Massachusetts

Boston, Rev. E. T. Root, 6 Beacon Street.

Ohio

Columbus, Rev. B. F. Lamb, *Exec. Sec.*, 406 Gasco Bldg.; Rev.

Pennsylvania

Chambersburg, *Rev. Wm. L. Mudge (P), 267 No. Main Street.

Honolulu

Honolulu Interchurch Federation, Norman C. Schenk, Honolulu, T. H.

Porto Rico

Evangelical Union of Porto Rico, Rev. P. W. Drury, Ponce, Porto Rico.

CITY FEDERATIONS

California

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Los Angeles, Rev. Joseph A. Stevenson; Miss Clara B. Homer, Assistant, 436 Van Nuys Bldg.

Sacramento, Mrs. M. F. Harbaugh, 208 Y. M. C. A. Bldg.

San Francisco, Rev. Homer K. Pitman, (P) 23d and Mission Sts.

Connecticut

Bridgeport, The Association of Churches (Attention, Rev. Maurice J. Dunklee), 786 Main St.

Hartford, Rev. Morris E. Alling, 27 Lewis Street.

District of Columbia

Washington, Rev. W. L. Darby, 941 Woodward Bldg.

Georgia

Atlanta, James Morton, Y. M. C. A. Bldg.

Illinois

Chicago, Walter R. Mee, *Exec. Sec.*, 19 S. LaSalle St.; Emerson O. Bradshaw, *Sec.*, Commissions on Public Institutions, Daily

Vacation Bible Schools, Religious Education; Mrs. C. L. Holtzman, *Pres.*, *Women's Department*.

Indiana

Indianapolis, Rev. C. H. Winders, Y. M. C. A. Bldg.

Kansas

Wichita, Rev. Ross W. Sanderson, Y. M. C. A. Bldg.; Miss Mabel Coe, *Asso. Sec.*

Kentucky

Louisville, *Rev. M. P. Hunt (P), 401 Norton Bldg.

Maine

Portland, Mrs. Elbridge Stoneham, 40 Y. M. C. A. Bldg.

Maryland

Baltimore, Rev. L. W. McCreary, 1531 Munsey Bldg.

Massachusetts

Boston, George L. Paine, *Sec.*, 6 Beacon St., Room 426.

Worcester, Federation of Churches, Y. M. C. A. Bldg. (attention Mr. R. L. Moore).

Michigan

Detroit, Rev. Morton C. Pearson, 407 Charlevoix Bldg., *Ex-Sec.*; *Rev. Edward R. Bartlett, (S) *Supt.*, *Religious Education*; Rev. Wm. H. Hoffman, *Hospital Pastor*; Rev. Edw. L. Hughes, *Municipal Court Probation Worker*; Miss Dolly Milne, *Juvenile Court Worker*.

Minnesota

Duluth, W. L. Smithies, Y. M. C. A. Bldg.

Minneapolis, Rev. Robert B. Blyth, Archwood Ave. Congregational Church, Cleveland, Ohio.

St. Paul, *Rev. Arthur F. Wittenberger, (P) 514 Midland Trust Bldg.

Missouri

Kansas City, Rev. Ralph C. McAfee, Y. M. C. A. Bldg.

St. Louis, Rev. Arthur H. Armstrong, 901-5 Federal Reserve Bank Bldg., *Exec. Sec.*; Rev. Howard Billman, *Associate Sec.*; Rev. C. P. Kirkendoll, *Industrial Sec.*; Rev. A. C. Ernst, 204 Lockwood Ave., Webster Grove, *Police Court Worker*.

Nebraska

Lincoln, Miss Eleanora L. Miller, *Exec. Sec.*, Y. M. C. A. Bldg.

New Jersey

Atlantic City, Rev. Eugene L. Nixon, 223 Chelsea Nat'l Bank Bldg.

Moorestown, Miss Sara Carpenter, *Acting Sec.*, 36 E. Main St.

Newark, Mrs. Susan L. Knapp, *Office Sec.*, Park Presbyterian Church.

Passaic, Rev. C. Arthur Lincoln, 169 Prospect St.

Paterson, Rev. Hugh B. MacCauley, 328-A Ellison Street.

New York

Brooklyn, Rev. Frederick M. Gordon, 69 Schermerhorn St.

Buffalo, Rev. Don. D. Tulles, *Acting Sec.*, Niagara Bldg., Franklin and Mohawk Sts.

New York City, Rev. W. B. Millar, *Gen. Sec.*, 71 W. 23d St.; Rev. Herbert F. Laflamme, *Sec.*; George L. Leonard, *Assistant Treasurer*.

Rochester, Rev. Orlo J. Price, 423 Cutler Bldg.

(*) Indicates secretary employed part of the time as (P), pastor
(S) Sunday School Association.

Ohio

Akron, Federation of Churches, Attention Lee J. Myers, *Pres.*,
713 Second National Bank Bldg
Cincinnati, Rev. Henry Pearce Atkins, *Exec. Sec.*, 516-517 Union
Central Bldg.; Miss Evangeline Rafferty, *Social Service Sec.*;
Miss Edith Condit, *Court Representative*; Miss Bertha Masters,
Court Representative.
Cleveland, Rev. E. R. Wright, *Exec. Sec.*, 701 Hippodrome Bldg.;
Miss Mary E. Panhorst, *Assistant Sec.*; Rev. John Prusha,
Immigrant Work.
Columbus, Church Federation of Columbus, *Exec. Sec.*, Rev. W. A.
King, *Exec. Sec.*, Y. M. C. A. Bldg.
Dayton, Rev. Irvin E. Deer, 500 American Bldg.
Toledo, Rev. C. McLeod Smith, 423 Nicholas Bldg.
Youngstown, Rev. G. L. Ford, Y. M. C. A. Bldg.

Oregon

Portland, James W. Palmer, Room 111, Y. M. C. A. Bldg.

Pennsylvania

Allentown, *Rev. H. C. Lilly (Y), Y. M. C. A. Bldg.
Erie, *Interchurch Federation, Y. M. C. A. Bldg.
Harrisburg, *Rev. Harvey Klaer (P), 202 No. Third Street.
Philadelphia, Rev. E. A. E. Palmquist, 1420 Chestnut Street.
Pittsburgh, Rev. Charles R. Zahniser, 245 Fourth Avenue.

Virginia

Norfolk, Rev. James A. Crain, Y. M. C. A. Bldg.

Washington

Seattle, Rev. H. I. Chatterton, 402 Thompson Bldg., 4th and
Cherry Sts.

Wisconsin

Milwaukee, Rev. Frederick G. Behner, Y. M. C. A. Bldg.
(Y) Y. M. C. A. Secretary.

CHURCH FEDERATIONS IN FOREIGN COUNTRIES**BELGIUM****Belgian Protestant Committee of Union**

(Comité d'Union Protestante Belge)

CONSTITUENT BODIES: Union of Protestant Evangelical Churches of
Belgium, Belgian Christian Missionary Church.

OFFICERS: *Hon. General Secretary*, M. Kennedy Anet, 11 rue de
Dublin, Brussels; *Secretary General*, M. Aloys Gautier, 11 rue de
Dublin, Brussels.

Federation of Protestant Churches of Belgium

(Federation des Eglises Protestantes de Belgique)

HEADQUARTERS: 5 Rue de Champ du Mars, Brussels, Belgium.

ENGLAND**National Council of the Evangelical Free Churches**

CONSTITUENT BODIES: Baptist Churches, Congregational Churches,
Methodist Churches, Presbyterian Church, Free Episcopal Churches,
Society of Friends.

OFFICE: Memorial Hall, Farringdon St., London, E. C. 4, England.

OFFICERS: *Pres.*, Rev. R. C. Gillie, M. A.; *Pres.-Elect*, Rev. S. Chad-
wick; *Hon. Secs.*, Rev. J. S. Lidgett, Rev. Thomas Nightingale;
Treas., George Cadbury.

Federal Council of the Evangelical Free Churches

CONSTITUENT BODIES: Baptist Church, Presbyterian Church, Congregational Church, Primitive Methodist Church, Wesleyan Reform Union, Independent Methodist Church, Moravian Church, Countess of Huntingdon Connexion, United Methodist Church, Wesleyan Methodist Church.

OFFICERS: *Moderator*, Rev. J. D. Jones, M.A., St. Stephen's Road, Bournemouth; *Secs.*, Rev. W. L. Robertson, 7 E. India Ave., London, E. C. 3, Rev. Walter H. Armstrong, 49 City Road, London, E. C. 1, and Rev. J. H. Shakespeare, M.A., 4 Southampton Row, London, W. C. 1; *Treas.*, Sir Walter Essex, Dixcot, North Drive, Streatham Park, London, S. W. 16, and William Mallison, 130 Hackney Rd., London, E. 2.

FRANCE

Protestant Federation of France

(Federation Protestante de France)

CONSTITUENT BODIES: National Union of Reformed Evangelical Churches, National Union of Reformed Churches, Evangelical Lutheran Church, Union of Evangelical Free Churches, Evangelical Methodist Church, Union of Baptist Churches of Northern France, Reformed Churches and Churches of the Augsburg Confession (Lutheran) of Alsace and Lorraine.

EXECUTIVE BODY: Council of the Federation.

OFFICERS OF THE COUNCIL: *Pres.*, Ed. Gruner; *Vice-Pres.*, M. Junker, Rev. M. Roberty; *Sec.*, Rev. Elie Bonnet, 8 rue de la Victoire, Paris; *Asst. Sec.*, Rev. M. Vincent; *Treas.*, Rev. M. Morel.

United Protestant Committee for War Aid in France and Belgium
(Comité d'Union Protestante pour le Secours de Guerre en France et Belgique)

OFFICERS OF THE COMMITTEE: *Pres.*, M. Edouard Gruner; *Sec.-Treas.*, M. André Monod, 8 rue de la Victoire, Paris.

French Protestant Committee

(Comité Protestante Français)

OFFICERS OF THE COMMITTEE: *Pres.*, M. Paul Fuzier; *Director*, M. André Monod, 8 rue de la Victoire, Paris.

GERMANY

Federation of German Evangelical Churches

(Deutscher Evangelischer Kirchenbund)

CONSTITUENT BODIES: These have not yet been listed, and permanent organization has not been completed.

OFFICERS: *Publicity Secretary*, Dr. A. W. Schreiber, Humboldtstrasse 14, 1, Berlin-Steglitz, Germany; *Sec.*, Rev. Henry Schaedel, Mommenstrasse 49-A, Berlin-Steglitz.

JAPAN

Federated Churches of Japan, Tokyo, Japan

OFFICERS: *Pres.*, Rev. Kakujiro Ishikawa; *Sec.*, Rev. Kikutaro Matsumo, 234 Shimo Shibuya, Tokyo.

The Conference of Federated Missions in Japan

OFFICERS: *Chmn.*, Rev. A. K. Reischauer; *Sec.*, Rev. G. W. Fulton.
OFFICE: Methodist Publishing House, Ginza, Tokyo.

SPAIN

Federation of the Evangelical Churches of Spain
(Recently Organized)

ADDRESS: c-o Rev. Fernando Cabrera, Beneficencia 18, Madrid 4, Spain.

SWEDEN

Federal Council of Evangelical Free-Churches in Sweden
(Friky v Kliga)

HEADQUARTERS: Kristinehamn, Sweden.

CHAIRMAN: Sven Bengtsson; *Sec.*, August Stromstedt.

SWITZERLAND

Union of Swiss Reformed Churches
(Verband Schweizerischer Reformierter Kirchen)

CONSTITUENT BODIES: Includes now all Reformed Churches of Switzerland (reformed and free).

OFFICERS: *Pres.*, Rev. D. Herold, Winterthur; *Sec.*, Rev. Adolf Keller, 43 Carmenstrasse, Zurich; *Treas.*, Prof. Ammann, Zofingen.

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Esthonia.—Mr. Herbert S. Gott, Kiriki uul 2 Toom, Reval.

France.—M. André Monod, 8 Rue de la Victoire, Paris.

Finland.—Rt. Rev. Gustav Johansson, Archbishop of Finland, Abo.

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Holland.—Dr. J. A. Cramer, Coenstraat 10, The Hague.

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Iceland.—Rev. Tryggvi Thorhallsson, West Iceland.

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Latvia.—Mr. J. J. Somerville, Torbatas Eela 4, Riga.

Norway.—Rev. Jens Gleditsch, Christiania.

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Poland.—Rev. Julius Bursche, Krolewska St. 19, Warsaw.

Rumania.—Bishop D. Teusch, Hermannstadt, Siebenburgen.

Scotland.—Rev. J. R. Fleming, 44 Queen St., Edinburgh.

Serbia.—Rt. Rev. Nicholai Velimirovic, Bishop of Ochrida, Metropolia, Belgrade.

Sweden.—Rt. Rev. Nathan Soederblom, Archbishop of Upsala, Upsala.

Switzerland.—Rev. Adolf Keller, Peterhofstatt 6, Zurich.

Turkey.—Mr. Frank D. Steger, 4 Rue Taxim, Constantinople.

ASIA

Ceylon.—Rev. John Bicknell, Vaddukoddai.

China.—Rev. J. W. Crofoot, West Gate, Shanghai.

India.—Rev. William Paton, National Missionary Council of India, 5 Russell St., Calcutta.

- Japan.—Rev. Kakiyiro Isukawa, President, Federal Council of Japan, Tokyo.
 Java.—Rev. Raymond L. Archer, 246 Handelstraat Boitenzorg.
 Korea.—Rev. B. W. Billings, M. E. F. B. Mission, Seoul.
 Siam.—Mr. William Harris, Chiangmai (via Singapore Laos).

AFRICA

- Algeria.—Rev. Frank B. Bonnefon, Aglises d' l' Algerie, Algiers.
 Belgian Congo.—Rev. Thomas B. Brinton, Kampanga Katanga.
 Egypt.—Rev. W. H. T. Gairdner, 35 Charia Falaki, Cairo.
 Liberia.—Rev. Frederick A. Price, Cape Palmas.
 Rhodesia.—Rev. John R. Gates, Umtali.
 So. Africa.—Dr. Bridgman, 19 Eleanor St., Johannesburg.
 West (Central) Africa.—Rev. Austin J. Gibbs, Loanda, Angola.

AUSTRALIA

- Brisbane.—Mr. W. G. Tunley, 228 Albert St. (Secretary Federation of Churches).
 New So. Wales.—Rev. William A. Gillanders, 327 Pitt St., Sydney.
 Tasmania.—Rev. C. Bernard Cockett, Memorial Congregational Church, Hobart.
 Victoria.—Mr. Leo J. Greenberg, Elizabeth St., Melbourne.

SOUTH AMERICA

- Argentina.—Rev. C. W. Drees, Calle Junin 976, Buenos Aires.
 Bolivia.—Ernest F. Herman, Sasilla 118, Cochabamba.
 Brazil.—Rev. Erasmo Braga, Caixa 454, Rio de Janeiro.
 British Guinea.—Rev. T. L. M. Spencer, 86 Upper Robb St., Georgetown.
 Chile.—Rev. Webster E. Browning, Casilla 2037, Santiago de Chile.
 Colombia.—Rev. Thomas H. Candor, Apartado 100, Barranquilla.
 Costa Rico.—Rev. Sidney W. Edwards, San José.
 Dominican Republic.—Rev. Nathan Huffman, Aptdo. 31, Santo Domingo.
 Ecuador.—Rev. H. W. Cragin, Casillo 137, Guito, Otavale.
 Guatemala.—Rev. E. M. Haymaker, Aptdo. 174, Guatemala City.
 Nicaragua.—Rev. G. Grossman, Bluefields.
 Paraguay.—Mr. W. Barbrooke Grubb, Casilla 98, Concepcion.
 Peru.—Rev. William J. Dennie, Apartado 44, Huancayo.
 Venezuela.—Rev. T. J. Bach, Scandinavian Alliance Mission, Maracaibo.

NORTH AMERICA

- Alaska.—Rev. A. Putzin, Bethel, Kuskokwin Dist.
 Canada.—Rev. Robert Laird, Confederation Life Bldg., Toronto.
 Cuba.—Rt. Rev. Hiram R. Hulse, 15th and 8th Sts., Havana.
 Mexico.—Rev. John Howland, Aptdo. 117 bis, Mexico City.
 Panama.—Canal Zone.—Rev. W. F. Jordan, Bible House, Cristobal.
 Philippine Islands.—Rev. Arthur Beckendorf, San Isidro, Neuva Ecija; Rev. James B. Rodgers, Presbyterian Mission, Manila.
 Porto Rico.—Rev. D. P. Barrett, Ponce.
 Salvador.—Rev. William Keech, Aptdo. 188, San Salvador.
 West Indies.—Rev. J. Reinke, Kingston, Jamaica.

CENTRAL COMMITTEE FOR RELIEF OF THE EVANGELICAL
CHURCHES OF EUROPE

Peterhofstatt 6, Zurich.

(Instituted by the Bethesda Conference in Copenhagen, in August,
1923).*President**Dr. O. Herold*

Winterthur, Switzerland.

*Vice President**Dr. Alfred Jorgensen*

Badstuestraede 17, Copenhagen, Denmark.

*Secretary**Dr. Adolf Keller*

Zurich, Switzerland (Peterhofstatt 6).

National Representatives

Denmark.—Dr. Alfred Jorgensen, Copenhagen; Pastor Malström,
Copenhagen.Holland.—Prof. Franz Bohl, Verlängerte Oosterstraat 8, Groningen;
Prof. D. Cramer, Maliebaan 84, Utrecht.Norway.—Rev. Dr. Koren, Hjelpkomiten for Nödlidende Kirken,
Munchsgat, Kristiania; Dean Jens Gleditsch, Kristiania.Sweden.—Rev. Gustav Kyhlberg, Diakoniestyrelses Expedition,
Jakobsbergsgaten 15, Stockholm.

Switzerland.—Prof. Dr. Bohringer, Basel; Prof. Dr. Choisy, Geneva.

DENOMINATIONAL AGENTS FOR RELIEF

Methodist Episcopal Church

Bishop John L. Nuelsen, "La Chablière," Lausanne, Switzerland.

Presbyterian Alliance

Rev. J. R. Fleming, 44 Queen St., Edinburgh, Scotland.

*National Lutheran Council*Rev. John A. Morehead, National Lutheran Council, 437 5th
Ave., New York.*Baptist World Alliance*Rev. J. H. Rushbrooke, Baptist Church House, Southampton
Row, London, England.*Federal Council of the Churches of Christ in America*

Rev. Charles S. Macfarland, 105 E. 22d St., New York.

SECTION III

**DIRECTORY OF
INTERCHURCH, NATIONAL
AND
INTERNATIONAL ORGANIZATIONS**

Social Service

DIRECTORY OF SERVICE ORGANIZATIONS

(INTERCHURCH, NATIONAL AND INTERNATIONAL)

This Directory, in addition to Interchurch agencies, lists the major organizations which are National or International in scope organized to serve on lines in accord with the spirit and purpose of Christ. While by no means complete it lists the major organizations of general public service, and is greatly enlarged as compared with previous editions of the Year Book. We call especial attention to the *government agencies* listed in this section; also to organizations for *international friendship* through practical service.

For information concerning distinctly denominational agencies in all the lines of service here listed, see *Directory of Churches*, under the several denominations, Sec. I.

BIBLE, DEVOTIONAL AND EVANGELISM

American Bible Society

OFFICE: Bible House, New York City.

OFFICERS: *Pres.*, Churchill H. Cutting; *Pres. Emeritus*, James Wood; *Gen. Secs.*, Rev. William I. Haven, Frank H. Mann; *Rec. Sec.*, Rev. Lewis B. Chamberlain; *Asst. Sec.*, Rev. Jesse L. McLaughlin; *Treas.*, Gilbert Darlington.

PURPOSE: To secure the translation, publication, and circulation of the Holy Scriptures, without note or comment, in all languages and in all lands.

HOME AGENCIES: *Colored people, South, Sec.*, Rev. J. P. Wragg, Bible House, Astor Place, New York; *Northwestern, Sec.*, Rev. S. H. Kirkbride, 156 W. Washington St., Chicago, Ill.; *S. Atlantic, Sec.*, Rev. M. B. Porter, 218 N. Adams St., Richmond, Va.; *Western, Sec.*, Rev. A. F. Ragatz, 808 Railroad Building, Denver, Colo.; *Pacific Sec.*, Rev. A. W. Mell, 122 McAllister St., San Francisco, Cal.; *Southwestern, Sec.*, Rev. J. J. Morgan, 1304 Commerce St., Dallas, Tex.; *Eastern, Sec.*, Rev. J. L. McLaughlin, Bible House, Astor Place, New York City; *Central, Sec.*, Rev. Frank Marston, 424 Elm St., Cincinnati, O.; *Atlantic, Sec.*, Rev. F. P. Parkin, 701 Walnut St., Philadelphia, Pa.

FOREIGN AGENCIES: *Levant Agency*, Rev. Arthur C. Ryan, Bible House, Constantinople, Turkey; Rev. J. Oscar Boyd, Cairo, Egypt; *La Plata Agency*, Rev. Paul Penzotti, Casilla de Correo, 304, Calle Parana, 481, Buenos Ayres, Argentina; *Japan Agency*, Rev. Karl E. Aurell, Bible House, Ginza Street, Tokyo, Japan; *China Agency*, Rev. Carleton Lacy, 73 Szechuen Road, Shanghai, China; *Brazil Agency*, Rev. H. C. Tucker, Caixa do Correo, 454, Rio de Janeiro, Brazil; *Mexico Agency*, Rev. A. H. Mellen, Apartado 1373, Mexico City, Mexico; *West Indies Agency*, Jose Marcial-Dorado, Ph.D., San Juan, Porto Rico; *Siam Agency*, Rev. Robert Irwin, Bangkok, Siam; *Caribbean Agency*, Rev. W. F. Jordan, Bible House, Cristobal, Canal Zone; *Philippines Agency*, Rev. G. B. Cameron, Box 755, Manila, P. I.; *Upper Andes Agency*, Rev. R. R. Gregory, Bible House, Cristobal, Canal Zone.

PERIODICAL: *Bible Society Record*.

American Tract Society

(Organized May, 1825)

OFFICE: 101 Park Ave., Cor. 40th St., New York, N. Y.

OFFICERS *Pres.*, William Phillips Hall; *Vice-Pres.*, Rev. David James Burrell, *Gen. Sec.*, Rev. William H. Matthews; *Exec. Sec.*, Rev. Edward Noah Hardy, *Treas.*, Edward L. Suffern.

PURPOSE: To diffuse a knowledge of our Lord Jesus Christ and to promote the interests of vital Godliness, sound morality and good citizenship by the distribution of Christian literature in many languages throughout the world.

PERIODICAL: *American Messenger*, Editor, Rev. Henry Lewis.**Chicago Tract Society**OFFICERS: *Pres.*, Rev. Geo. L. Robinson; *Vice-Pres.*, Rev. Wm. R. Wedderspoon; *Sec.*, Rev. G. K. Flack, 440 S. Dearborn St., Chicago, Ill.; *Treas.*, William T. Vickery, Continental and Commercial National Bank, Chicago, Ill.

PURPOSE: To carry the gospel to the poor and neglected by personal testimony and the printed page; to supply to missionaries suitable literature in all languages; to employ missionary colporteurs, especially among those of foreign speech.

Commission on Evangelism and Life Service (Federal Council)

See p. 263.

The Christian Family Crusade

OFFICE: 1625 Greenleaf Ave., Chicago, Ill.

OFFICERS: *Gen. Dir.*, Rev. Wm. Matthew Holderby; *Vice-Chmm.*, Ernest A. Bell; *Sec.*, Rev. Wm. E. McDermott; *Treas.*, O. T. Miller; *Comptroller*, J. Fred Lynn.

PURPOSE: To cooperate with denominational and interdenominational agencies, through a publicity campaign, and with pastors and parents to secure the establishing of the practice of Family Worship.

PERIODICAL: *The Christian Family Crusade* (Quarterly), Editor, Rev. Wm. Matthew Holderby.**Family Altar League**

OFFICE: 538-541 Marquette Bldg., Chicago, Ill.

OFFICERS: *Pres.*, Rev. W. E. Biederwolf; *Treas.*, Thos. J. Bolger.

PURPOSE: To promote family worship and Bible study.

Gideons (The Christian Commercial Travelers' Association of America)

(Organized July 1, 1899)

OFFICE: 140 S. Dearborn St., Chicago, Ill.

OFFICERS: *Pres.*, J. Harry Humphreys; *Vice-Pres.*, W. D. Gillespie; *Sec.*, A. B. T. Moore; *Treas.*, W. W. Crissinger; *Chaplain*, J. F. Cousart.

PURPOSE: To band together the Christian travelers of America, and through them to win the commercial travelers of America for the glory of God; to supply every hotel in America with a Bible for each guest room; to prepare the hearts of travelers for the acceptance of salvation.

PERIODICAL: *The Gideon*, Editor, A. B. T. Moore.

Interdenominational Evangelistic Association

OFFICERS: *Pres.*, Rev. O. A. Newlin; *Gen. Sec. and Treas.*, Rev. Parley E. Zartmann, Winona Lake, Ind.

PURPOSE: To elevate the standard of evangelistic work, to promote evangelism, to secure mutual fellowship, cooperation and protection of those engaged exclusively in evangelistic work; also to provide a bureau of information for churches desiring leaders or helpers for evangelistic meetings.

National Testament and Tract League

OFFICE: 200 Kellogg Bldg., Washington, D. C.

Address the *Gen. Sec. and Treas.*, W. P. Cooke.

OBJECT: To promote the interest of evangelical religion by the free distribution of the gospel in printed form, and by conducting evangelistic meetings.

Pocket Testament League

HEADQUARTERS: 156 Fifth Avenue, New York City.

FOUNDER: Mrs. Charles M. Alexander; *Hon. Pres.*, Dr. R. A. Torrey; *Pres. Board of Directors*, Alwyn Ball, Jr.; *General Sec.*, Mrs. B. McAnlis; *Extension Sec.*, Mr. S. LeRoy Smith; *Chmn. Business Men's Council*, Joseph Steele, 520 Witherspoon Bldg., Philadelphia, Pa.

PURPOSE: Personal evangelism through the distribution of Testaments or Bibles to all who will carry them and read at least one chapter daily.

Scripture Gift Mission, American Branch

OFFICE: 119 S. Fourth St., Philadelphia, Pa. Chief office and depository, 14 Bedford St., London, Eng.

OFFICERS: *Sec.*, Robert B. Haines, Jr.

PURPOSE: To distribute the Gospels free throughout the world, among soldiers and sailors and particularly in the destitute rural portions of our country.

EDUCATION

General

American Council on Education

(Organized 1918)

OFFICE: 26 Jackson Place, N. W., Washington, D. C.

OFFICERS: *Pres.*, L. D. Coffman, University of Minn.; *Director*, C. R. Mann; *Sec.*, Dean Ada Comstock, Smith College, Northampton, Mass.

PURPOSE: To promote and carry out cooperative action in educational matters of common interest and to act as a central clearing house of the national educational associations that comprise its membership.

American Federation of Teachers

(Organized April 15, 1916)

OFFICE: 166 W. Washington St., Chicago, Ill

OFFICERS: *Pres.*, Charles B. Stillman; *Sec and Treas.*, F. G. Stecker.

PURPOSE: To bring associations of teachers into relations of mutual assistance and cooperation; to obtain for them all the rights to which they are entitled; to raise the standard of the teaching profession by securing the conditions essential to the best professional service; to promote such a democratization of the schools as will enable them better to equip their pupils to take their places in the industrial, social and political life of the community.

The American Humane Education Society

OFFICE: 180 Longwood Ave., Boston, Mass

OFFICERS. *Pres.*, Dr Francis H. Rowley; *Treas.*, Eben Shute; *Counselor*, Hon. Albert F. Pillsbury, *Sec.*, Guy Richardson.

PURPOSE: An organized effort to carry Humane Education into all our American schools and homes, aiding societies, and founding Bands of Mercy over the whole American continent.

Association of American Colleges

OFFICERS: *Pres.*, Harry M. Gage, Coe College, Cedar Rapids, Iowa; *Exec Sec.*, Robert L. Kelly, 111 Fifth Ave., New York City.

The Authors' League of America (Inc.)

OFFICE: 22 East 17th Street, New York City.

OFFICERS: *Pres.*, Ellis Parker Butler; *Vice-Pres.*, Gelett Burgess; *Editor*, Henry Gallup Paine; *Sec.-Treas.*, Eric Schuyler; *Managing Sec.*, Luise M. Silcox.

PURPOSE: The Authors' League of America, Inc., is the official national organization in the United States, of authors, artists, dramatists, screenwriters and composers. It was organized in 1912, to procure adequate copyright legislation, both international and domestic; to protect the rights and property of all those who create copyrightable material of whatever kind or nature; to advise and assist all such in the disposal of their productions and to obtain for them prompt remuneration therefor; to disseminate information among them as to their just rights and remedies.

Bureau of Vocational Information

(Organized 1919)

OFFICE: 2 West 43d Street, New York City.

OFFICERS: *Pres.*, Mrs. Wendell T. Bush; *Treas.*, Miss Edith E. Rand; *Sec.*, Miss Eugenia Wallace; *Director*, Miss Emma P. Hirth.

PURPOSE: A clearing house of vocational information for women. Cooperates with trained and experienced women in all professions and in business in the collection of occupational information. Cooperates with colleges and schools in the distribution of this information among students and prospective workers. Publishes vocational bulletin and occupational surveys.

Carnegie Corporation of New York

HEADQUARTERS: 522 Fifth Ave., New York City.

OFFICERS: *Chmn.*, Elihu Root; *Vice-Chmn.*, Robert A. Franks; *Treas.*, Robert A. Franks; *Sec.*, James Bertram.

PURPOSE: To promote the advancement of knowledge and understanding by aiding schools, libraries, research, hero funds, useful publications, and other agencies.

Carnegie Foundation for the Advancement of Teaching

(Incorporated 1906)

OFFICE: 522 Fifth Ave., New York City.

OFFICERS: *Pres.*, Henry S. Pritchett; *Treas.*, Robert A. Franks; *Sec.*, Clyde Furst.

PURPOSE: To provide retiring allowances and pensions for teachers and, in general, to encourage, uphold, and dignify the profession of the teacher and the cause of higher education.

Chautauqua Institution

(A System of Popular Education, founded in 1874)

OFFICES: Chautauqua, N. Y. and 1819 Broadway, New York City.

OFFICERS: *Honorary Pres.*, George E. Vincent; *Pres.*, Arthur E. Bestor; *Chmn. Exec. Board.*, Charles E. Welch.

ASSEMBLY: July and August, lectures, concerts, symposia, etc.

SUMMER SCHOOLS: July and August, oldest summer school in country, 17 departments, 125 instructors.

HOME READING DEPARTMENT: A four years' course of systematized home readings, aims to give a general increase of knowledge and of culture, also special courses.

Community Motion Picture Bureau

OFFICE: 46 West 24th Street, New York City.

OFFICER: *Pres.*, Warren Dunham Foster.

PURPOSE: Organized to supply educational and recreational motion-picture service for community development.

General Education Board

OFFICE: 61 Broadway, New York City.

OFFICERS: *Pres.*, Wallace Buttrick; *Secs.*, Abraham Flexner, Trevor Arnett; *Asst. Secs.*, E. C. Sage, W. W. Brierly; *Treas.*, L. G. Myers; *Asst. Treas.*, L. M. Dashiell; *Auditor*, Ernest A. Buttrick; *Dir. of the Div. of School Surveys*, Frank P. Bach-

man; *Dir. of the Div. of College and University Accounting*, H. J. Thorkelson.

PURPOSE: The promotion of education in the United States, by means of surveys, research, the promotion of modern technical education, and financial aid.

Highway Education Board

(Formerly: Highway Transport Education Committee)

OFFICE: Willard Bldg., Washington, D. C.

OFFICERS. *Chmn.*, John J. Tigert, United States Commissioner of Education; *Secs.*, Walton C. John, Thos. H. MacDonald, Chief, Bureau of Public Roads, Dept. of Agriculture; F. C. Boggs, Colonel, Corps of Engineers, U. S. A.; Roy D. Chapin, National Automobile Chamber of Commerce; F. L. Bishop, Society for the Promotion of Engineering Education; Harvey S. Firestone, Rubber Association of America; H. W. Alden, Society of Automotive Engineers.

PURPOSE: To interest educational institutions in the technical training of young men in highway engineering and highway transport, so that eventually they may properly administer the funds given them to handle. Conducts annually an essay contest open to all High School students on some subject affected by good roads, the prize for the best essay being a H. S. Firestone University Scholarship valued at not less than \$4,000.

National Committee for Teaching Citizenship

(Organized 1919)

OFFICE: 3421 Lowell St. N. W., Washington, D. C.

PURPOSE: To encourage the education of boys and girls of the United States concerning the origin and development of liberty, co-operation, and democracy; the economic, political, and social problems confronting democracy today; the responsibility of citizens in a democracy, and the needs and values of living.

National Education Association

OFFICE: 1201 Sixteenth St. N. W., Washington, D. C.

OFFICERS. *Pres.*, William B. Owen; *Sec.*, J. W. Crabtree; *Treas.*, Miss Cornelia S. Adair.

PURPOSE: To elevate the character and advance the interests of the profession of teaching and to promote the cause of education in the United States.

National Federation of College Women

(Organized 1912; in process of inc.)

OFFICER: *Sec.*, Mrs. Flora Warren Seymour, 5547 Dorchester Ave., Chicago, Ill.

PURPOSE: To bring into communication with one another all college women, in order to secure unity of purpose and action, thereby conserving the power of college women for rendering effective service.

National League of Teachers' Associations

(Organized 1912)

OFFICER: *Pres.*, Nina Buchanan, Hotel Wintonia, Seattle, Washington.

PURPOSE: For the advancement of education and the interests of classroom teachers.

National League of Women Voters

(Organized 1920)

OFFICE: 532 Seventeenth St., N. W., Washington, D. C.

OFFICERS: *Pres.*, Mrs. Maud Wood Park; *Hon. Pres.*, Mrs. Carrie Chapman Catt; *First Vice-Pres.*, Mrs. Richard Edwards, Peru, Ind.; *Second Vice-Pres.*, Miss Belle Sherwin, Cleveland, Ohio; *Third Vice-Pres.*, Mrs. Solon Jacobs, Birmingham, Ala.; *Treas.*, Miss Katharine Ludington; *Sec.*, Miss Elizabeth Hauser, Girard, Ohio; *Exec. Sec.*, Mrs. Minnie Fisher Cunningham.

PURPOSE: To foster education in citizenship and to support needed legislation.

National Physical Education Service

OFFICE: 309 Homer Bldg., Washington, D. C.

OFFICERS: *Manager*, E. Dana Caulkins.

Thirty-five national organizations cooperating.
Maintained by the Playground and Recreation.
Association of America.

PURPOSE: To obtain progressive legislation for physical education.

National Story Tellers' League

(Organized 1903)

OFFICERS: *Pres.*, Miss Mary E. Hargreaves, 1602 Mallers Bldg., 5 South Wabash Ave., Chicago, Ill.; *Sec. and Treas.*, Mrs. E. F. Leonard, 3512 Bosworth Ave., Chicago, Ill.

PURPOSE: To encourage the art of story telling among men, women, and children in the United States and Canada.

Rockefeller Foundation

(Organized 1913)

OFFICE: 61 Broadway, New York City.

OFFICERS: *Chmn. Board of Trustees*, John D. Rockefeller, Jr.; *Pres.*, Geo. E. Vincent; *Sec.*, Edwin Rogers Embree; *Treas.*, L. G. Myers.

PURPOSE: To promote the well-being of mankind throughout the world. Has so devoted its resources to programs of public health and medical education throughout the world that these have come to be regarded definitely as its fields.

The Southern Cooperative League for Education and Social Service

OFFICE: 937 Woodward Bldg., Washington, D. C.

OFFICERS: *Pres.*, J. P. McConnell; *Vice-Pres.*, Philander P. Claxton; Bishop Theodore D. Bratton, Gov. C. H. Brough, *Sec.*, J. E. McCulloch; *Treas.*, Richard T. Wyche.

EX. COM.: *Chmn.*, J. P. McConnell; *Sec.*, Richard T. Wyche; E. O. Watson, P. P. Claxton, J. O. Spencer.

PURPOSE: To enlist the citizenship of the South in reinforcing the existing agencies for education and social service.

SUPPORT: It is supported by membership fees and donations.

Negro Education

Association of Colleges for Negro Youth

(Organized 1913)

OFFICERS: *Pres.*, J. L. Peacock, Shaw University, Raleigh, N. C.; *Sec.*, Dean J. T. Cater, Talladega, Ala.

Holds an annual meeting for discussion of all phases of college work, including curriculum as well as administration. Admits to membership only institutions maintaining work of college grade and of a standard approved by the Association. Supported by annual dues of its members and contributions from philanthropic boards.

PURPOSE: To extend and develop institutions for the higher education of negroes.

Association for the Study of Negro Life and History

(Organized and Incorporated 1915)

ADDRESS: *Dir.*, C. G. Woodson, 1538 9th St., N. W., Washington, D. C.

PURPOSE: To collect and publish sociological and historical documents and to promote studies bearing on Negro life and history. Endeavors to bring about harmony between the races by interpreting one to the other.

Holds an annual meeting, open to the public.

Commission on the Church and Race Relations (Federal Council)

See p. 265.

Commission on Inter-Racial Cooperation

OFFICE: Palmer Building, Atlanta, Ga.

OFFICERS: *Chmn.*, John J. Eagan; *Treas.*, E. Darden Borders; *Director*, Will W. Alexander.

PURPOSE: Seeks to promote good-will and cooperation between white and Negro races.

Julius Rosenwald Fund (Rural School Buildings)

(Organized 1914)

OFFICER: *Genl. Field Agent of Rural Schools*, S. L. Smith, Commercial Club, Nashville, Tenn.

PURPOSE: Extends aid to southern communities desiring to provide modern rural school houses for Negroes.

National Association for the Advancement of Colored People

OFFICE: 70 Fifth Ave., New York City.

OFFICERS: *Pres.*, Moorfield Storey; *Chmn. Board of Directors*, Miss Mary White Ovington; *Sec.*, James Weldon Johnson; *Treas.*, J. E. Spingarn.

PURPOSE: To secure to colored Americans the common rights of American citizenship, and to advance their interests generally. The Association carries on an active educational and publicity campaign against lynching and mob violence.

PERIODICAL: *Crisis*, Editor, W. E. Burghardt Du Bois; Branch Bulletin.

National Association of Colored Women

Organized 1896—Incorporated 1904)

OFFICERS: *Pres.*, Miss Hallie Q. Brown, Wilberforce Univ., Xenia, Ohio; *Sec.*, Mrs. Charlotte Hawkins Brown, Sidalia, N. C.

Has affiliated State and city federations and local clubs of colored women in more than half the States of the Union. National organizer stimulates and assists in the formation of federations and clubs. Community requesting this service usually pays expenses. National Association holds biennial meetings, open to the public, at which are discussed civic and social questions and any matters relating to the welfare of the colored race. Proceedings are published; available on request until supply is exhausted. Work is carried on throughout the year by standing committees on Education, Suffrage, Civil Rights, Social Service, Music and other topics. Committees make reports at biennial meetings. The more important of these reports are included in the Proceedings.

National Association of Teachers in Colored Schools

(Organized 1903)

OFFICERS: *Sec.*, Silas X. Floyd, 1025 Twelfth St., Augusta, Ga.; *Exec. Sec.*, Prof. R. S. Grossley, 446 W. Pearl St., Jackson, Miss.

PURPOSE: For the promotion of education and the betterment of teachers in colored schools.

Has organized State associations throughout the South. Holds an annual meeting, open to the public, for the discussion of problems.

National Urban League (for Social Service among Negroes)

(Established 1911)

OFFICE: 127 East 23d Street, New York City.

OFFICERS: *Chmn.*, L. Hollingsworth Wood; *Treas.*, A. S. Frissell; *Sec.*, William H. Baldwin; *Exec. Sec.*, Eugene Kinckle Jones.

PURPOSE: To improve the relations between the races; to bring about coordination of social agencies working with Negroes and to

develop such agencies and organizations where necessary; to secure and train Negro social workers; to investigate conditions of city life as a basis for practical work.

Negro National Educational Congress

(Organized and Incorporated 1900)

OFFICERS: *Pres.*, J. Silas Harris, 1611 Forest Avenue, Kansas City, Mo.

PURPOSE: To lift the Negro to a higher and more useful plane of American citizenship.

Negro Rural School Fund, Anna T. Jeannes Foundation

(Organized 1907)

President and Director, James H. Dillard.

ADDRESS: Box 418, Charlottesville, Va.

PURPOSE: To assist remote country schools for Negro children.

Phelps Stokes Fund

(Organized 1910, Incorporated 1911)

ADDRESS: 100 William St., New York City.

PURPOSE: To originate, stimulate, and encourage activities for educational and social betterment among North American Indians, needy and deserving whites of the United States, and Negroes of America and Africa. To this end the Fund has assisted to a small extent Indian education, a few schools for whites, and a larger number of schools for Negroes. In cooperation with the U. S. Bureau of Education it made a study of Negro education in the United States; in cooperation with Foreign Mission Boards of North America, and Great Britain and Ireland it made a study of (Native) Education in Africa (Report published in 1922), and has now completed the erection of a "Model Tenement" house for whites in New York City.

Slater Fund, John F.

(Organized 1882)

OFFICE: 61 Broadway, New York City.

President and Director, James H. Dillard, Charlottesville, Va.

PURPOSE: For the improvement and extension of schools for colored children in the South. Contributes to teacher training or industrial work in a number of colleges and private secondary schools. Has established many county training schools, which provide industrial training as well as the usual academic courses, and include some special preparation for teaching.

University Commission on Southern Race Questions

(Organized 1912)

OFFICERS: *Chmn.*, Josiah Morse, University of South Carolina, Columbia, S. C ; *Sec.*, W. M. Hunley, V. P. I., Lexington, Va.

Holds an annual meeting, and publishes occasionally "Open Letters to the College Students of the South." Is composed of one representative of each of the southern State universities.

PURPOSE: Organized for the purpose of studying questions connected with the relation of the races and the needs and conditions of the Negroes in the southern States.

RELIGIOUS EDUCATION

American Sunday School Union

(Organized 1817: Took its present name 1824)

OFFICE: 1816 Chestnut St., Philadelphia, Pa.

OFFICERS: *Pres.*, Martin L. Finckel; *Rec. Sec.*, William H. Hirst; *Treas.*, John E. Stevenson; *Sec. of Missions*, George P. Williams.

PURPOSE: To establish and maintain Sunday schools, and to publish and circulate moral and religious publications.

PERIODICALS: *The Sunday School World*, Editor, James McConaughy and others.

Biblical Seminary in New York

(1901)

OFFICE: 541 Lexington Ave. cor. 49th St., New York City.

OFFICERS: *Pres.*, Wilbert W. White; *Vice-Pres.*, J. Campbell White; *Treas.*, Orrin R. Judd; *Sec.*, Leslie J. Tomkins.

PURPOSE: For the preparation of ministers and Christian workers for service in all lands.

Commission on Christian Education (Federal Council)

See p. 264.

Committee on Friendly Relations Among Foreign Students

OFFICE: 347 Madison Ave., New York City.

OFFICERS: *Chmn.*, Dr. D. Willard; *Treas.*, B. H. Fancher; *Gen. Sec.*, Charles D. Hurrey; *Exec. Sec.*, Elmer Yelton.

PURPOSE: To furnish information to students abroad who contemplate study in North America; to meet students upon arrival at American ports; to assist them in finding lodging, board and employment; to advise in the choice of courses and colleges; to issue letters of introduction and help students on the way to their destinations; to visit colleges and interview foreign students on personal problems; to counsel with pastors, church workers, Christian Association Secretaries, faculty and others, regarding foreign student interests; to bring students into adequate contact with American Christian people, homes and churches, and into understanding of American institutions and problems; to encourage attendance at student Christian Conferences, discover and train Christian leaders; to provide foreign student speakers for American audiences, and in general, to relate students from other lands to all that is best in American Christian civilization.

PERIODICAL: Bimonthly news bulletins for the Filipino, Chinese, Russian, Japanese, Indian and Korean Student groups.

Committee on the War and the Religious Outlook (Appointed by Federal Council)

See p. 269.

Conference of Church Workers in Universities in the North Central Region

OFFICE: 54 15th Ave., Columbus, Ohio.

OFFICERS: *Pres.*, N. D. Goehring, University of Kansas, Lawrence, Kans ; *Vice-Pres.*, Norman B. Henderson, University of Minnesota, Minneapolis, Minn ; *Sec. and Treas.*, Vernon S. Phillips, Ohio State University, Columbus, Ohio.

PURPOSE: The purpose of this Conference shall be to make more helpful and efficient the work of the churches in university centers and to call the attention of the denominations of the nation to the strategic opportunities for Christian service and education in these important fields.

Conference of Church Workers in Universities of the United States

OFFICE: 54 15th Ave., Columbus, Ohio.

OFFICERS. *Pres.*, F. B. Igler, University of Pennsylvania, Philadelphia, Pa ; *Vice-Pres.*, L. B. Hillis, University of California, Berkeley, Calif.; *Sec. and Treas.*, Lloyd Wallick, University of Michigan, Ann Arbor, Mich.

PURPOSE: To organize four more regional Conferences.

Conference of Theological Seminaries and Colleges in the United States and Canada

(Organized August, 1918, at Harvard University)

The Conference is under the direction of a Continuation Committee of thirty men representing different seminaries.

The fourth biennial meeting will be held in Garrett Biblical Institute, Evanston, Ill., June, 1924.

OFFICERS: *Pres.*, Prof. Daniel J. Fraser, Principal of Presbyterian College, Montreal, Canada, *Vice-Pres.*, Prof. Henry E. Jacobs, 7333 Germantown Ave, Philadelphia, Pa.; *Sec. and Treas.*, Prof. George W. Richards.

CONTINUATION COMMITTEE: *Chmn.*, Rev. Wm. Douglas Mackenzie, Hartford Theological Seminary, Hartford, Conn.; *Sec.*, Prof. Henry Wilder Foote, Harvard University, Cambridge, Mass.

EXECUTIVE COMMITTEE: *Chmn.*, Rev. Wm. Douglas Mackenzie; *Sec.*, Rev. George W. Richards, Lancaster Theological Seminary, Lancaster, Pa.

PURPOSE: A constitution was adopted by the Conference at Toronto, June, 1922, in which the purpose of the Conference is defined as follows:

"The object of the Conference shall be to promote intercourse amongst the institutions which compose its membership; to confer concerning those interests which are common to all these institutions; to advance the highest ideals of education and training for the Christian ministry; to consider any problems which may arise from

time to time as to the relation of these institutions to the State and to other educational establishments; to provide a central source of information for students from North America who desire to carry on advanced theological studies in Europe; and on the other hand, to make known in Europe the opportunities for such study in America; and to deal with any other matter which from time to time the Conference may wish to take up."

Council of Church Boards of Education

(Organized 1911)

OFFICE: 111 Fifth Ave., New York City.

OFFICERS: *Pres.*, Dr. Stonewall Anderson, Nashville, Tenn.; *Vice-Pres.*, Dr. John E. Bradford, Chicago, Ill.; *Rec. Sec.*, Dr. O. D. Foster, New York, N. Y.; *Treas.*, Dr. E. P. Hill, New York, N. Y.; *Exec. Sec.*, Dr. Robert L. Kelly; *Asso. Sec.*, Miss Lura Beam; *University and Seminary Sec.*, Dr. O. D. Foster.

Most of the organized Protestant Boards of Education, representing some twenty leading denominations, are members of the Council.

PURPOSE: To gain a mutual knowledge and cooperation that will promote the interests of Christian education in both denominational and tax-supported institutions.

PERIODICAL: *Christian Education*.

International Association of Daily Vacation Bible Schools

OFFICE: 90 Bible House, New York City.

OFFICERS: *Pres.*, Russell Colgate; *Home Director*, Thomas S. Evans; *Sec.*, Walter M. Howlett; *Treas.*, O. H. Cheney.

PURPOSE: To bring together in every community and in every communion in many lands, Christian teachers to instruct idle children during idle vacations, in idle churches, at small expense, in unsectarian Daily Vacation Bible Schools, combining worship, work, play, and patriotism.

PUBLICATION: *Facts*. Literature supplied free.

The International Sunday School Council of Religious Education

OFFICE: 1516 Mallers Bldg., 5 South Wabash Ave., Chicago, Ill.

OFFICERS: *Chmn. Exec. Com.*, Robert M. Hopkins, St. Louis, Mo.; *Chmn. of Board Trustees*, Lansing F. Smith, St. Louis, Mo.; *Gen. Sec.*, Hugh S. Magill, Chicago, Ill.; *Treas.*, J. L. Kraft, Chicago, Ill.

PURPOSE: To promote religious education in the local church schools and in the community throughout its territory.

The International Sunday School Council of Religious Education is the accredited inter-denominational organization in the field of religious education of the Protestant Evangelical churches. It has been formed by a merger of the Sunday School Council of Evangelical denominations, representing the Protestant churches, and of the International Sunday School Association.

International Sunday School Lesson Committee

OFFICE: 1516 Mallers Bldg., Wabash and Madison St., Chicago, Ill.

OFFICERS: *Chmn.*, Prof. John R. Sampey; *Vice-Chmn.*, Prof. L. A. Weigle; *Sec.*, Prof. Ira M. Price; *Treas.*, Rev. W. O. Fries.

PURPOSE: To prepare lists of lessons for Sunday school use on the basis of the best established principles of religious pedagogy.

Magna Charta Day Association (International)

HOME OFFICE: 147 Kent Street, St. Paul, Minn.

OFFICERS: *Pres.*, Rev. William J. Johnstone; *Founder and Exec. Sec.*, Mr. J. W. Hamilton.

PURPOSE: The Association seeks to arouse interest in plans to have the churches and Sunday schools of the English-speaking world recognize the third Sunday in June as *Magna Charta Sunday*, if only by a prayer that God will continue to bless the relations between England and America, the press to comment on the greatness of this day, on every June 15. Circulars upon request.

Missionary Education Movement

(Organized 1902)

OFFICE: 150 Fifth Ave., New York City.

OFFICERS: *Chmn.*, Rev. William P. Schell; *Vice-Chmn.*, Mr. George F. Sutherland; *Rec. Sec.*, Dr. Harry S. Myers; *Treas.*, Mr. Philip S. Suffern; *Educational Sec.*, Mr. Franklin D. Cogswell; *Business Mgr.*, Mr. Herbert L. Hill; *Conf. and Promotion Sec.*, Dr. Gilbert, 2 Le Sourd.

PURPOSE: An agency, in which many denominations cooperate, for the publishing of interdenominational graded missionary education literature and the conducting of interdenominational summer conferences and institutions.

Religious Education Association

OFFICE: 1440 E. 57th St., Chicago, Ill.

OFFICERS: *Pres.*, Prof. Theo. G. Soares, Chicago, Ill.; *First Vice-Pres.*, Sir Robert A. Falconer, Toronto; *Sec.*, Henry F. Cope; *Rec. Sec.*, Herbert W. Gates; *Treas.*, David R. Forgan.

A cooperative organization of the leaders in religious, educational, cultural, and social organizations, and a clearing house for religion and education.

PURPOSE: To promote moral and religious training in existing agencies, in homes, and through the press.

METHODS OF WORK: Bureau of information, public reference library, investigations, publications, conventions, traveling exhibits, experiments, and local conferences.

Student Volunteer Movement for Foreign Missions

See p. 321.

Sunday School Council of Evangelical Denominations

OFFICE: 99 Dundas St. East, Toronto, Canada.

OFFICERS: *Pres.*, Dr. Sidney A. Weston, Boston, Mass.; *Sec.*, Rev. George T. Webb, 99 Dundas St. East, Toronto, Canada; *Treas.*, R. E. Magill, Richmond, Va.

PURPOSE: To advance Sunday school interests in the cooperating denominations:

1. By conferring on matters of common interest;
2. By giving expression to common views and decisions;
3. By cooperative action on matters concerning educational, editorial, missionary and publishing activities.

By merger agreed upon February 15-16, 1922, ceases as an organization, though provision is made for its essential functions by the organization of groups of professional workers, each group having affiliation through its chairman with the new organization resulting from the merger, the International Sunday School Council of Religious Education. See p. 311.

United Society of Christian Endeavor

(Organized Feb. 2, 1881)

OFFICE: Christian Endeavor Bldg., Boston, Mass.

WESTERN OFFICE: Room 411-17 N. Wabash, Ave., Chicago, Ill.

OFFICERS: *Pres.*, Rev. Francis E. Clark; *Asso. Pres.*, Daniel A. Poling; *Gen. Sec.*, E. P. Gates; *Editorial Sec.*, Rev. R. P. Anderson; *Treas. and Publication Mgr.*, A. J. Shartle; *Extension Sec.*, Rev. Ira Landrith; *Southwestern Sec.*, W. Roy Breg; *Southern Sec.*, Charles F. Evans; *Pacific Coast Sec.*, Paul C. Brown; *Alumni Supt.*, Stanley B. Vander-sall; *Army and Navy Supt.*, Rev. S. C. Ramsden; *Mgr. Western Office*, R. A. Walker; *Field Sec.*, C. C. Hamilton.

CHRISTIAN ENDEAVOR FUNDAMENTAL PRINCIPLES: Confession of Christ; service for Christ; loyalty to Christ's Church; fellowship with Christ's people.

Comrades of the Quiet Hour.—Members covenant to spend a definite portion of each day in communion with God.

Tenth Legion.—Members make the tenth their minimum gift for the work of the kingdom.

Life Work Recruits.—Young people who have covenanted to give themselves to full time service in the Christian ministry or in missionary work.

Christian Endeavor Experts.—Members pass a definite examination in Christian Endeavor methods and principles.

PERIODICAL: *The Christian Endeavor World* (weekly), Editor, Amos R. Wells, Boston, Mass.

World Association of Daily Vacation Bible Schools (Far East and Foreign Departments)

(Organized December, 1922)

OFFICE: 156 5th Ave., Room 1202, New York City.

OFFICERS: *Pres. and Director*, Rev. Robert G. Boville; *Sec.*, Charles B. Ford; *Treas.*, Charles Elliott Warren.

PURPOSE: To bring together in foreign lands idle children, idle churches, idle students and idle vacations in unsectarian daily vacation Bible schools, combining worship, work, play, and patriotism.

PUBLICATION: *Young China*.

World Brotherhood Federation

HEADQUARTERS: Trafalgar Buildings, 1, Charing Cross, S. W. 1, London, Eng.

OFFICE OF THE WORLD COMMISSIONER: 405 Kent Bldg., Toronto, Canada.

OFFICERS: *Hon. Pres.*, Rev. John Clifford, London, Eng.; *Pres.*, Wm. Ward, London, Eng.; *Vice-Pres.*, Gen. Jan C. Smuts, Cape Town, S. Af., Rev. T. A. Moore, Toronto, Can., Rt. Hon. Arthur Henderson, M. P., London, Eng.; *Asso. Treas.*, Wm. Heal, London, Eng.; *Commissioner for Europe*, Tom Sykes, London, Eng.; *Commissioner for N. America*, James Foster Wilcox; *Commissioner and Sec.*, Thomas Howell.

The objects of the Federation are:

1. To promote the organization of brotherhoods and kindred societies in all countries.
2. To promote the universal observance of a Brotherhood Sunday.
3. To interpret and exemplify brotherhood in the light of the life and principles of Jesus.
4. To make such a spirit and interpretation of brotherhood dominant in all life, personal, social, economic and political.

World's Student Christian Federation

(Organized, 1895, at Vadstena Castle, Sweden)

OFFICE: 347 Madison Ave., New York City.

OFFICER: *Chmn.*, John R. Mott.

Composed of the following Christian Student Movements: Australia, Canada, China, Denmark, Finland, France, Germany, Great Britain and Ireland, India, Burma and Ceylon, Italy, Japan and Korea, The Netherlands, New Zealand, Norway, Russia, South Africa, Sweden, Switzerland, United States of America.

World's Sunday School Association

(Organized 1907)

OFFICE: 1 Madison Ave., New York City.

OFFICERS: *Pres.*, Hon. Justice J. J. MacLaren, Toronto, Canada; *Chmn.*, Arthur M. Harris, New York City; *Gen. Sec.*, W. G. Landes, New York City; *Treas.*, Paul Sturtevant, New York.

Primarily a missionary organization and directly represents the mission and Sunday school boards.

Young Men's Christian Association

See Men and Boys, p. 342.

Young Women's Christian Association

See Women and Girls, p. 374.

FEDERATION AND UNION OF THE CHURCHES**Ad Interim Committee on Organic Union**

OFFICERS: *Chmn.*, Rev. Joseph A. Vance, 21 Edmund Place, Detroit, Mich.; *Sec.*, Rev. Rufus W. Miller, 15th and Race Sts., Philadelphia, Pa.; *Treas.*, E. H. Bonsall, Esq., Land Title and Trust Co., Philadelphia, Pa.

PURPOSE: To arrange a conference of representatives of evangelical denominations to consider the question of "Closer Relations and Union of the Churches."

American Association of University Women

(Organized 1882)

OFFICE: 1634 I St., N. W., Washington, D. C.

OFFICERS: *Pres.*, Miss Ada Comstock, Smith College, Northampton, Mass.; *Vice-Pres.*, Mrs. Aurelia H. Reinhardt, Mills College, Calif.; *Treas.*, Mrs. Katharine P. Pomeroy, 938 Glengyle Place, Chicago, Ill.; *Rec. Sec.*, Mrs. Roscoe Anderson, 5370 Pershing Ave., St. Louis, Mo.; *Exec. Sec.*, Miss Ruth Grench, 1634 I St., Washington, D. C.; *Editor*, Miss R. Louise Fitch, 1634 I St., N. W., Washington, D. C.

PURPOSE: To unite alumnae of accredited institutions for practical educational work.

Association for the Promotion of Christian Unity

(Organized 1910)

OFFICERS: *Pres.*, Peter Ainslie, 504 N. Fulton Avenue, Baltimore, Md.; *Sec.*, Henry C. Armstrong.

An organization of the Disciples of Christ for promoting the unity of the Church and cooperation among Christians, by encouraging intercessory prayer, the holding of interdenominational conferences, general and local, and the publication and distribution of Christian unity literature. Its work reaches the leaders of various communions throughout the world and coordinates with the general movements for unity and cooperation. Membership is open to all who desire the union of Christians and who contribute \$5.00 annually.

PERIODICAL: *Christian Unity Quarterly*, Peter Ainslie, Editor. Annual subscription, \$2.

Christian Unity Foundation

OFFICE: 70 Fifth Ave., New York City.

OFFICERS: *Hon. Pres.*, Bishop Lines, Newark, N. J.; *Pres.*, Rev. Nehemiah Boynton, New York City; *Sec.*, Rev. W. C. Emhardt, Newton, Pa.; *Treas.*, O. S. Seymour.

PURPOSE: To promote Christian unity at home and throughout the world.

Commission on Councils of Churches, State and Local (Federal Council)

See p. 263.

The Continuation Committee of the World Conference on Faith and Order

OFFICERS: *Chmn.*, Rt. Rev. Charles H. Brent, Bishop of Western New York; *Treas.*, George Zabriskie, 49 Wall St., New York City; *Sec.*, Robert H. Gardiner, 174 Water St., Gardiner, Maine.

PURPOSE: A World Conference of all Christians on questions of Faith and Order looking to an approach to the Unity of Christendom.

The Continuation Committee, appointed at a Preliminary Conference held in Geneva, Switzerland, in August, 1920, represents 78 co-operating Churches in 40 nations. The meeting of the World Conference has been tentatively set for May, 1925.

General Federation of Women's Clubs

(Organized 1889; Incorporated 1904)

OFFICE: 1734 N St., Washington, D. C.

OFFICERS: *Pres.*, Mrs. Thomas G. Winter, 2617 Dean Boulevard, Minneapolis, Minn.; *First Vice-Pres.*, Mrs. W. S. Jennings, Jacksonville, Fla.; *Second Vice-Pres.*, Mrs. Wallace T. Perham, Glendive, Mont.; *Cor. Sec.*, Mrs. H. S. Godfrey, 1766 Girard Ave., S. Minneapolis, Minn.; *Rec. Sec.*, Mrs. James E. Hays, Montezuma, Ga.; *Treas.*, Mrs. Florence C. Floore, Cleburne, Tex.; *Director Headquarters*, Miss Lida Hafford, Washington, D. C.

PURPOSE: To bring into communication with one another the women's clubs of the world and to unite their activities. Maintains a central office which serves as a clearing house and bureau of information. The central organization includes besides the usual officers, one director for each State, the District of Columbia, and Alaska, and Chairmen of seven departments as follows: American Citizenship, Applied Education, Fine Arts, International Relations, Legislation, Press and Publicity and Public Welfare. Central organization conducts work through State federations which in turn are composed of local groups. State federations are grouped together into district federations. General federation holds a biennial convention for delegates and State Presidents; on alternate years it holds a Council meeting. State and district federations hold annual meetings. State Clubs conduct activities on a State-wide basis similar to those of the national departments. Membership in the General Federation includes State federations and federated or affiliated clubs in other countries. Supported by annual dues, \$5 and up, according to membership.

National Federation of Religious Liberals

OFFICE: 813 Barristers' Hall, Boston, Mass.

OFFICERS: *Hon. Pres.*, Charles W. Wendte, Berkeley, Calif.; *Pres.*, Prof. Jesse H. Holmes, Swarthmore, Pa.; *Sec. and Treas.*, Frank H. Burt.

PURPOSE: To promote the religious life by united testimony for sincerity, freedom and progress in religion, by social service, and a fellowship of the spirit beyond the lines of sect and creed.

Holds one or more interdenominational meetings yearly in different parts of the United States.

Universal Conference of the Church of Christ on Life and Work

(NOTE: This takes the place of the Ecumenical Conference.)

Chmn., Archbishop Nathan Soderblom, Upsala, Sweden; *General Secs.*, Rev. Charles S. Macfarland, 105 E. 22d St., New York, Rev. Frederick Lynch, 70 Fifth Ave., New York.

The preliminary conference to arrange for the Universal Conference on Life and Work was called at Geneva, in the summer of 1920 by the Federal Council of the Churches of Christ in America. It is proposed to hold a conference representative of all communions of the Church of Christ, to concentrate the thought of Christendom on the mind of Christ as revealed in the gospels towards those great social questions, industrial and international, which are so acutely urgent in every country, and to discover how best His message may be applied to the problems with which, since the war, every nation has been confronted. The entire Conference will be composed of officially appointed representatives of the churches.

A committee has been formed in three sections, representing many Christian communions in Continental Europe, the British Empire, and the United States. On this committee are leaders from the Church of England, the Church of Scotland, the Free Churches of Great Britain, and most of the communions in Europe and America. Regional and sectional conferences have already been held in Scandinavia, England and the United States. The American section is organized as follows:

OFFICERS: Rev. Arthur J. Brown, *Chmn.*; Bishop Luther B. Wilson, *Vice-Chmn.* and *Chmn. of the Exec. Com.*; Rev. Henry A. Atkinson, *Gen. Sec.*

Commissions

The Church and Federated and Cooperative Effort—*Chmn.*, Rev. Frank Mason North; *Secs.*, Rev. Charles S. Macfarland, Rev. Roy B. Guild.

The Church and Evangelism—*Chmn.*, Rev. J. Ross Stevenson; *Sec.*, Rev. Charles L. Goodell.

The Church and Social Service—*Chmn.*, Robert H. Gardiner; *Sec.*, Rev. Worth M. Tippy.

The Church and International Relations—*Chmn.*, Rt. Rev. Charles H. Brent; *Sec.*, Rev. Nehemiah Boynton.

The Church and Education—*Chmn.*, Pres. Ellen F. Pendleton; *Sec.*, Rev. Samuel McCrea Cavert.

The Church and Domestic Missions—*Chmn.*, Rev. F. W. Burnham; *Sec.*, Rev. Alfred W. Anthony.

The Church and World Evangelism—*Chmn.*, Rev. James I. Vance; *Sec.*, Fennell P. Turner.

The Church and Moral Reform—*Chmn.*, Rev. James H. Franklin.

FOREIGN MISSIONS

Africa Inland Mission, American Council

OFFICE: 233 Henry St., Brooklyn, N. Y.

OFFICERS: *Gen. Director*, Rev. Charles E. Hurlburt; *Home Director*, Rev. Orson R. Palmer; *Gen. Sec.*, Rev. Oliver M. Fletcher.

PURPOSE: To conduct work among unreached tribes in the African interior.

PERIODICAL: *Inland Africa*, Editor, Walter F. Clowes.

American Board of Commissioners for Foreign Missions

(Organized 1810, Incorporated 1812)

OFFICE: Congregational House, 14 Beacon St., Boston, Mass.

OFFICERS: *Pres.*, Rev. Edward C. Moore, *Vice-Pres.*, David P. Jones, Minneapolis, Minn.; *Rec. Sec.*, Rev. Oscar E. Maurer; *Asst. Rec. Sec.*, Dr. Edward Warren Capen, *Cor Secs.*, Rev. Jas. L. Barton, Rev. Cornelius H. Patton, Rev. William E. Strong; *Treas.*, Frederick A. Gaskins, 14 Beacon St., Boston, Mass.; *Asst. Treas.*, Harold B. Belcher; *Editorial Sec.*, Rev. Enoch F. Bell; *Asso Secs.*, Rev. D. Brewer Eddy, Rev. Ernest W. Riggs, *Candidate Sec.*, Rev. Alden H. Clark; *Publishing and Purchasing Agent*, Harvey L. Meeken.

DISTRICT SECRETARIES: New England District, Secretary Patton in charge, 14 Beacon St., Boston, Mass.; Rev. Wm. W. Scudder, Middle District, 287 Fourth Ave., New York City; Interior District, Rev. W. F. English, Jr., 19 S. La Salle St., Chicago, Ill.; Pacific Coast District, Rev. Henry H. Kelsey, 760 Market St., San Francisco

PRUDENTIAL COMMITTEE: *The Pres. and Vice-Pres.*, ex officio; Rev. Edward D. Eaton, Rev. Arthur L. Gillett, Charles S. Bates, Arthur H. Wellman, Frank B. Towne, Arthur Perry, Dr. Joel L. Goldthwait, J. Livingston Grandin, Rev. Ashley D. Leavitt, Rev. Arthur H. Bradford, Charles S. Olcott, Rev. Geo. W. Owen.

PURPOSE: The American Board is the oldest foreign missionary society in America having been organized June 29, 1810, at Bradford, Mass., during the session of the General Association of Massachusetts. Its charter was received from the General Court of Massachusetts in 1812. Its object, as stated in its charter, was, "for the purpose of propagating the gospel in heathen lands by supporting missionaries and advancing the knowledge of the holy scriptures." From the beginning it sought the cooperation of all Christians without distinction of sect, who desired "to propagate the gospel among the unevangelized nations." This undenominational character has been maintained throughout the century of its life. During the century various religious denominations have withdrawn from its support, believing they could labor for the same great object more efficiently through denominational boards, but the American Board, still receiving support from churches and individuals of different names, is in the main supported by Congregationalists.

American Mission to Lepers, Inc.

OFFICE: 156 Fifth Ave., New York City.

OFFICERS: *Pres.*, William J. Schieffelin; *Gen. Sec.*, W. M. Danner; *Treas.*, Fleming H. Revell.

PURPOSE: To preach the gospel to lepers, to relieve their dreadful

sufferings, to supply their simple wants, and in time, to rid the world of leprosy.

PERIODICAL: *Without the Camp* (quarterly), Editor, W. H. P. Anderson.

NOTE: This organization is also the American representative of *The Mission to Lepers* (London).

Central American Mission

OFFICE: 33 Grand Ave., Paris, Texas.

OFFICERS: *Chmn.*, Rev. Luther Rees, Paris, Texas; *Sec.*, Thos. J. Jones, 804 Sumpter Bldg., Dallas, Texas; *Treas.*, D. H. Scott, Paris, Texas.

PURPOSE: To preach the gospel to every creature in Central America.

PERIODICAL: *Central American Bulletin*, Paris, Tex., Editor, D. H. Scott.

China Inland Mission

(Organized in London, 1865)

OFFICERS: *Director for North America*, Rev. Henry W. Frost, Princeton, N. J.; *American Sec.-Treas.*, Roger B. Whittlesey, 235-7 W. School Lane, Germantown, Pa; *Canadian Sec.*, Rev. E. A. Brownlee; *Canadian Treas.*, Rev. Robert Wallace; *Publication and Prayer Union Sec.*, F. F. Helmer, 507 Church St, Toronto, Ont.

PURPOSE: To evangelize the inland provinces of China.

Committee on Cooperation in Latin America

OFFICERS: *Chmn.*, Robert E. Speer; *Exec. Sec.*, Rev. S. G. Inman, 25 Madison Ave., New York City; *Editor of Spanish Publications*, Rev. Juan Orts Gonzalez, New York City; *Educational Sec.*, Rev. W. E. Browning, Calle Chana 2126, Montevideo, Uruguay; *Treas.*, James H. Post, 129 Front St., New York City.

The Committee on Cooperation in Latin America acts as a clearing house and board of strategy for thirty American and Canadian Mission Boards working in Latin America, being officially representative of the Mission Boards themselves, and serves as a Continuation Committee of the Panama Congress on Christian Work in Latin America where its organization was enlarged and reconstituted. It is composed of one representative of each missionary agency in its membership and a number of co-opted members, not exceeding one-half of the number of regularly appointed representatives of the various Mission Boards. Its functions are consultative and advisory. The work of the committee has gradually grown to the point where it is impossible in a brief statement to trace its numerous activities and influences.

It brings the mission boards around a common council table to discuss all the problems connected with their work in Latin America. It keeps a constant circle of helpful contacts and good-will going through the Mission Boards. It pushes cooperative enterprises which would otherwise languish. It maintains helpful and broadening contacts with missionaries on the field. It saves the boards much money by doing for all of them work which individual boards would otherwise have to undertake. It represents the Evangelical Church

in many Pan-American movements which might otherwise overlook the importance of the Christian forces. It gives out a large amount of information to the press, schools, business concerns, and individuals concerning Latin America, keeping missionary work in these countries in the public mind. It arranges addresses and conducts classes on Latin-American topics in churches, conferences, conventions and educational institutions. It is developing an ever-widening acquaintance with the intellectual leaders in Latin America and undertakes to interpret to them the spirit and purpose of American Christianity.

Commission on International Justice and Good-Will (Federal Council)

See p. 266.

Commission on Relations with the Orient (Federal Council)

See p. 266.

Committee on Religious Work in the Canal Zone (Federal Council)

See p. 269.

Continuation Committee of the World Missionary Conference

See International Missionary Council, p. 321.

Federation of Woman's Boards of Foreign Missions of North America

OFFICERS: *Pres.*, Mrs. William Boyd, Philadelphia, Pa.; *Vice-Pres.*, Mrs. De Witt Knox; *Sec.*, Miss Vernon Halliday; *Treas.*, Mrs. J. C. Henley.

PURPOSE: To promote unity, Christian fellowship, and cooperation among woman's boards; to engage and disseminate the best methods of work; and to plead unitedly for the outpouring of the Spirit of God upon the Church of Christ.

Foreign Missions Conference of North America

OFFICE: 25 Madison Ave., New York City.

OFFICERS: *Chmn.*, Rev. Allen R. Bartholomew; *Vice-Chmn.*, Miss Margaret E. Hodge and Rev. George E. Epp; *Sec.*, F. P. Turner; *Treas.*, Alfred E. Marling.

PURPOSE: To hold an annual conference of North American foreign boards, to provide for the study of missionary problems, to promote a true science of missions, and to do work in the interest of the boards.

COMMITTEE OF REFERENCE AND COUNSEL: *Chmn.*, Rev. William I. Chamberlain; *Vice-Chmn.*, Rev. Canon S. Gould; *Rec. Sec.*, Mrs. H. R. Steele; *Secs.*, Fennell P. Turner, Rev. Frank W. Bible; *Treas.*, Alfred E. Marling; *Com. on Missionary Preparation*, *Sec.*, Rev. Frank K. Sanders; *Missionary Research Library*, *Sec.*, Charles H. Fahs; *Librarian*, Miss Hollis W. Herring.

BOARD OF MISSIONARY PREPARATION: *Pres.*, Rev. W. Douglas MacKenzie; *Vice-Chmn.*, Rev. William I. Chamberlain; *Sec.*, Fennell P. Turner; *Director*, Rev. Frank K. Sanders.

For Statistical Report, see Religious Statistics, Sec. V, p. 402-413.

Grenfell Association of America (Inc.)

OFFICE: 156 Fifth Ave., New York City.

OFFICERS: *Pres.*, D. Bryson Delavan; *Treas.*, Henry C. Holt; *Sec.*, Edmund O. Hovey.

PURPOSE: Promotes work of Dr. Wilfred T. Grenfell among fishermen in North Newfoundland and Labrador.

International Missionary Council

(Formerly the Continuation Committee of the World Missionary Conference)

OFFICERS: *Chmn.*, John R. Mott, 347 Madison Ave., New York City; *Joint Secs.*, J. H. Oldham, A. L. Warnshuis, Edinburgh House, 2 Eaton Gate, London, S. W. 1, England.

CONSTITUTION: The Council is constituted by the national missionary organizations in the different countries, and is composed of about seventy members. In countries where there is no representative organization, a committee of the Council shall determine the method of representation.

FUNCTIONS: To stimulate thinking and investigation on missionary questions and to make results available for all missionary societies and missions; to help coordinate activities of the national missionary organizations of different countries; to help unite Christian public opinion to support freedom of conscience, of religion and of missionary literature; to help unite the Christian forces of the world in seeking justice in international and inter-racial relations; to publish the International Review of Missions and other missionary literature; to call a World Missionary Conference if and when this should be deemed desirable.

Lebanon Hospital for Mental Diseases

(Beirut, Syria)

OFFICE: American Committee, 119 South Fourth Street, Philadelphia, Pa.

OFFICERS: *Chmn.*, Joel Cadbury; *Treas.*, Asa S. Wing; *Sec.*, R. B. Haines, Jr.

Institution in the Near East providing scientific care for mental cases.

Student Volunteer Movement for Foreign Missions

OFFICE: 25 Madison Ave., New York City; Canadian office, 604 Jarvis St., Toronto, Canada.

OFFICERS: *Chmn.*, Joseph C. Robbins; *Gen. Sec.*, Robert P. Wilder; *Vice-Chmn.*, Kenneth S. Latourette, W. E. Taylor; *Treas.*, James M. Speers.

PURPOSE: To awaken and maintain among all Christian students of the United States and Canada intelligent and active interest in foreign missions; to enroll a sufficient number of properly qualified student volunteers to meet the successive demands of the various foreign missionary boards of North America; to help all such intending missionaries to prepare for their life-work and to enlist their cooperation in developing the missionary life of home churches; to lay an equal burden of responsibility on all students who are to

remain as ministers and lay workers at home, that they may actively promote the missionary enterprise by their intelligent advocacy, by their gifts and by their prayers.

PERIODICAL: *Student Volunteer Movement Bulletin* (Quarterly).

Sudan United Mission of the U. S. A.

OFFICE. Littell Bldg, Summit, N. J.

OFFICERS: *Gen. Sec.*, H. K. W. Kumm; *Asst. Sec.*, Jean L. Ovens, *Treas.*, Livingston P. Moore.

PURPOSE: To counteract the Mohammedan advance in Central Africa by Christianizing the Pagan tribes there. The mission maintains a Freed Slaves Home there; a Seminary for the training of Native teachers; a Hospital and various stations in the Sudan.

PERIODICAL: *Newsletter*, Editor, Jean L. Ovens.

Woman's Union Missionary Society of America

OFFICE: 67 Bible House, New York City.

OFFICERS: *Pres.*, Mrs. Samuel J. Broadwell; *Cor. Sec.*, Mrs. S. T. Dauchy; *Rec. Sec.*, Miss Adele Masters; *Treas.*, James H. Prentice.

OBJECT: The salvation and elevation of Eastern women.

Yale Foreign Missionary Society

(Yale-in-China)

OFFICE: 5 White Hall, New Haven, Conn.

OFFICERS: *Pres.*, Clarence H. Kelsey; *Chmn. Board of Trustees*, F. Wells Williams; *Gen. Sec.*, Dr. Edward H. Hume; *Exec. Sec. and Treas.*, Herbert H. Vreeland, Jr.; *Asst. Sec. and Asst. Treas.*, Rachel A. Dowd.

OBJECT: The support and development of the College of Yale-in-China and the Hunan-Yale College of Medicine and Hospital at Changsha, Hunan, China.

PERIODICAL: *The Yale Quarterly*.

GOVERNMENTAL AGENCIES

The White House

Warren G. Harding, *President*.

George B. Christian, Jr., *Secretary to the President*.

ADDRESS: "The White House," Washington, D. C.

Congress

THE SENATE:

Calvin Coolidge, *President of the Senate*.

Edward T. Clark, *Secretary to the President of the Senate*.

Rev. J. J. Muir, *Chaplain of the Senate*.

THE HOUSE OF REPRESENTATIVES:

Frederick H. Gillett, *The Speaker of the House*.

Charles H. Parkman, *Secretary to the Speaker*.

Rev. James Shea Montgomery, *Chaplain of the House*.

ADDRESS: "The Capitol," Washington, D. C.

Department of State

Charles Evans Hughes, *Secretary of State*.

William H. Beck, *Private Secretary to the Secretary of State*.

ADDRESS: State, War and Navy Bldg., Washington, D. C.

OFFICIAL DUTIES: The Secretary of State is charged, under the direction of the President, with the duties appertaining to correspondence with the public ministers and the consuls of the United States, and with the representatives of foreign powers accredited to the United States; and to negotiations of whatever character relating to the foreign affairs of the United States. He is also the medium of correspondence between the President and the chief executives of the several States of the United States; he has the custody of the great seal of the United States, and countersigns and affixes such seal to all executive proclamations, to various commissions, and to warrants for the extradition of fugitives from justice. He is regarded as the first in rank among the members of the Cabinet. He is also the custodian of the treaties made with foreign states, and of the laws of the United States. He grants and issues passports, and exequators to foreign consuls in the United States are issued through his office. He publishes the laws and resolutions of Congress, amendments to the Constitution, and proclamations declaring the admission of new States into the Union.

Department of the Treasury

Andrew W. Mellon, *Secretary of the Treasury*.

John Kieley, *Private Secretary to the Secretary of the Treasury*.

ADDRESS: Treasury Department, Washington, D. C.

OFFICIAL DUTIES: The Secretary of the Treasury is charged by law with the management of the national finances. He prepares plans for the improvement of the revenue and for the support of the public credit; superintends the collection of revenue, and directs the forms of keeping and rendering public accounts and of making returns; grants warrants for all moneys drawn from the Treasury in pursuance of appropriations made by law, and for the payment of moneys into the Treasury; and annually submits to Congress estimates of the probable revenues and disbursements of the Government. He controls the construction and maintenance of public buildings; the coinage and printing of money; the administration of the Coast Guard and the Public Health branches of the public service, and furnishes generally such information as may be required by either branch of Congress on all matters pertaining to the foregoing.

BUREAU OF INTERNAL REVENUE:

D. H. Blair, *Commissioner of Internal Revenue*.

Jasper N. Baker, *Chief Clerk*.

ADDRESS: Treasury Department Bldg., Washington, D. C.

OFFICIAL DUTIES: The Commissioner of Internal Revenue has general superintendence of the collection of all internal revenue taxes; the enforcement of internal revenue laws and the national prohibition act; recommendation for appointment of internal revenue employees; compensation and duties of inspectors, agents, and other subordinate officers; the preparation and distribution of instructions, regulations, stamps, forms, blanks, hydrometers, stationery, etc.

BUREAU OF PUBLIC HEALTH SERVICE:

Hugh S. Cumming, *Surgeon General*.

Daniel Masterson, *Chief Clerk*.

ADDRESS: Surgeon General's Office, 3d and B Sts. S. E., Washington, D. C.

OFFICIAL DUTIES: The Bureau of Public Health Service comprises seven divisions and the chief clerk's office, the operations of which are coordinated and are under the immediate supervision of the Surgeon General.

1. The Division of Scientific Research conducts the scientific investigations of the service.

2. The Division of Foreign and Insular Quarantine and Immigration, through the Surgeon General, enforces the national quarantine laws and prepares the regulations relating thereto.

3. The Division of Domestic Quarantine of the Public Health Service carries out measures to suppress epidemics, such as plague and typhus fever, and measures to prevent the spread of epidemic diseases in the United States.

4. The Division of Sanitary Reports and Statistics collects and publishes information regarding the prevalence and geographic distribution of diseases dangerous to the public health in the United States and foreign countries.

5. Through the Division of Marine Hospitals and Relief, hospital care and treatment is provided for beneficiaries at 20 marine hospitals and 46 Public Health Service hospitals, including 13 for the treatment of tuberculosis patients, 10 for mental and nervous diseases, and 1 for lepers.

6. The Division of Personnel and Accounts transacts all bureau matters relating to the appointment, promotion, transfer, resignation, or other change in status of service personnel.

7. The Division of Venereal Diseases cooperates with State boards or departments of health for the prevention and control of such diseases.

Department of War

John Wingate Weeks, *Secretary of War*.

John W. Martyn, *Private Secretary to the Secretary of War*.

ADDRESS: State, War and Navy Bldg., Washington, D. C.

OFFICIAL DUTIES: The Secretary of War is head of the War Department, and performs such duties as are required of him by law or may be enjoined upon him by the President concerning the military service.

WAR DEPARTMENT GENERAL STAFF:

General John J. Pershing, *Chief of Staff*.

ADDRESS: State, War and Navy Bldg., Washington, D. C.

OFFICIAL DUTIES: The Chief of Staff is the immediate adviser of the Secretary of War on all matters relating to the military establishment and is charged by the Secretary of War with the planning, development, and execution of the Army program.

OFFICE OF THE CHIEF OF CHAPLAINS:

Chaplain John T. Axton, *Chief Chaplain of the Army*.

Chaplain Julian E. Yates and Chaplain John J. Campbell, *Assistants*.

Augustus S. Bonanno, *Chief Clerk*.

ADDRESS: State, War and Navy Bldg., Washington, D. C.

OFFICIAL DUTIES: The Chief of Chaplains coordinates and supervises the work of chaplains and develops plans for the moral and spiritual betterment of the Army. He exercises direct supervision over the Chaplains' Service School and such projects for the instruction of chaplains as may be considered necessary to secure a properly trained personnel. He investigates the qualifications of all candidates for appointment as chaplains.

BUREAU OF INSULAR AFFAIRS:

Maj. Gen. Frank McIntyre, *Chief of Bureau*.

L. V. Carmack, *Chief Clerk*.

ADDRESS: 18th and E Sts. N. W., Washington, D. C.

OFFICIAL DUTIES: The Bureau of Insular Affairs is assigned all matters pertaining to civil government in the island possessions of the United States subject to the jurisdiction of the War Department, the Philippine Islands and Porto Rico being the ones so subject at the present time.

PHILIPPINE GOVERNMENT: *Governor General*, Leonard Wood, Headquarters, Manila.

PORTO RICO GOVERNMENT: *Governor*, E. Mont Riley, Headquarters, San Juan.

DOMINICAN CUSTOMS RECEIVERSHIP: *General Receiver of Customs*, William E. Pulliam, Headquarters, Santo Domingo.

HAITIAN CUSTOMS RECEIVERSHIP: *General Receiver of Customs*, A. J. Maumus, Headquarters, Port-au-Prince.

Department of Justice

Harry M. Daugherty, *The Attorney General*.

W. Frank Gibbs, *Private Secretary and Assistant to the Attorney General*.

ADDRESS: Vermont Ave. and 15th St. N. W., Washington, D. C.

OFFICIAL DUTIES: The Attorney General is the head of the Department of Justice and the chief law officer of the Government.

Post-Office Department

Harry S. New, *Postmaster General*.

Ebert K. Burlew, *Private Secretary to Postmaster General*.

ADDRESS: Post-Office Department, Washington, D. C.

OFFICIAL DUTIES: The Postmaster General is the executive head of the Federal Postal Service. He appoints all officers and employees of the Post-Office Department, except the four Assistant Postmasters General and the purchasing agent, who are presidential appointees.

Department of the Navy

Edwin Denby, *Secretary of the Navy*.

John B. May, Jr., *Private Secretary to the Secretary of the Navy*.

ADDRESS: Navy Department, Washington, D. C.

OFFICIAL DUTIES: The Secretary of the Navy performs such duties as the President of the United States, who is Commander-in-Chief, may assign him, and has the general superintendence of construction, manning, armament, equipment, and employment of vessels of war.

BUREAU OF NAVIGATION:

Rear Admiral Thomas Washington, *Chief of the Bureau*.
Edward Henkel, *Chief Clerk*.

ADDRESS: Room 3057, Navy Department Bldg., 18th and B Sts. N. W., Washington, D. C.

OFFICIAL DUTIES: The duties of the Bureau of Navigation comprise the issue, record and enforcement of the orders of the Secretary to the individual officers of the Navy; the training and education of line officers and of enlisted men at schools and stations and in vessels maintained for that purpose; the upkeep and operation of the Naval Academy, of technical schools for line officers, of the apprentice-seaman establishments, of schools for the technical education of enlisted men, and of the naval home at Philadelphia, Pa.; the upkeep and the payment of the operating expenses of the Naval War College; the enlistment, assignment to duty, and discharge of all enlisted persons.

CHAPLAIN DIVISION: Captain Evan W. Scott, head of the Chaplains' Division.

ADDRESS: Room 3502-4 Navy Department Building, 18th and D Sts. N. W., Washington, D. C.

OFFICIAL DUTIES: This office functions by special appointment under the Bureau of Navigation for the selection, appointment and assignment of chaplains and the promotion of religious work in the Navy, and has general supervision over the Chaplains' Corps, personnel and affairs.

HYDROGRAPHIC OFFICE: Capt. Frederic B. Bassett, Jr., *Hydrographer*, Room 1026 Navy Department Bldg., Washington, D. C.

OFFICIAL DUTIES: The Hydrographic Office is charged with marine surveys in foreign waters and with the collection and dissemination of hydrographic and navigational data; the preparation and printing of maps and charts relating to and required in navigation; the furnishing of the foregoing to the Navy and their sale to the mercantile marine and the public at the cost of printing and paper.

NAVAL MEDICAL SCHOOL:

Capt. C. S. J. Butler, *Medical Corps*, United States Navy, 23d and E Sts. N. W., Washington, D. C.

NAVAL HOSPITAL:

Capt. Middleton S. Elliott, *Medical Corps*, United States Navy.

ADDRESS: Foot of 24th St. N. W., Washington, D. C.

Department of the Interior

Hubert Work, *Secretary of the Interior*.

Harry G. Clunn, *Private Secretary to the Secretary*.

ADDRESS: Interior Department Bldg., Washington, D. C.

OFFICIAL DUTIES: The Secretary of the Interior is charged with the supervision of public business relating to the General Land Office, Reclamation Service, Geological Survey, Bureau of Mines, Office of Indian Affairs, Patent Office, Bureau of Pensions, Bureau of Education, National Park Service, Capitol Building and Grounds, and certain hospitals and eleemosynary institutions in the District of Columbia.

OFFICE OF INDIAN AFFAIRS:

Charles H. Burke, *Commissioner*.

Lem Towers, Jr., *Private Secretary to the Commissioner*.

ADDRESS: Interior Department Bldg., Washington, D. C.

OFFICIAL DUTIES: The Commissioner of Indian Affairs has charge of the Indian tribes of the United States (exclusive of Alaska), their education, lands, moneys, schools, purchase of supplies, and general welfare.

BUREAU OF PENSIONS:

Washington Gardner, *Commissioner*.

Fred K. Swett, *Acting Private Secretary to the Commissioner*.

ADDRESS: Pension Bldg., Judiciary Square, Washington, D. C.

OFFICIAL DUTIES: The Commissioner of Pensions supervises the examination and adjudication of all claims arising under laws passed by Congress granting pensions on account of service in the Army or Navy rendered wholly prior to October 6, 1917; claims for reimbursement for the expenses of the last sickness and burial of deceased pensioners; claims for bounty-land warrants based upon military or naval service rendered prior to March 3, 1855, and claims for annuities, refunds, and allowances, arising under the act of May 22, 1920, providing for the retirement of employees in the classified civil service.

BUREAU OF EDUCATION:

John J. Tigert, *Commissioner of Education*.

Theo. Honour, *Secretary to the Commissioner*.

ADDRESS: Pension Office Bldg., Washington, D. C.

OFFICIAL DUTIES: The Commissioner of Education has charge of the Bureau of Education, which collects statistics and general information showing the condition and progress of education in the United States and all foreign countries.

BOARD OF INDIAN COMMISSIONERS:

George Vaux, Jr., *Chairman*.

Malcolm McDowell, *Secretary*.

ADDRESS: Interior Department Bldg., Washington, D. C.

OFFICIAL DUTIES: The Board of Indian Commissioners, created in 1869, is a body of unpaid citizens, appointed by the President, who maintain an office in Washington, for the expenses of which and of travel Congress appropriates. The board is not a bureau or division of any department, but is purposely kept reasonably independent and afforded opportunities for investigation in order that it may freely express an intelligent and impartial opinion concerning Indian legislation and administration. Its legal duties are to visit and inspect branches of the Indian Service, to cooperate with the Commissioner of Indian Affairs in the purchase and inspection of Indian supplies, and to report to the Secretary of the Interior, to whom and to the President the board acts in an advisory capacity, with respect to plans of civilizing or dealing with the Indians.

Department of Agriculture

Henry Cantwell Wallace, *Secretary of Agriculture*.

H. M. Bain, *Administrative Assistant to the Secretary of Agriculture*.

ADDRESS: The Agricultural Department Building, Washington, D. C.

OFFICIAL DUTIES: The Secretary of Agriculture is charged with the work of promoting agriculture in its broadest sense.

OFFICE OF FARM MANAGEMENT AND FARM ECONOMICS:

G. W. Forster, *Acting Chief*.

Raymond Evans, *Assistant to the Chief*.

ADDRESS: Department of Agriculture, Washington, D. C.

OFFICIAL DUTIES: This office studies the farmers' economic problems with a view to reducing costs and increasing profits through a better organization of the farm and a better adjustment of production to the demands of the market.

STATES RELATION SERVICE:

A. C. True, *Director*.

Eugene Merritt, *Assistant to the Director*.

ADDRESS: Department of Agriculture, Washington, D. C.

OFFICIAL DUTIES: The States Relations Service represents the Secretary of Agriculture in his relations with the State agricultural colleges and experiment stations, under the acts of Congress granting funds to these institutions for agricultural experiment stations and cooperative extension work in agriculture and home economics, and in carrying out the provisions of acts of Congress making appropriations to this department for farmers' cooperative demonstration work investigations relating to agricultural schools, farmers' institutes, and home economics, and the maintenance of agricultural experiment stations in Alaska, Hawaii, Porto Rico, Guam, and the Virgin Islands.

BUREAU OF MARKETS AND CROP ESTIMATES:

Henry C. Taylor, *Chief*.

Leon M. Estabrook, *Associate Chief*.

ADDRESS: Department of Agriculture.

OFFICIAL DUTIES: The Bureau of Markets and Crop Estimates acquires and disseminates information regarding the marketing and distributing of farm and non-manufactured food products, and collects, compiles, summarizes, interprets, and makes public statistical data relating to agricultural production.

Department of Commerce

Herbert Clark Hoover, *Secretary of Commerce*.

Richard S. Emmet, *Private Secretary to the Secretary of Commerce*.

ADDRESS: Nineteenth Street and Pennsylvania Avenue N. W., Washington, D. C.

OFFICIAL DUTIES: The Secretary of Commerce is charged with the work of promoting the commerce of the United States and its mining, manufacturing, shipping, fishery, and transportation interests.

BUREAU OF CENSUS:

William M. Steuart, *Director*.

Joseph A. Hill, *Assistant to the Director*.

ADDRESS: Building D, 41½ Street and Missouri Avenue N. W., Washington, D. C.

OFFICIAL DUTIES: The taking of the decennial census, which covers the subjects of population, agriculture, manufactures, mines and quarries (including oil and gas wells), and forestry and forest products, is the chief function of the bureau. A religious census is also taken decennially, five years after the general census.

Department of Labor

James John Davis, *Secretary of Labor*.

Arthur E. Cook, *Private Secretary to the Secretary of Labor*.

ADDRESS: Department of Labor Bldg., Washington, D. C.

OFFICIAL DUTIES: The Secretary of Labor is charged with the duty of fostering, promoting and developing the welfare of the wage earners of the United States, improving their working conditions, and advancing their opportunities for profitable employment. He has power under the law to act as mediator and to appoint commissioners of conciliation in labor disputes whenever in his judgment the interests of industrial peace may require it to be done.

BUREAU OF LABOR STATISTICS:

Ethelbert Stewart, *Commissioner of Labor Statistics*.

Charles E. Baldwin, *Chief Statistician*.

ADDRESS: 1712 G St. N. W., Washington, D. C.

OFFICIAL DUTIES: The Bureau of Labor Statistics is charged with the duty of acquiring and diffusing among the people of the United States useful information on subjects connected with labor in the most general and comprehensive sense of that word, and especially upon its relations to capital, the hours of labor, the earnings of laboring men and women, and the means of promoting their material, social, intellectual, and moral prosperity.

CHILDREN'S BUREAU:

Grace Abbott, *Chief*.

ADDRESS: Twentieth and D Sts. N. W., Washington, D. C.

OFFICIAL DUTIES: The act establishing the bureau provides that it shall investigate and report upon all matters pertaining to the welfare of children and child life among all classes of our people, and shall especially investigate the questions of infant mortality, the birth rate, orphanage, juvenile courts, desertion, dangerous occupations, accidents, and disease of children, employment, and legislation affecting children in the several States and Territories.

WOMEN'S BUREAU:

Mary Anderson, *Director*.

Agnes L. Peterson, *Assistant Director*.

ADDRESS: Twentieth and D Sts. N. W., Washington, D. C.

OFFICIAL DUTIES: The functions of the Bureau are to formulate standards and policies to promote the welfare of wage-earning women, to improve their working conditions, increase their efficiency and advance opportunity for profitable employment. The Bureau has authority to investigate and report to the Department upon all matters pertaining to the welfare of women in industry.

UNITED STATES EMPLOYMENT SERVICE:

Francis I. Jones, *Director General*.

Charles A. Pearson, *Assistant Director General*.

ADDRESS: Twentieth and D Sts. N. W., Washington, D. C.

OFFICIAL DUTIES: The purpose of the United States Employment Service is to foster, promote, and develop the welfare of the wage earners of the United States by so conserving and distributing their industrial activities as to improve their working conditions and advance their opportunities for profitable employment, in harmony with the general good, with the necessities of war, with the just interests of employers, and with the development in practice of the recognized principle of a common responsibility for production and a common interest in distribution.

MISCELLANEOUS GOVERNMENTAL AGENCIES**Smithsonian Institution**

Charles D. Walcott, *Secretary*.

H. W. Dorsey, *Chief Clerk*.

ADDRESS: The Mall, Washington, D. C.

OFFICIAL DUTIES: The Smithsonian Institution was created by act of Congress in 1846, under the terms of the will of James Smithson, an Englishman, who in 1826 bequeathed his fortune to the United States to found, at Washington, under the name of the "Smithsonian Institution," an establishment for the "increase and diffusion of knowledge among men." The Institution is legally an establishment, and is governed by a Board of Regents. Government bureaus coming under direction of the Smithsonian Institution are: National Museum, National Gallery of Art, Bureau of American Ethnology, International Exchanges, National Zoological Park, Astrophysical Observatory, Regional Bureau for the United States.

INTERNATIONAL CATALOGUE OF SCIENTIFIC LITERATURE:

The International Catalogue of Scientific Literature publishes an annual classified index to the literature of science. The organization consists of a central bureau in London and 33 regional bureaus established in, and supported by, the principal countries of the world. That for the United States is supported by an annual appropriation from Congress, administered by the Smithsonian Institution.

Pan-American Union

L. S. Rowe, *Director General*.

C. M. Litteljohn, *Secretary to Director General*.

ADDRESS: Seventeenth between C and B Sts. N. W., Washington, D. C.

OFFICIAL DUTIES: The Pan-American Union is the official international organization of all the republics of the Western Hemisphere, founded and maintained by them for the purpose of exchanging mutually useful information and fostering commerce, intercourse, friendship, and peace. It is supported through their joint contributions, each nation annually paying that part of the budget of expenses which its population bears to the total population of all the republics.

Interstate Commerce Commission

Charles C. McChord, *Chairman of Commissioners.*

George B. McGinty, *Secretary.*

ADDRESS: Interstate Commerce Commission Bldg., Washington, D. C.

OFFICIAL DUTIES: The act to regulate commerce requires all rates to be just and reasonable and prohibits unjust discrimination and undue or unreasonable preference or advantage in transportation rates or facilities; prohibits the charging of a higher rate for a shorter than for a longer haul over the same line in the same direction, the shorter being included within the longer haul, or the charging of any greater compensation as a through route than the aggregate of the intermediate rates subject to the act. The Commission is authorized to require carriers to establish through routes and joint rates. By various amendatory and supplementary enactments the powers of the Commission have been increased and the scope of the regulating statute materially widened.

United States Railroad Labor Board

Ben W. Hooper, *Chairman, Public Group.*

Albert Phillips, *Chairman, Labor Group.*

L. M. Parker, *Secretary.*

ADDRESS: 608 S. Dearborn St., Chicago, Ill.

OFFICIAL DUTIES: The Labor Board shall hear, and as soon as practicable and with due diligence decide, any dispute involving grievances, rules, or working conditions, in respect to which any adjustment board certifies to the Labor Board that in its opinion the adjustment board has failed or will fail to reach a decision within a reasonable time, or in respect to which the Labor Board determines that any adjustment board has failed or is not using due diligence in its consideration thereof. All the decisions of the Labor Board in respect to wages and salaries and of the Labor Board or an adjustment board in respect to working conditions of employees or subordinate officials of carriers shall establish rates of wages and salaries and standards of working conditions which in the opinion of the Board are just and reasonable.

Civil Service Commission

....., *President of Commissioners.*

John T. Doyle, *Secretary.*

ADDRESS: 1724 F St. N. W., Washington, D. C.

OFFICIAL DUTIES: The purpose of the civil service act, as declared in its title, is "to regulate and improve the civil service of the United States."

United States Veterans' Bureau

Gen. F. T. Hines, *Director.*

T. H. Scott, *Executive Officer.*

ADDRESS: Arlington Bldg., Washington, D. C.

OFFICIAL DUTIES: The United States Veterans' Bureau was created by an act of Congress approved August 9, 1921, by which act the Bureau was established as an independent bureau under the President. The Bureau of War Risk Insurance was abolished by said act

and the powers and duties pertaining to the Director of the War Risk Insurance under the Treasury Department were transferred to the Veterans' Bureau, together with the functions, powers, and duties conferred upon the Federal Board for Vocational Education by the act of June 27, 1918, known as the vocational rehabilitation act, and all personnel, properties, etc., of the United States Public Health Service as prescribed and provided in a written order to the Secretary of the Treasury on April 19, 1921, designated "Order relative to the transfer of certain activities of the United States Public Health Service, relating to the Bureau of War Risk Insurance, including the trainees of the Rehabilitation Division of the Federal Board for Vocational Education."

The Bureau of War Risk Insurance was created by act of Congress approved September 2, 1914, to insure American vessels and their cargoes against the risks of war. By an act approved June 12, 1917, Congress added the duty of insuring the lives of masters and crews of American vessels. On October 6, 1917, the most important provisions of the war risk act were added. These provided for payment of allotments and allowances to the dependent families of members of the military forces of the United States, payment of compensation for death or disability, and the writing of term policies of insurance by the Federal Government against death or total disability. Several amendments to the act have been made since, notably the amendment approved December 24, 1919, which provided for an optional payment in lump sum of the converted forms of insurance and substantial increases in the amount of compensation payable on account of death or disability, and the amendment of August 9, 1921, which greatly decreases the restrictions on reinstatement of lapsed insurance by disabled ex-service men and the furnishing of hospital and other medical treatment for disabled members of the military and naval forces, and transfers the duty of furnishing vocational training to disabled members of the military and naval forces from the Federal Board for Vocational Education to the Veterans' Bureau.

Federal Board for Vocational Education

James J. Davis, *Chairman* (The Secretary of Labor).

E. Joseph Aronoff, *Secretary and Chief Clerk*.

ADDRESS: 200 New Jersey Ave. N. W., Washington, D. C.

OFFICIAL DUTIES: The Federal Board for Vocational Education was created by act of Congress approved February 23, 1917. This act makes appropriations to be used in cooperation with the States in the promotion of vocational education. For the fiscal year 1917-18 the amount appropriated was \$1,860,000, but the appropriation increases each year until in 1925-26 it reaches \$7,367,000, which sum is provided annually thereafter. The money appropriated is to be given to the various States for the purpose of inaugurating or stimulating vocational education in agriculture and the trades and industries and in the preparation of teachers of vocational subjects. Its allotment is upon condition that for each dollar of Federal money expended the State or local community, or both, in which schools are established shall expend an equal amount for the same purpose.

By the passage of the Federal vocational rehabilitation act, approved June 27, 1918, and the amendment thereto of July 11, 1919, the board was charged with the duty of furnishing vocational rehabilitation to every member of the military or naval forces of the United States discharged with a disability incurred, increased, or aggravated while a member of such forces or traceable to service therein, needing vocational rehabilitation to overcome the handicap of such disability. In furnishing training under the act no limita-

tions were imposed by the board with respect to the courses to be pursued, and all careers were opened to the disabled men, much of it being given directly in the trades and industries. The board carried out this work of training the disabled soldiers, sailors, and marines and placing them in employment in their particular line of endeavor until the passage of the bill on August 9, 1921, creating the Veterans' Bureau, which consolidated all the agencies dealing with the disabled soldiers, sailors, and marines.

American National Red Cross

Warren G. Harding, *President*.

James L. Fieser, *in charge of domestic operations*.

ADDRESS: Seventeenth Street between D and E Streets
N. W., Washington, D. C.

United States Board of Mediation and Conciliation

William L. Chambers, *Commissioner*.

Whitehead Kluttz, *Asst. Commissioner and Secretary*.

ADDRESS: 920-926 Southern Bldg., Washington, D. C.

OFFICIAL DUTIES: The purpose for which the Board of Mediation and Conciliation was established is to settle by mediation, conciliation, and arbitration controversies concerning wages, hours of labor, or conditions of employment that may arise between common carriers engaged in interstate transportation and their employees engaged in train operation or train service.

National Home for Disabled Volunteer Soldiers

Col. C. W. Wadsworth, *General Treasurer*.

Col. James A. Mattison, *Chief Surgeon*.

ADDRESS: National Military Home, Dayton, Ohio.

United States Soldiers' Home

Maj. Gen. Tasker H. Bliss, *Governor of the Home*.

Col. William T. Wood, *Secretary of the Board*.

ADDRESS: U. S. Soldiers' Home, Washington, D. C.

Columbia Institution for the Deaf

Percival Hall, *President*.

Rev. Ulysses G. B. Pierce, *Secretary*.

ADDRESS: Kendall Green, Washington, D. C.

International Sanitary Bureau

Surg. Gen. Hugh S. Cumming, *Director*.

W. P. Montgomery, *Executive Clerk*.

ADDRESS: Pan-American Bldg., Seventeenth between B
and C Sts. N. W., Washington, D. C.

National Civil Service Reform League

OFFICE: 8 W. 40th St., New York City.

OFFICERS: *Pres.*, Richard Henry Dana; *Sec.*, H. W. Marsh.

PURPOSE: To establish and promote a system of appointment, pro-

motion and removal in the civil service throughout the United States founded upon the principle that public office is a public trust.

The League is supported by voluntary contributions.

HOME MISSIONS

There are many Home Mission agencies differing in character. Among these are:

1. Denominational Boards and Societies listed under denominational headings in Section I, Directory of Churches. See pp 9-251.

2. Interdenominational agencies composed of church members but not under church control. In most cases these agencies perform functions other than those distinctly pertaining to Home Missions. They are listed under appropriate headings in Section III, of which Home Missions is a subheading (or listing).

3. There are many organizations commonly thought of as secular, but religious in spirit, which are supplementing the Home Mission work of the Church in charities, civic betterment, education, philanthropics and social service generally. Notable among these are governmental agencies of the Nation, the State, and the municipality. All these cannot be listed in this volume, but many of them are under appropriate headings in Section III. National governmental agencies functioning especially for uplift and social betterment are included under the heading "Governmental Agencies."

American Missionary Association (Inc.)

OFFICE: 287 Fourth Ave., New York City.

OFFICERS: *Pres.*, Rev. Nehemiah Boynton; *Treas.*, Irving C. Gaylord; *Cor. Sec.*, George L. Cady.

PURPOSE: Establishing missionary churches and schools throughout the United States for the benefit of Negroes, Indians, Eskimos, etc.

Council of Women for Home Missions (Affiliated Body with the Federal Council)

(Organized 1908)

OFFICE: 156 Fifth Ave., New York City.

OFFICERS: *Pres.*, Mrs. Fred S. Bennett; *Vice-Pres.*, Mrs. May Leonard Woodruff; *Exec. Sec.*, Miss Florence E. Quinlan; *Rec. Sec.*, Mrs. Edwin W. Lentz; *Treas.*, Mrs. Orrin R. Judd.

Twenty constituent boards, two consulting boards, eighteen affiliated schools of missions.

PURPOSE: To unify the efforts of the national women's home mission boards and societies by consultation and by cooperation in action.

PRINCIPAL ACTIVITIES: Publishes Home Mission study books for adults, young people and children; prepares program for Day of Prayer for Missions; cooperates with interdenominational Schools of Missions; promotes formation of local Women's Church and Missionary Federations; cooperates in international plans for the various racial and geographical groups.

PERIODICAL: *Woman's Home Mission Bulletin*, Editor, Miss Florence E. Quinlan.

HOME MISSION STUDY BOOKS for 1922-1923 (published jointly by the Council of Women for Home Missions and the Missionary Education Movement):

THEME: "The Negro in America"

FOR ADULTS: "The Trend of the Races" by George E. Haynes.

FOR ADULTS AND YOUNG PEOPLE: "In the Vanguard of a Race," by L. H. Hammond.

FOR CHILDREN: "The Magic Box," by Anita B. Ferris.

HOME MISSION STUDY 1923-1924.

THEME: "Saving America Through Her Boys and Girls."

FOR ADULTS: Books by Hon. John H. Finley and Jay S. Stowell.

FOR LEADERS AND JUNIORS: Book by Joyce Constance Manuel.

Home Missions Council

(Affiliated Body with the Federal Council)

OFFICE: 156 Fifth Ave., New York City.

OFFICERS: *Pres.*, Rev. Charles L. Thompson; *Exec. Sec.*, Rev. Alfred Williams Anthony; *Asso. Sec.*, Rev. Rodney W. Roundy; *Sec.*, Rev. Charles E. Schaeffer; *Treas.*, Samuel Bryant.

Includes 42 home missionary organizations, representing 27 denominations.

PURPOSE: To promote fellowship, conference, and cooperation among Christian organizations doing missionary work in the United States and its dependencies.

For detailed statistical report, see Sec. V, "Religious Statistics," p. 414-418.

Joint Committees of the Home Missions Council and the Council of Women for Home Missions

Address the representative named, care Home Missions Council, 156 Fifth Ave., New York City.

JOINT ADMINISTRATION: *Chmn.*, Mrs. F. S. Bennett; *Vice-Chmn.*, Charles L. Thompson.

ALASKA: *Chmn.*, Paul de Schweinitz; *Rec. Sec.*, Alfred Williams Anthony.

BLIND: *Chmn.*, Irene Haislip.

CHURCH BUILDING: *Chmn.*, Joseph S. Wise.

CITIES AND URBAN INDUSTRIAL RELATIONS: *Chmn.*, William P. Shriver.

COMITY AND COOPERATION: *Chmn.*, Lemuel Call Barnes.

FINANCIAL AND FIDUCIARY MATTERS: *Chmn.*, Charles L. White.

HEBREWS: *Chmn.*, John S. Conning.

INDIAN MISSIONS: *Chmn.*, Elmer E. Higley.

MIGRANT GROUPS: *Chmn.*, Geo. B. Dean.

MORMONISM: *Chmn.*, Edward Laird Mills.

NEGRO AMERICANS: *Chmn.*, Fred L. Brownlee.

NEW AMERICANS: *Chmn.*, Thomas Burgess.

ORIENTALS AND HAWAIIANS: *Chmn.*, George L. Cady.

PROMOTION OF INTEREST: *Chmn.*, Coe Hayne.

RECRUITING THE HOME MISSION FORCE: *Chmn.*, Florence G. Tyler.

SPANISH-SPEAKING PEOPLES IN THE UNITED STATES: *Chmn.*, Mrs. J. W. Downes.

TOWN AND COUNTRY: *Chmn.*, Paul L. Vogt.

Joint Special Committee

STANDARDIZATION OF HOME MISSIONARY SERVICE: *Chmn.*, Warren H. Wilson.

Special Home Missions Council Committee

COMMITTEE ON MISSIONARY REVIEW OF THE WORLD: Charles L. White.

INTERNATIONAL FRIENDSHIP AND SERVICE**American Committee for Devastated France**

OFFICE: 16 East 39th St., New York City.

OFFICERS: *Pres.*, Hon. Myron T. Herrick; *Chmn.*, Miss Anne Morgan; *Treas.*, Dr. Alexander C. Humphreys.

PURPOSE. To assist the inhabitants of the devastated villages to become again self-supporting by supplying implements of trade and to feed and educate the children who have suffered the horrors of war for five years.

American Committee for the Italian Evangelical Church at Geneva, Switzerland

OFFICE: 287 Fourth Ave., New York City.

COMMITTEE, CONSISTORY OF THE REFORMED CHURCHES OF GENEVA: Rev. E. Mittendorf, Jean Martin, Jean Lombard, Rev. A. Carmagnola, Edmond Barbey, Rev. Ernest Christen, Leon Gouy, Chaplain Eli Bertalot, American representative and pastor of the Italian Evangelical Church, Geneva.

AMERICAN COMMITTEE: Rev. Sylvester W. Beach, Rev. George Alexander, Rev. Henry A. Atkinson, Rev. Allen R. Bartholomew, Nolan R. Best, Rev. Hugh Black, Dr. John H. Finley, Mrs. John H. Finley, Rev. Harry E. Fosdick, Rev. William I. Haven, C. V. Hibbard, Rev. John Kelman, Rev. Albert G. Lawson, Dr. Henry Goddard Leach, Rev. Charles S. Macfarland, Rev. William P. Merrill, Rev. Kenneth D. Miller, Rev. William W. Scudder, Fennel P. Turner, Rev. Cornelius Woelfkin, Rev. Frederick Lynch, Secretary.

American Friends Service Committee

OFFICE: 20 South 12th St., Philadelphia, Pa.

OFFICERS: *Chmn.*, Rufus M. Jones; *Treas.*, Charles F. Jenkins; *Exec. Sec.*, Wilbur K. Thomas.

PURPOSE: To carry on relief work in France, Germany, Austria, Poland and Russia, in such a way as to create a better understanding among nations, and thus make war less likely.

American and Foreign Christian Union

OFFICE: 104 E. 39th St., New York City.

OFFICERS: *Pres.*, Rev. George Alexander; *Vice-Pres.*, Rev. Frank Mason North; *Sec.*, S. W. Thurber; *Treas.*, Farmers' Loan & Trust Co., New York.

PURPOSE: To diffuse and promote the principles of religious liberty and evangelical Christianity at home and abroad; especially to aid in the maintenance of the American Church in Paris.

American McAll Association

OFFICE: 1710 Chestnut St., Philadelphia, Pa.

OFFICERS: *Pres.*, Mrs. Frank B. Kelley; *First Vice-Pres.*, Mrs. James C. Colgate; *Gen. Sec.*, Miss Helen Bishop Strong; *Field Sec.*, Rev. Geo. T. Berry; *Cor. Sec.*, Miss Harriet Harvey; *Treas.*, Mrs. Abraham R. Perkins.

Auxiliary to La Mission Populaire Evangelique de France, founded in 1872 by R. W. McAll.

PERIODICAL: *American McAll Record*, Editor, Miss Harriett Harvey.

American Relief Administration (Inc.)

OFFICE: 42 Broadway, New York City.

OFFICERS: *Chmn.*, Herbert Hoover; *Treas.*, Gates W. McGarragh; *Director*, Edgar Rickard.

PURPOSE: Receives and distributes relief for children of Austria, Poland and Russia. Conducting medical and general relief in Russia on behalf of cooperating organizations.

American Relief Committee for Hungarian Sufferers

OFFICE: Hotel McAlpin, New York City.

OFFICERS: *Chmn.*, Bartalan Barna; *Treas.*, Rudolph Oblatt; *Sec.*, Dr. Frank I. Horn.

PURPOSE: Raises funds to supply supplementary meals for Hungarian children in cooperation with American Relief Administration European Children's Fund.

American National Red Cross

(Organized 1881)

NATIONAL HEADQUARTERS: Washington, D. C.

OFFICERS *Pres.*, Warren G. Harding; *Vice-Pres.*, Wm. Howard Taft and Robert W. DeForest; *Chmn.*, John Barton Payne; *Counselor*, James M. Beck; *Treas.*, Eliot Wadsworth; *Sec.*, Mabel T. Boardman; *Exec. Com.*, John Barton Payne, Mrs. August Belmont, Mabel T. Boardman, Herbert Hoover, Maj. Gen. Merritte W. Ireland, Gustavus D. Pope, George E. Scott, Rear Admiral Edward R. Stitt, Eliot Wadsworth.

VICE CHAIRMAN IN CHARGE OF FOREIGN OPERATIONS: Albert Rose Hill.

VICE CHAIRMAN IN CHARGE OF DOMESTIC OPERATIONS: James L. Fieser.

DIVISION OFFICES. *New England*, 73 Newbury St., Boston, Mass.; *Southern*, 249 Ivy St., Atlanta, Ga.; *Southwestern*, 1709 Washington Ave., St. Louis, Mo.; *Central*, 660 Rush St., Chicago, Ill.; *Pacific*, Grove and Larkin Sts., San Francisco, Calif.; *Washington*, 17th and D Sts., Washington, D. C.

PURPOSE: The Red Cross is the reserve emergency organization of the American people for community relief in time of disaster, and for relief of wounded and distressed in time of war.

PUBLICATION: *Red Cross Courier* (weekly), Washington, D. C.

LEAGUE OF RED CROSS SOCIETIES

HEADQUARTERS: True Quentin-Bauchart, Paris, France.

Includes the Red Cross societies of Argentina, Australia, Austria, Belgium, Brazil, Bulgaria, Canada, China, Chile, Cuba, Colombia, Costa Rica, Czecho-Slovakia, Denmark, Esthonia, Finland, France, Germany, Great Britain, Greece, Hungary, India, Italy, Japan, Jugo-Slavia, Luxemburg, Netherlands, New Zealand, Norway, Paraguay, Peru, Poland, Portugal, Rumania, Siam, South Africa, Spain, Sweden, Switzerland, United States, Uruguay, Venezuela.

American Waldensian Aid Society

OFFICE: 520 West End Ave., New York City.

OFFICERS: *Pres.*, Rev. Cornelius Woelfkin; *Hon. Vice-Pres.*, Rev. Henry A. Stimson; *Vice-Pres.*, Rev. Henry Everton Cobb, Rev. William Pierson Merrill, Very Rev. Howard C. Robbins, Rev. John Kelman, Gilbert Colgate; *Treas.*, Mrs. Harlan G. Mendenhall; *Rec. Sec.*, Mrs. Frank Gardner Moore; *Field Secs.*, Mrs. Charles H. Seymour, Mrs. E. W. Schaffner, 3640 Lake Park Ave., Chicago, Ill.; *Foreign Field Sec.*, Rev. Henry C. Sartorio, 5 Via Maria Cristina, Rome, Italy; *Chmn. Exec. Com.*, Gilbert Colgate.

DEPOSITORIES: Messrs. Brown Brothers & Co., United States Mortgage & Trust Co.

PURPOSE: To help the religious, educational and relief work of the Waldensian Church of Italy.

PERIODICAL: *The Sempre Avanti*, Editor, Miss Annette Fiske.

Armenia America Society

(Organized, July, 1920)

OFFICE: 289 Fourth Ave., New York City.

OFFICERS: *Pres.*, Walter George Smith, 711 Witherspoon Bldg., Philadelphia, Pa.; *Director*, Rev. George R. Montgomery.

PURPOSE: The purpose of the Society is to work toward securing such conditions in the settlement of the Near East problems that the Armenians may be given security and an opportunity to re-establish themselves in their historic home as a nation. The Society is supported by voluntary contributions.

Baltic American Society, Inc.

OFFICE: 15 Park Row, New York City.

OFFICERS: *Pres.*, R. J. Caldwell; *Sec.*, Alfred C. Bossom; *Treas.*, George Gordon Battle.

Commission on Relations with France and Belgium (Federal Council)

See p. 267.

Commission on Relations with Religious Bodies in Europe (Federal Council)

See p. 267.

Committee on Mercy and Relief: Relief for Children of Russia (Federal Council)

See p. 267.

Huguenot Society of America

OFFICE: 2 W. 45th St., New York City.

OFFICERS: *Pres.*, Dr. W. J. Schieffelin; *Sec.*, Miss Margaret A. Jackson.

Huguenot Association

OFFICE: New Rochelle, N. Y.

OFFICERS: *Pres.*, John F. Lambden; *Sec.*, Morgan H. Seacord.

Huguenot Society of Pennsylvania

OFFICE: Reading, Pa.

OFFICERS: *Pres.*, Hon. Gifford Pinchot; *Sec.*, Mrs. Robert S. Birch, 318 Windsor St., Reading, Pa.

Huguenot Society of South Carolina

OFFICE: Charleston, S. C.

OFFICERS: *Pres.*, Hon. Thomas Wright Bacot; *Sec.*, Daniel Ravenel, 54 Broad St., Charleston, S. C.

Huguenot Society of New Jersey

OFFICE: 655 Salem Road, Elizabeth, N. J.

OFFICERS: *Pres.*, John L. Merrill; *Sec.*, Chauncey R. McPherson.

Huguenot Society of London

OFFICE: 13 Phillimore Gardens, Kensington, W. 8, London, England.

OFFICERS: *Hon. Sec.*, Col. Duncan G. Pitcher; *Deputy Hon. Sec.*, Hon. Samuel R. Roget.

Near East Relief

OFFICE: 151 Fifth Ave., New York City.

OFFICERS: *Chmn.*, Dr. James L. Barton; *Vice-Chmn.*, Hon. John H. Finley; *Gen. Sec.*, Charles V. Vickrey; *Asso. Gen. Secs.*, John R. Voris, W. E. Doughty, Barclay Acheson; *Treas.*, Cleveland H. Dodge.

PURPOSE: To administer relief in the form of food, clothing, medical attendance, orphanages, industrial work, to the needy Armenians, Syrians, Greeks and other destitute peoples in the Near East without regard to race or creed.

Russian Refugee Relief Society of America, Inc.

OFFICE · 350 W 87th St., New York City.

OFFICERS · *Hon. Pres*, R Fulton Cutting; *Pres.*, W. W. Bouimstrow; *Sec. and Asst Treas*, Joseph Clark Baldwin, III, *Exec. Sec.*, R. Macgrath.

Special Societies

ALLIANCE FRANCAISE, 32 Nassau Street, New York

AMERICAN COMMITTEE FOR THE OUTLAWRY OF WAR, 76 West Monroe Street, Chicago, Ill.

AMERICAN JUGO-SLAV SOCIETY. *Chmn*, Dr. Albert Shaw, 49 Wall St, New York City.

AMERICAN-SCANDINAVIAN FOUNDATION: *Pres*, Board of Trustees, Hamilton Holt, *Sec.*, James Creese, 25 West 45th Street, New York.

AMERICAN UNION AGAINST MILITARISM, 203 Westory Building, Washington, D. C

ASSOCIATION TO ABOLISH WAR, 14 Roanoke Avenue, Jamaica Plains, Mass

CARNEGIE FOUNDATION FOR INTERNATIONAL PEACE, 2 Jackson Place, Washington, D C.

CHINA SOCIETY OF AMERICA · *Pres.*, William S. Carey; *Sec.*, William Nelson Searles, 13 Astor Place, New York.

CITIZENS COMMITTEE OF AMERICA, Park Row Bldg, New York City.

COMMITTEE FOR INTERNATIONAL REDUCTION OF ARMAMENT, 101 Tremont Street, Boston, Mass

COMMITTEE ON EDUCATIONAL PUBLICITY IN THE INTERESTS OF WORLD PEACE, 287 Fourth Avenue, New York.

COMMITTEE ON FOREIGN RELATIONS, NATIONAL EDUCATION ASSOCIATION, Washington, D. C.

COUNCIL ON FOREIGN RELATIONS · *Hon. Chmn*, Elhu Root, *Pres*, John W. Davis; *Sec. and Treas*, Edwin F Gay, 25 W 43d Street, New York City.

ENGLISH-SPEAKING UNION: *Pres*, John W. Davis; *Sec and Treas.*, Charles C. Goodrich; *Exec. Sec.*, John Daniels, 6 East 45th Street, New York

FELLOWSHIP OF RECONCILIATION, 396 Broadway, New York.

FRANCE-AMERICA SOCIETY: *Pres.*, Nicholas Murray Butler; *Sec.*, Snowden A. Fahnestock, 40 Wall Street, New York

FRIENDS OF BELGIUM: In process of organization.

FRIENDS OF MEXICO: In process of organization.

INSTITUTE OF INTERNATIONAL EDUCATION, 419 West 117th Street, New York

INTERNATIONAL FEDERATION OF UNIVERSITY WOMEN, 925 Park Avenue, New York

INTERNATIONAL GOODWILL ASSOCIATION, 147 Kent Street, St. Paul, Minn

ITALY-AMERICA SOCIETY: *Pres*, Paul D Cravath; *Sec.*, Francis Hartman Markoe, 23 West 43d Street, New York.

JAPAN SOCIETY: *Pres.*, Frank A. Vanderlip; *Sec*, Eugene C. Worden, 23 West 43d Street, New York.

NATIONAL COUNCIL OF WOMEN, COMMITTEE ON PERMANENT PEACE, 19 Euston Street, Brookline, Mass.

NETHERLANDS-AMERICA FOUNDATION · *Hon. Pres.*, Dr. J. A. C. Everwyn; *Pres*, Edward W. Bok; *Sec pro tem.*, Mrs. Hanna White Catlin, 311 Sixth Avenue, New York.

PAN-PACIFIC ASSOCIATION, Honolulu, T. H.

PEACE ASSOCIATION OF FRIENDS IN AMERICA, Richmond, Ind.

PEACE ASSOCIATION OF FRIENDS, 20 South 12th Street, Philadelphia, Pa

POLAND-AMERICA SOCIETY *Hon Presidents*, Herbert Hoover, Prince Casimir Lubomirski, *Sec.*, Clarence A. Manning, 40 West 40th Street, New York.

SOCIETY TO ELIMINATE THE ECONOMIC CAUSES OF WAR, Wellesley College, Wellesley, Mass.

THE SOCIETY OF FRIENDS OF RUMANIA, INC · *Pres*, William Nelson Cromwell, *Gen Sec*, John Foster Dulles, 450 Madison Avenue, New York

WOMAN'S PRO-LEAGUE COUNCIL, 303 Fifth Avenue, New York.

WOMEN'S INTERNATIONAL LEAGUE FOR PEACE AND FREEDOM, Chicago, Ill.

WORLD FRIENDSHIP INFORMATION BUREAU, 1010 Arts Building, Chicago, Ill.

MEN AND BOYS

Big Brother Movement, Inc.

OFFICE: 200 Fifth Ave., New York City.

OFFICERS: *Pres.*, Franklin Chase Hoyt; *Sec.*, Charles A. Taussig; *Treas.*, Francis J. Danforth; *Chmn. Exec. Com.*, Ernest K. Coulter (founder); *Gen. Sec.*, Rowland C. Sheldon.

PURPOSE: To ascertain the cause of boys' troubles, and to build up within the boy a sense of honor and good citizenship.

A Federation of the Big Brother and Big Sister Movement was formed in 1904, inc. 1909. Offices, 200 Fifth Ave., New York City.

Boy Scouts of America

OFFICE: 200 Fifth Ave., New York City.

OFFICERS: *Hon. Pres.*, Warren G. Harding; *Pres.*, Colin H. Livingstone; *Chief Scout Exec.*, James E. West; *Treas.*, George D. Pratt; *National Scout Commissioner*, Daniel Carter Beard; *Special Field Scout Commissioner*, Rev. Charles S. Macfarland.

PURPOSE: Supplementing existing agencies—the home, church, school—to develop character, good citizenship, initiative, and resourcefulness in boys by cultivating their interest in activities of practical every-day value through their interest in the fascinating outdoor activities of the Scout leisure-time program, under carefully selected leadership.

PERIODICALS: *Scouting* (monthly), bulletin for men in the field; *Boys' Life* (monthly), for boys.

Boys' Club Federation

HEAD OFFICE: 110 W. 40th St., New York City.

DIVISIONAL OFFICE: 343 S. Dearborn St., Chicago, Ill.

Address the *Exec. Sec.*, C. J. Atkinson, or Alexander Campbell, *Divisional Dir.*, Chicago, Ill.

PURPOSE: To organize clubs, supply superintendents, suggest programs, conduct conferences, organize educational courses for workers with boys, provide speakers on boy problems for a great variety of occasions, and cooperate in local surveys and campaigns. Boys' Clubs specialize in work for underprivileged boys.

PERIODICAL: *Boys' Workers' Round Table*.

Brotherhood of Andrew and Philip

OFFICE: 200 N. 15th St., Philadelphia, Pa.

OFFICER: *Hon. Pres.*, Rev. Rufus W. Miller.

A Denominational and Interdenominational Men's Organization.

PURPOSE: To advocate prayer and service and the spread of Christ's Kingdom among men.

Committee on Boy Scout Work (Federal Council)

International Order of the Knights of King Arthur

(Organized 1893)

OFFICER: *Pres.*, William Byron Forbush, Dreamelden, Route 3, Media, Pa.

PURPOSE: To adapt to the use of American boys the ancient ideals of chivalry. Organizes boys' fraternities, or "Castles," which are self-governing and under the control of a local church.

Young Men's Christian Associations, International Committee

OFFICE: 347 Madison Ave., New York City.

OFFICERS: *Chmn.*, James M. Speers; *Vice-Chmn.*, Cleveland E. Dodge, Wm D. Murray, Roger H. Williams; *Gen. Sec.*, John R. Mott; *Asso. Gen. Sec.*, F. S. Brockman; *Treas.*, B. H. Fancher.

PURPOSE: To promote the spiritual, intellectual, physical and social well-being of young men and establish Young Men's Christian Associations in any country.

PERIODICAL: *Association Men* (monthly).

For detailed report and statistics, see Sec. V, "Religious Statistics," p. 425.

PEACE AND PATRIOTISM

Allied Loyalty League

OFFICE: 57 West 58th St., New York City.

OFFICERS: *Chmn. Exec. Com.*, William M. Sullivan; *Treas.*, Harris A. Dunn; *Asst. Sec.*, Margaret H. Lawson.

PURPOSE: Promotes friendly understanding between the allied countries, and a high type of Americanism, and combats anti-American propaganda.

American Association for International Conciliation

(Established 1906, Incorporated 1908)

OFFICERS: *Pres.*, Nicholas Murray Butler, Columbia University, New York City; *Vice-Pres.*, Stephen Henry Olin, 149 Broadway, New York City; *Sec.*, Henry S. Haskell, 407 W. 117th St., New York City; *Treas.*, Robert A. Franks, 522 Fifth Ave., New York City.

PURPOSE: To promote in all practicable ways mutual understanding and good feeling between nations.

American Legion

(Organized and Incorporated 1919)

OFFICE: Chalfant Bldg., 24 E. Michigan St., Indianapolis, Ind.

OFFICERS: *Nat'l Com.*, Alvin Owsley, Denton, Tex; *Nat'l Vice-Commanders*, Edward J. Barrett, Sheboygan, Wis.; Watson B. Miller, Washington, D. C.; E. Erle Cocke, Dawson, Ga.; Robert O. Blood, Concord, N. H.; Chiles P. Plummer, Casper, Wyo.; *Nat'l. Adj't*, Lemuel Bolles, Seattle, Wash.; *Treas.*, Robert H. Tyndall, Indianapolis, Ind.; *Judge Adv.*, Robert A. Adams, Indianapolis, Ind.; *Chaplain*, Father Wm. O'Connor, Cincinnati, Ohio; *Historian*, Eben Putnam, Wellesley Farms, Mass.; *Asst. Nat'l Adj't.*, Russell G. Creviston, Marion, Ind.

PURPOSE: To uphold and defend the Constitution of the United States of America; to maintain law and order; to foster and perpetuate a 100 per cent Americanism; to preserve the memories and incidents of our association in the Great War; to inculcate a sense of individual obligation to the community, state and nation; to combat the autocracy of both the classes and the masses; to make right the master of might; to promote peace and good-will on earth; to safeguard and transmit to posterity the principles of justice, freedom and democracy; to consecrate and sanctify our comradeship by our devotion to mutual helpfulness.

American Patriotic League

(Incorporated 1891)

OFFICE: Independence Hall, Philadelphia, Pa.

PURPOSE: To create a popular demand for moral and civic training; to secure legislation for its introduction and supervision in all schools at home and abroad. Drafts and assists in the enactment of State laws requiring school training in the duties of citizenship.

Organizes schools into school republics in which children have legislative, executive, and judicial powers under the instruction of the teacher.

American Peace Society, Inc.

(Organized 1828, Incorporated 1848)

OFFICE. 612 Colorado Bldg, Washington, D C

OFFICERS: *Pres*, Andrew J. Montague, *Treas*, George W White, *Sec*, Arthur Deerin Call

PURPOSE: To promote permanent international peace through justice; and to advance in every proper way the general use of conciliation, arbitration, judicial methods, and other peaceful means of avoiding and adjusting differences among nations, to the end that right shall rule might in a law-governed world.

American School Citizenship League

(Established 1908)

OFFICE: 405 Marlborough St., Boston, Mass.

OFFICERS: *Pres.*, Randall J. Condon (Supt. of Schools, Cincinnati); *Sec.*, Mrs. Fannie Fern Andrews.

PURPOSE: The American School Citizenship League aims to develop an American citizenship which will promote a responsible world democracy and a real cooperation among the nations.

Carnegie Endowment of International Peace

(Organized 1910)

OFFICE: 2 Jackson Place N W., Washington, D C

OFFICERS: *Pres*, Elihu Root; *Vice-Pres.*, George Gray; *Sec.*, James Brown Scott; *Asst Sec.*, George A. Finch; *Treas*, Charmagne Tower; *Asst Treas*, Andrew J. Montague.

PURPOSE: To advance the cause of peace among nations, to hasten the abolition of international war, and to encourage and promote a peaceful settlement of international differences.

Church Peace Union

OFFICE: 70 Fifth Ave., New York City.

OFFICERS: *Pres.*, Rev. William P. Merrill; *Sec.*, Rev. Henry A. Atkinson; *Sec. Ed. Dept.*, Rev. Frederick Lynch; *Treas.*, George A. Plimpton. *Trustees*: Rev. Peter Ainslie, Rev. Henry A. Atkinson, Rt. Rev. C. H. Brent, Rev. Arthur J. Brown, Rev. Francis E. Clark, Pres. W. H. P. Faunce, Robert H. Gardiner, Most Rev. J. J. Glennon, Rev. Frank O. Hall, Bishop E. R. Hendrix, Hamilton Holt, Prof. Wm. I. Hull, Rev. C. E. Jefferson, Henry Churchill King, Rev. Frederick Lynch, Rev. Charles S. Macfarland, Marcus M. Marks, Dean Shailer Mathews, Rev. Wm. P. Merrill, Henry Morgenthau, John R. Mott, George A. Plimpton, Rev. J. B. Remensnyder, Henry Wade Rogers, Robert E. Speer, Walker George Smith, Wm. H. Taft, James J. Walsh, Bishop Luther B. Wilson.

PURPOSE: The promotion of a Christian international order.

Commission on International Justice and Good-Will (Federal Council)

See p. 266.

Committee for Treaty Ratification

OFFICERS: *Chmn.*, George W. Wickersham; *Vice-Pres.*, Samuel Gompers; *Vice-Pres.*, James Byrne; *Sec.*, Charles S. Macfarland.

OFFICE OF SECRETARY: Room 612, 105 East 22d Street, New York City.

PURPOSE: To work for the ratification of the treaties resulting from the Limitation of Arms Conference and forward good-will between the nations.

Early Settlers of America—Pioneer American Society

(Founded 1666; Reorganized 1888)

OFFICE Box 555, Englewood, N. J

OFFICER · Sec, G. S. Wyckoff

Foreign Policy Association

OFFICE: 3 West 29th St., New York City.

OFFICERS: *Chmn.*, James G. McDonald; *Treas.*, Robert H. Gardiner; *Exec. Sec.*, Christina Merriman.

PURPOSE: Stands for "a liberal and constructive American foreign policy." Concentrating on progressive reduction of armaments by international agreement.

General Committee on Army and Navy Chaplains (Federal Council)

See p. 268.

Joint Committee on American Responsibility in Haiti and Santo Domingo

OFFICERS: *Sec.*, Rev. Sidney L. Gulick, 105 East 22d St., New York City.

(Federal Council, Home Missions Council, Committee on Cooperation in Latin America.)

League to Enforce Peace

OFFICE: 1540 Broadway, New York City.

OFFICERS: *Chmn.*, A. Lawrence Lowell; *Treas.*, Herbert S. Houston; *Sec.*, William H. Short.

PURPOSE: "Organized to promote an effective League of Nations with the United States as a member."

League of Free Nations Association

OFFICE: 3 West 29th St., New York City.

OFFICERS: *Chmn.*, James G. McDonald; *Treas.*, Robert H. Gardiner; *Exec. Sec.*, Christina Merriman.

PURPOSE: Working for a liberal and constructive American foreign policy.

League of Nations Non-Partisan Association

(Organized, January, 1923)

OFFICE: 15 W. 37th St., New York City.

OFFICERS: *Pres.*, John H. Clarke; *Pres. of the Council*, George W. Wickersham; *Chmn. of Exec. Com.*, Everett Colby.

PURPOSE: To put aside all party or other differences, unite and invite other persons, and organizations, to unite with us, for the purpose of an independent, non-partisan cultivation of such a public opinion as will induce the present Administration, or if not this, the next one, to enter the League of Nations on such terms as to such Administration may seem wise, provided only that they be consistent with our Constitution and consonant with the dignity and honor, the moral responsibility and power of our Republic.

National American Council

(Organized May, 1921)

OFFICE: 55 W. 44th St., New York City.

OFFICERS: *Pres.*, David Jayne Hill; *Treas.*, Allan T. Burns; *Sec.*, James E. West.

PURPOSE: Americanization.

National Committee on American Japanese Relations

OFFICERS: *Chmn.*, George W. Wickersham; *Sec.*, Rev. Sidney L. Gulick, 105 E. 22d St., New York City.

National Committee for Constructive Immigration Legislation

OFFICE: 105 E. 22d St., New York City.

OFFICERS: *Chmn.*, Henry W. Jessup; *Sec.*, Sidney L. Gulick; *Treas.*, Albert G. Lawson.

PURPOSE: To secure legislation which will provide a simple, workable, comprehensive and effective immigration system, which will admit, annually, without racial discrimination, from each country only so many immigrants as we can wholesomely Americanize and employ, and which will raise the standards of naturalization, and give the privileges of citizenship to every one who qualifies.

National Council for Prevention of War

(Formerly National Council for Reduction of Armaments)

OFFICE: 532 Seventeenth St., N. W. Washington, D. C.

OFFICERS: *Vice-Chmn.*, Jane Addams, Carrie Chapman Catt, Francis E. Clark, Anna A. Gordon, John Grier Hibben, James R. Howard, Will Irwin, Julia C. Lathrop, A. Lawrence Lowell, Lucia Ames Mead, Mrs. Philip North Moore, Maud Wood Park,

William Allen White; *Exec. Board*, Clement M. Biddle, Mrs. Louis D. Brandeis, T. Janney Brown, Edward Cummings, Harold Evans, Mrs. G. Borden Harriman, George M. LaMonte, Katherine Ludington, Charles A. Lyman, Hugh S. Magill, Mrs. William Daly Phelan, Mrs. Gifford Pinchot, John A. Ryan, Gray Silver, Ethel M. Smith, Mrs. A. C. Watkins, Mrs. Ellis Yost; *Exec. Sec.*, Frederick J. Libby; *Treas.*, Charles H. Doing, Jr.

PURPOSE: The National Council for Prevention of War was organized in Washington on October 20, 1921, under the name of the National Council for Reduction of Armaments as a clearing house of national organizations desiring to promote the purposes of the Washington Conference. It comprises twenty-eight national organizations with eight cooperating organizations, totalling a membership of over ten millions, all of which have adopted as their common purpose the substitution of law for war. It is the Purpose of the Council to prevent duplication in the work of these organizations and by co-ordinating their efforts to make them more effective.

National Society of Children of the American Revolution

(Organized and Incorporated 1895)

OFFICE: Memorial Continental Hall, Washington, D. C.

OFFICERS: *Natl. Pres.*, Mrs. Frank W. Mondell, 2110 O St. N. W., Washington, D. C.; *Treas.*, Mrs. Violet B. Janin, 12 Lafayette Square, Washington, D. C.; *Rec. Sec.*, Mrs. Frank Ray, The New Berne Apartments, Washington, D. C.; *Cor Sec.*, Miss Aimeé Powell, 12 Lafayette Square, Washington, D. C.

National Society of the Daughters of the American Revolution

(Organized 1890, Incorporated 1896)

OFFICE: Memorial Continental Hall, Washington, D. C.

OFFICERS: *Pres. Genl.*, Mrs. Anthony Wayne Cook; *Treas. Gen'l*, Mrs. Alfred Brosseau; *Rec. Sec. Gen'l*, Mrs. Frank A. Briggs; *Org. Sec. Gen'l*, Mrs. William S. Walker; *Cor. Sec. Gen'l*, Mrs. Franklin P. Shumway; *Historian Gen'l*, Mrs. George De Bolt; *Librarian Gen'l*, Mrs. Larz Anderson; *Curator Gen'l*, Mrs. Charles S. Whitman; *Chap. Gen'l*, Mrs. Thomas A. Edison; *Reporter Gen'l to Smithsonian Institute*, Mrs. Alvin H. Connelly; *Registrar Gen'l*, Mrs. J. H. Stonfield.

PURPOSE: To perpetuate the memory and spirit of the men and women who achieved American Independence. Acquires and protects historical spots and erects fitting memorials. Encourages research and publishes results of historical study in relation to the Revolution. Preserves documents and relics and records of individual services of Revolutionary soldiers and patriots. Promotes celebrations of patriotic anniversaries. Assists in the extension of public education,

through its Americanization and Patriotic Education Committee. Seeks to maintain and extend institutions of American freedom and to foster patriotism and love of country.

New York Council for International Cooperation to Prevent War

(Organized, January 5, 1923)

OFFICE: 27 Barrow St., New York City

OFFICERS: *Chmn.*, Mrs. Mary K. Simkhovitch; *Vice-Chmn.*, Mrs. Willard D. Straight, Mrs. H. Edward Dreier, Mrs. Thomas B. Wells, *Treas.*, Mrs. Reginald Fincke, *Cor. Sec.*, Mrs. Samuel Bens; *Exec. Sec.*, Miss Marion Dickerman

PURPOSE: This organization has been created as a clearing house for all existing organizations in New York State interested in the subject of international cooperation to prevent war; to take action from time to time on matters of international importance which have been decided upon by the Executive Committee; to carry on educational work for the purpose of creating sentiment against war as a means of settling international disputes and endeavors to create a sentiment for international cooperation; and stands for a broader measure of cooperation on the part of the Government of the United States with other countries specifically working for our entry into the World Court and the appointment of delegates to humanitarian commissions of the League of Nations.

New York Peace Society

(Organized, 1906—Incorporated, 1910)

OFFICE: 70 Fifth Ave., New York City.

OFFICERS: *Pres.*, Oscar S. Straus; *Sec.*, Charles H. Levermore; *Treas.*, Central Union Trust Company of New York, 42d St. Branch.

PURPOSE: For International Justice and Friendship.

Society of Sponsors of the United States Navy

(Organized 1908)

OFFICE: University Parkway, Baltimore, Md.

OFFICER: *Pres.*, Mrs. W. L. Turpin, 1262 New Hampshire Ave., N. W., Washington, D. C.

PURPOSE: The securing to its members of those benefits which should accrue from an acquaintance and association of Women Sponsors as a rule.

Sons of the Revolution in the State of New York

(Founded in 1876, reorganized in 1883, it now has in the State of New York over 2,700 members, descendants of those who fought for the Independence of the United States)

OFFICE: Corner Broad and Pearl Sts., New York City.

OFFICERS: *Pres.*, Robert Olyphant; *First Vice-Pres.*, William W. Ladd; *Second Vice-Pres.*, Talbot Root, *Third Vice-Pres.*, Walter C. Hubbard; *Sec.*, Henry Russell Drown, Fraunces

Tavern, 54 Pearl St., New York City; *Treas.*, J. Wray Cleveland; *Registrar*, Philip Livingston, *Chaplain*, Very Rev Howard C. Robbins, *Asst. Chaplain*, Rev. Wm. P. Merrill; *Historian*, Frederick Gregory Mather.

PURPOSE: To perpetuate the memory of the men who, in military naval or civil service, by their acts or counsel, achieved American Independence; to promote and assist in the proper celebration of the anniversaries of Washington's Birthday, the Battles of Lexington and Bunker Hill, the Fourth of July, the Capitulations of Saratoga and Yorktown, the Evacuation of New York by the British Army, and other prominent events relating to or connected with the War of the Revolution; to collect and secure for preservation the manuscript rolls, records, and other documents and memorials relating to that War; to inspire among the members and their descendants the patriotic spirit of their forefathers; to inculcate in the community in general sentiments of Nationality and respect for the principles for which the patriots of the Revolution contended; to assist in the commemorative celebration of other great historical events of National importance, and to promote social intercourse and the feeling of fellowship among its members.

Sulgrave Institution

(Organized 1914, Incorporated 1917)

OFFICE: Suite 3903 Woolworth Bldg., New York City.

OFFICERS: *Chancellor*, Alton B. Parker; *Chmn. Board of Governors*, John A. Stewart; *Treas.*, Gordon Hammersley; *Sec.*, Andrew B. Humphrey.

PURPOSE: American-British organization for furthering friendship and promoting good understanding between English-speaking peoples and all other peoples of good-will.

Women's Peace Society

(Organized October, 1919)

OFFICE: 505 5th Ave., New York City.

OFFICERS: *Chmn.*, Mrs. Henry Villard, 525 Park Avenue, New York City; *Sec.-Chmn.*, Jessie W. Hugan; *Treas.*, Miss Mary Abbott, 29 E. 29th St., New York City; *Sec.*, Lina Mayer.

The underlying principle of this society is a belief in the sacredness and inviolability of human life under all circumstances.

Woodrow Wilson Foundation

OFFICE: 17 E. 42d St., New York City.

OFFICERS: *Chmn. Nat'l Com.*, Franklin D. Roosevelt; *Exec. Dir.*, Hamilton Holt; *Exec. Sec.*, Carl H. Getz; *Treas.*, Central Union Trust Company, of New York

PURPOSE: Created by public subscription in recognition of the National and International services of Woodrow Wilson, twice President of the United States, who furthered the cause of human freedom and was instrumental in pointing out effective methods for the cooperation of the liberal forces of mankind throughout the world.

The award or awards from the income of the foundation will be made from time to time by a nationally constituted committee to the individual or group that has rendered, within a specified period, meritorious service to democracy, public welfare, liberal thought or peace through justice.

World Alliance for Promoting International Friendship Through the Churches

OFFICE AMERICAN COUNCIL: 70 Fifth Ave., New York City.

OFFICERS AMERICAN COUNCIL: *Chmn.*, William P. Merrill; *Gen. Sec.*, Rev. Henry A. Atkinson; *Educ. Sec.*, Rev. Frederick Lynch; *Asso. Sec.*, Rev. Linley V. Gordon; *Treas.*, George A. Plimpton. *Exec. Com.*, *Officers*, Members ex-officio, and Rev. Peter Ainslie, Mrs. John S. Allen, Rev. Nehemiah Boynton, Rev. Arthur J. Brown, Rev. Francis E. Clark, Mrs. Ida W. Harrison, Hamilton Holt, Rev. Charles S. Macfarland, John R. Mott, Fred B. Smith, Fennell P. Turner, Bishop Luther B. Wilson, Miss Sarah S. Lyon, Mrs. F. F. Williams.

OFFICES INTERNATIONAL COUNCIL: 41 Parliament Street, London, S. W. 1.

OFFICERS INTERNATIONAL COMMITTEE: *Pres.*, The Most Reverend the Lord Archbishop of Canterbury; *Chmn.*, The Rev. Nehemiah Boynton; Sir Willoughby H. Dickinson, 41 Parliament St., London, England; Rev. Frederick Lynch, 70 Fifth Avenue, New York City; M. Jacques Dumas, 5 bis Rue de Beauvau, Versailles; Pastor F. Siegmund-Schultze, Berlin, O. 17, Fruchtstr. 64; Dr. Knut B. Westman, Sysslomansgatan 19, Upsala, Sweden; Professor Eugene Choisy, Ave. Calas 4, Champel, Geneva.

National Councils in Norway, Holland, Hungary, Turkey, Japan, Italy, Finland, Germany, Russia, Poland, Belgium, Great Britain, Roumania, Sweden, Esthonia, Bulgaria, Denmark, Switzerland, France, Greece, Spain, Austria, Czecho-Slovakia, Jugo-Slavia, Portugal.

PURPOSE: To unite all Christians and churches in promoting international friendship; to secure such a League of Nations as can settle international difficulties by judicial and other processes rather than by war; to provide American laws for the adequate protection of aliens; and to promote right relations with Japan and China, Mexico and Latin America.

This organization is interested solely in the task of promoting international friendship through the churches. There are Councils in 25 nations, and an international committee composed of representatives of each of these countries. Holds annual world conferences; supports an International Secretary; publishes eight magazines, and is widely extending its work throughout America and the world.

World Peace Foundation

(Organized 1909 as the International School of Peace, Inc., 1910)

OFFICE: 40 Mt. Vernon St., Boston, Mass.

OFFICERS: *Gen. Sec.*, Edward Cummings; *Cor. Sec. and Li-*

brarian, Denys P. Myers; *Pres. Board of Trustees*, William H. P. Faunce; *Treas.*, A. W. Allen.

PURPOSE: To educate the people of all nations to a full knowledge of the waste and destructiveness of war, and by every practical means to promote international peace, justice and good-will.

RELIGIOUS PUBLICITY

Church Advertising Department

(Associated Advertising Clubs of the World)

OFFICES: 701 W. 177th St., New York City.

OFFICERS: *Pres.*, Rev. Christian F. Reisner, 701 W. 177th St., New York City; *Vice-Pres.*, W. F. McClure, 701 W. 177th St., New York City, Rev. H. A. Porter, Atlanta, Ga., George W. Coleman, 701 W. 177th St., New York City, Rev. Roy L. Smith, Minneapolis, Minn., Father H. K. Pickert, St. Louis, Mo.; *Rec. Sec.*, Elmer T. Clark, Nashville, Tenn.; *Asst. Cor. Sec.*, E. A. Hungerford, New York City Y. M. C. A. Publicity Director; *Treas.*, John Clyde Oswald, Publisher, "The American Printer," New York City.

PURPOSE: To be a clearing house for all the denominations, and other religious bodies.

Editorial Council of the Religious Press (Federal Council)

See p. 268.

Representative Non-Sectarian Religious Periodicals

Advocate of Peace, Washington, D. C.
 Association Men, quarterly, New York City.
 Bible Society Record, monthly, New York City.
 Biblical Review, monthly, New York City.
 Bibliotheca Sacra, quarterly, Oberlin, Ohio.
 Christian Century, weekly, Chicago, Ill.
 Christian Endeavor World, weekly, Boston, Mass.
 Christian Herald, weekly, New York City.
 Christian Statesman, monthly, Pittsburgh, Pa.
 Christian Union Quarterly, Baltimore, Md.
 Christian Work and Evangelist, weekly, New York City.
 Christian Workers Magazine, monthly, Chicago, Ill.
 Everyland, monthly, New York City.
 Expositor, monthly, Cleveland, Ohio.
 Federal Council Bulletin, bi-monthly, New York City.
 Gideon, monthly, Chicago, Ill.
 Gospel of the Kingdom, monthly, New York City.
 Harvard Theological Review, quarterly, Cambridge, Mass.
 Hibbert Journal, quarterly, Boston, Mass.
 Homiletic Review, monthly, New York City.
 Journal of Religion, bi-monthly, Chicago, Ill.
 International Review of Missions, quarterly, Edinburgh.
 La Neuva Democracia, monthly, New York City.
 Missionary Review of the World, monthly, New York City.
 National Advocate, monthly, New York City.
 North American Student, monthly, New York City.
 Princeton Theological Review, quarterly, Princeton, N. J.
 Record of Christian Work, monthly, East Northfield, Mass.
 Religious Digest, monthly, New York City.

Religious Education, bi-monthly, Chicago, Ill.
 Rural Manhood, monthly, New York City.
 Sunday School Times, weekly, Philadelphia, Pa.
 Survey, weekly, New York City.
 Union Seminary Review, weekly, Richmond, Va.
 Woman's Press, monthly, New York City.
 World Tomorrow, monthly, New York City.
 Word and Works, monthly, St. Louis, Mo.

SABBATH DAY

Lord's Day Alliance of the United States

OFFICE: 156 Fifth Ave., New York City.

OFFICERS: *Pres.*, James Yereance; *Gen. Sec.*, Rev. Harry L. Bowlby; *Field Rep.*, Rev. John H. Willey; *Treas.*, George M. Thomson.

Officially represents 17 leading Christian denominations

PURPOSE: To defend and preserve the Lord's Day as a day of rest and worship, to secure a weekly rest day for the toiler and to promote constructive Sunday legislation and law enforcement.

PUBLICATION: *Lord's Day Leader* (bi-monthly), Editor, H. L. Bowlby.

New York Sabbath Committee

(Organized April, 1857; Incorporated 1884)

OFFICE: 31 Bible House, New York City.

OFFICERS: *Chmn.*, Theodore Gilman; *Vice-Chmn.*, Chas. F. Darlington; *Treas.*, E. F. Hyde; *Gen. Sec.*, Rev. Duncan J. McMillan; *Rec. Sec.*, Rev. W. S. Hubbell.

SCOPE. Local, National and International.

PURPOSE. To maintain an orderly and restful Sabbath, upon which the life of the Church, the welfare of the community, the comfort of the family, and the efficiency and health of the toiling masses depend.

PERIODICAL: *The Bulletin*, Editor, Duncan J. McMillan.

Woman's National Sabbath Alliance

OFFICE: 156 Fifth Ave., New York City.

OFFICERS: *Pres.*, Mrs. Stephen Yerkes MacNair; *Cor. Sec.*, Miss Catherine Murray; *Field Sec.*, Mrs. Robert B. Hull; *Treas.*, Mrs. Frank R. Van Nest.

PURPOSE: To promote the sanctity of the American Sabbath.

SOCIAL SERVICE

American Association for Organizing Family Social Work

OFFICE: 130 E. 22d St., New York City.

OFFICERS: *Field Director*, Francis H. McLean; *Exec. Director*, David H. Holbrook.

PURPOSE: To extend and develop family social work (formerly known as organized charity work).

PUBLICATION: *The Family*, a magazine for those interested in social case work.

American Association of Hospital Social Workers

(Organized 1918)

OFFICE: The Johns Hopkins Hospital, Baltimore, Md.

OFFICERS: *Pres.*, M. A. Cannon, *Treas.*, Margaret S. Brogden; *Sec.*, Lena R. Waters.

PURPOSE: To serve as an organ of intercommunication among hospital social workers, to maintain and improve standards of social work in hospitals and dispensaries, and to stimulate its intensive and extensive development.

American Association for Labor Legislation

(1906)

OFFICE: 131 E. 23d St., New York City.

OFFICERS: *Pres.*, T. L. Chadbourne; *Treas.*, Adolph Lewisohn; *Sec.*, John B. Andrews.

PURPOSE: To investigate conditions underlying labor legislation and to collect and disseminate information leading to the enactment and efficient enforcement of laws for the promotion of the comfort, health, and safety of employees.

American Child Health Association

(Organized January, 1923)

OFFICES: Washington Headquarters, 532 17th St., N. W., Washington, D. C.; New York Office, 370 Seventh Ave., New York City.

OFFICERS: *Pres.*, Hon. Herbert Hoover; *Treas.*, Mr. Corcoran Thom; *Sec.*, Dr. Philip Van Ingen; *Gen. Exec.*, Courtenay Dinwiddie; *Director of Medical Service*, Richard A. Bolt, M. D.; *Director of Health Education*, Miss Sally Lucas Jean.

PURPOSE: The prevention of disease and promotion of health and development of children of all ages, awakening the interest of the general public in improving child life, and cooperation with public and private agencies for the attainment of these ends.

American Civic Association

(Organized 1904)

OFFICE: 914 Union Trust Bldg., Washington, D. C.

OFFICERS: *Pres.*, J. Horace McFarland; *Treas.*, F. A. Vanderlip; *Sec.*, Harlean James.

PURPOSE: For the cultivation of higher ideals of civic beauty in America; the promotion of town and neighborhood improvement; the preservation of landscape, and the advancement of outdoor art.

American Country Life Association

(Organized 1918)

OFFICE: 347 Madison Ave., New York City.

OFFICERS: *Pres.*, Kenyon L. Butterfield; *Acting Treas.*, Charles F. Jenkins; *Exec. Sec.*, Henry Israel.

PURPOSE: Seeks to better rural conditions through conferences, publicity and coordination of rural social agencies.

American Federation of Labor

(Organized 1881)

OFFICE: American Federation of Labor Building, Washington, D. C.

OFFICERS: *Pres.*, Samuel Gompers; *Treas.*, Daniel J. Tobin; *Sec.*, Frank Morrison.

PURPOSE: Non-secret federation of trade and labor unions for the organization of labor and for the improvement of social and industrial conditions.

PUBLICATIONS: *The American Federationist*, monthly; *History Encyclopedia*, Reference Book; *Weekly News Service*.

American Home Economics Association

(Organized 1908, Incorporated 1909)

OFFICE: 1211 Cathedral St., Baltimore, Md.

OFFICERS: *Pres.*, Dr. Alice Blood, Simmons College, Boston, Mass.; *Exec. Sec.*, Mary E. Sweeny; *Office Sec.*, Keturah E. Baldwin.

PURPOSE: Seeks to improve conditions of living in the home, the institutional household, and the community.

American Jewish Committee (Inc.)

OFFICE: 171 Madison Ave., New York City.

OFFICERS: *Pres.*, Louis Marshall; *Treas.*, Isaac M. Ullman; *Acting Sec.*, Harry Schneiderman.

PURPOSE: Works to protect and prevent the infraction of civil and religious rights of Jews throughout the world.

American Prison Association

(Incorporated 1871)

OFFICE: 135 E. 15th St., New York City.

OFFICERS: *Pres.*, Lewis E. Lawes, Ossining, N. Y.; *Gen. Sec.*, E. R. Cass; *Treas.*, D. M. Sawyer, Montclair, N. J.

Fifty-third Annual Congress, Boston Mass., Sept. 13-19, 1923.

PURPOSE: To improve the laws in relation to public offences and offenders and the mode of procedure by which such laws are enforced; improvement of penal, correctional and reformatory institutions throughout the country, and of the government, management and discipline thereof; care of providing employment for discharged prisoners.

American Seamen's Friend Society

OFFICE: 76 Wall St., New York City.

OFFICERS: *Pres.*, Rev. John B. Calvert; *Vice-Pres.*, Rev. Nehemiah Boynton; *Sec.*, Rev. George Sidney Webster; *Treas.*, Clarence C. Pinneo; *Asst. Sec.*, R. L. McAll.

PURPOSE: To maintain a Sailors' Home and Institute in New York and chaplains in other ports, and to place loan libraries on vessels that make long voyages from New York.

PERIODICAL: *The Sailors' Magazine*, Editor, Rev. George Sidney Webster.

American Social Hygiene Association

OFFICE: 370 Seventh Ave., New York City.

OFFICERS: *Pres.*, Herman M. Biggs, M. D.; *Vice-Pres.*, Mrs. Joseph T. Bowen, William A. Evans, M. D.; William S. Keller, M. D.; Ray Lyman Wilbur, M. D.; *Gen. Dir.*, William F. Snow, M. D.

PURPOSE: The purposes of the Association are to acquire and diffuse knowledge of the established principles and practices and of any new methods which promote social health; to advocate the highest standards of private and public morality; to suppress commercialized vice; to organize the defense of the community by every available means, educational, sanitary, or legislative, against the diseases of vice and through other means to safeguard the family as the basic social unit.

Army Relief Society (Inc.)

OFFICE: 120 E. 36th St., New York City.

OFFICERS: *Pres.*, Mrs. Henry L. Stimson; *Treas.*, Cornelius R. Agnew.

PURPOSE: Raises funds, chiefly at Army posts, for relief and care of dependent orphans and widows of officers and enlisted men of the United States Army.

Blue Anchor Society

(Organized 1880, Incorporated 1882, Reincorporated 1909)

OFFICE: Room 422, United Charities Building, 105 East 22d St., New York City.

OFFICERS: *Pres.*, Mrs. Frederic T. Hume, 116 West 85th St., New York City; *Treas.*, Mrs. E. Louise Young, 215 Manhattan Ave., New York City.

PURPOSE: To supply the coast guard stations throughout the United States with clothing, etc., for the shipwrecked, under requisition from the Coast Guard Headquarters, Washington, D. C.

Children's Aid Society

(Incorporated January, 1855)

OFFICE: 105 E. 22d St., New York City.

OFFICERS: *Pres.*, William Church Osborn; *Treas.*, Edwin G. Merrill; *Sec.*, Charles Loring Brace; *Counsel*, George N. Whitelsey, 170 Broadway, New York City.

The Children's Aid Society maintains ten school centers for handicapped children; six sanitarium in the country and by the sea; a medical bureau for medical and mental examination of children requiring convalescent or permanent care; four shelters for boys

and girls; a placing-out department which rescues orphan and deserted children and places them in carefully selected homes throughout the country.

Central Howard Association (Inc.)

OFFICE: 608 South Dearborn St., Chicago, Ill.

OFFICERS: *Pres.*, George W. Dixon; *Treas.*, Charles E. Coleman; *Supt.*, F. Emory Lyon.

PURPOSE: Aids prisoners and seeks to promote prison reform in Central States.

Commission on the Church and Country Life (Federal Council)

Commission on the Church and Social Service (Federal Council)

See p. 264.

Commonwealth Fund

(Incorporated, 1918)

OFFICE: 1 E 57th St., New York City

OFFICERS: *Pres.*, Edward S. Harkness, *Treas.*, Otto T. Bannard; *Gen. Dir.*, Barry C. Smith; *Asst. Dir.*, Barbara S. Quin; *Advisor in Educational Research*, Max Farrand.

PURPOSE: The particular object for which the corporation is formed is the application to the welfare of mankind of the income or the principal of such funds as from time to time the corporation shall possess.

Community Service

(Organized and Incorporated 1919)

OFFICE: 315 Fourth Ave., New York City.

OFFICER: *Sec.*, H. S. Braucher.

PURPOSE: Builds citizenship through helping local communities to work out their leisure-time programs. Maintained by the Playground and Recreation Association of America.

Federation for Child Study

(Organized 1888)

OFFICE: 2 W. 64th St., New York City.

OFFICERS: *Pres.*, Mrs. Howard S. Gans; *Sec.*, Mrs. H. R. Miller, *Treas.*, Mr. Jesse W. Ehrich

PURPOSE: To help parents make their parenthood more intelligent, more efficient and of the highest use to their children. Studies child problems and acts as clearing house of information for parents, teachers and social workers.

Indian Rights Association

OFFICE: 995 Drexel Bldg., Philadelphia, Pa.

OFFICERS: *Hon. Pres.*, Moorfield Storey; *Pres.*, Herbert Welsh;

Sec., Matthew K. Sniffen, *Treas.*, Charles J. Rhoads, *Agt.*, S. M. Brosius, McGill Bldg., Washington, D. C.

PURPOSE: Non-political, non-sectarian. To secure to the Indians of the United States the political and civil rights already guaranteed to them by treaty and statutes of the United States, and such as their civilization and circumstances may justify.

Institute for Crippled and Disabled Men

(Organized by Red Cross, 1917; Incorporated 1920)

OFFICE: 245 E. 23d St., New York City.

OFFICERS. *Pres.*, Samuel M. Greer; *Vice-Pres.*, Miss Florence S. Sullivan; *Sec.*, Walter E. Hope, *Treas.*, Jeremiah Milbank; *Director*, John Culbert Faries.

PURPOSE: To discover and provide suitable means to enable men who are physically handicapped to earn their living; to offer counsel and advice to individuals and organizations seeking help for crippled and disabled men; to promote general interest in the problem of the rehabilitation of the disabled. Conducts vocational classes and a free employment bureau; makes artificial limbs and supplies them to cripples at cost; supplies work to home-bound cripples.

International Reform Bureau

OFFICE: 206 Pennsylvania Ave S E, Washington, D. C.

OFFICER: *Pres.*, Rev. Robert Watson

PURPOSE: To repress intemperance, impurity, Sunday desecration, gambling and kindred evils; to substitute wholesome recreations; to promote Bible reading in schools, and arbitration and conciliation instead of industrial and international war.

PERIODICAL: *Twentieth Century Quarterly.*

Jewish Welfare Board

(Organized 1917; amalgamated with Council of Young Men's Hebrew and Kindred Associations, July, 1921)

OFFICE: 352 Fourth Ave., New York City.

OFFICERS: *Pres.*, Irving Lehman; *Vice-Pres.*, Felix M. Warburg; Jacob M. Loeb, Chicago, Ill.; Jacob K. Newman, New Orleans, La.; M. C. Sloss, San Francisco, Calif.; *Sec.*, Joseph Rosenzweig; *Treas.*, Edward S. Steinam, *Exec Dir.*, Harry L. Glucksman.

Affiliated Organizations, 16.

Constituent Societies, 370.

PURPOSE: To promote the social welfare of soldiers, sailors and marines in the service of the United States, and especially to provide for men of the Jewish faith in the Army and Navy adequate opportunity for religious worship and hospitality of Jewish communities adjacent to military and naval posts. To stimulate the organization and to assist in the activities of Jewish Centers, Hebrew Associations and kindred organizations, and to co-operate with all similar bodies in the development of Judaism and good citizenship.

Joint Committee on Utilizing Surveys

(Federal Council, Home Missions Council, and the Council of Women for Home Missions)

HEADQUARTERS: 156 Fifth Ave., New York City.

OFFICERS: *Chmn.*, Rev. L. C. Barnes; *Sec.*, Rev. Rodney W. Roundy.

Joint Distribution Committee of the American Funds for Jewish War Sufferers

OFFICE: 64 Water St., New York City.

OFFICERS: *Chmn.*, Felix M. Warburg; *Treas.*, Paul Baerwald; *Sec.*, Albert Lucas. Address the Secretary.

Represents the American Jewish Relief Committee, the Central Relief Committee, and the Jewish People's Relief Committee.

Mariners' Family Asylum

(Established and incorporated 1843)

119 Tompkins Ave., Stapleton, Staten Island, N. Y.

OFFICERS: *Treas.*, Elmer W. Durkin, 142 Manor Rd., West New Brighton, S. I., N. Y.; *Cor. Sec.*, Mrs. Henry Cattermole, 18 Pommer Ave., Tompkinsville, S. I., N. Y.; *Rec. Sec.*, Mrs. G. D. Pine, 25 So. Elliott Pl., Brooklyn, N. Y.

A home for aged and destitute widows, wives, mothers, sisters and daughters of seamen who have sailed from the port of New York.

National Association of Audubon Societies

OFFICE: 1974 Broadway, New York City.

OFFICERS: *Pres.*, T. Gilbert Pearson; *Sec.*, William P. Wharton, Groton, Mass.; *Treas.*, Dr. Jonathan Dwight, 43 W. 70th St., New York City.

PURPOSE: To encourage the study of wild birds and animals and work for their protection.

National Association of Travelers' Aid Societies

(Organized 1917)

OFFICE: 25 W. 43d St., New York City.

OFFICERS: *Pres.*, William S. Royster; *Vice-Pres.*, Mrs. George Vaux, Jr.; *Asst. Treas.*, Mrs. Robert L. Dickinson; *Gen. Dir.*, John R. Shillady.

PURPOSE: The National Association of Travelers' Aid Societies is an association of local organizations throughout the United States for which it serves as a medium for the cooperation of noncommercial protective agencies which have to do with the assistance of travelers, especially women and girls; also to aid in the development, improvement and unification of the work of such agencies.

PERIODICAL: *National Travelers' Aid Bulletin.*

National Board of Review of Motion Pictures

(Established, 1909, by Peoples' Institute)

OFFICE: 70 Fifth Ave., New York City.

OFFICERS: *Acting Chmn.*, Clarence A. Perry; *Treas.*, Dr. Myron T. Scudder; *Exec. Sec.*, W. D. McGuire; *Review Sec.*, Wilton A. Barrett; *Membership Sec.*, Francis Barrett, *Sec Nat'l Com for Better Films*, *Affiliated with the Nat'l Board of Review*, Alice B. Evans.

PURPOSE: An extra-legal volunteer organization reflecting public sentiment and cooperating nationally with producers and city officials in the review and regulation of motion pictures on the basis of minimum standards, and with numerous organizations, individuals, groups, etc., in the extension of the use of worth-while motion pictures, both inside the theaters and without.

National Child Health Council

(Organized 1920)

OFFICE: 17th and D Sts. N. W., Washington, D. C.

PURPOSE: Acts as a clearing house for the literature, plans, programs and itineraries of its constituent organizations so far as they deal with child health. Is a council of national organizations, which, through conferences, reports, and field experimentation, aims to develop methods of coordinating all child health efforts of the constituent organizations, in relation to each other, to other national organizations and public departments, and to State and local agencies.

National Child Labor Committee

(Organized April, 1904)

OFFICES: 105 E. 22d St., New York City.

OFFICERS: *Chmn.*, Samuel McCune Lindsey, Columbia University, New York City; *Vice-Chmn.*, Homer Folks; *Treas.*, E. Everett Macy, 24 Broad St., New York City; *Trustee Emeritus*, Felix Adler, Ethical Culture Society, New York City; *Gen. Sec.*, Owen R. Lovejoy, 105 E. 22d St., New York City.

PURPOSE: The Committee was organized for the purpose of safeguarding childhood as affected by industrial and agricultural conditions, and promoting the normal development of children by opportunities of education and health; to create throughout the United States an enlightened public opinion in support of these objects, and to secure their progressive realization by the enactment and enforcement of appropriate laws. The legislative program of the Committee is chiefly concerned with child labor laws, compulsory education laws, mothers' pension laws, and children's codes.

Items in the Committee's whole program include: Better child labor laws, better enforced; better school attendance laws, better enforced; better schools with stronger holding power of their own; vocational training, guidance and placement; health supervision of the child in school and at work; physical examination of applicants for working papers; provision of public recreation facilities for children; children's scholarships, mothers' pensions, and other means of relieving or preventing poverty; all children under 16 in school on

full time; all children between 16 and 18 in part-time or continuation schools, unless in school on full time. Investigation and research work is carried on by its staff of specialists in the various child-welfare fields related to child labor. Child-welfare surveys on a state-wide basis, covering subjects of health, schools, recreation, child labor, rural life, dependency, delinquency, children's institutions, laws and administration are made on invitation as foundation for children's code. Informational function of Committee is performed through publications, publicity and membership campaigns, and public addresses. Holds an annual meeting, proceedings of which appear in its magazine. Promotes observances of Child Labor Day (last Sunday in January in churches, together with preceding Saturday in synagogues and following Monday in schools, clubs and the like). Furnishes photographs, slides, and exhibits, apply to central office for particulars. Publishes pamphlets, reports, and *The American Child*, monthly, \$2 a year; free to members. Membership is open to all friends of children. Supported by annual membership dues, \$2 and up. Is affiliated with the National Child Health Council.

National Child Welfare Association

(Established, 1912; Incorporated, 1914)

OFFICE: 70 Fifth Ave., New York City.

OFFICERS: *Pres.*, Judge William H. Wadhams; *Treas.*, Amos H. Prescott; *Gen. Sec.*, Charles F. Powlison.

PURPOSE: Originates and publishes exhibit material visualizing conditions affecting the physical, mental and moral development of children.

National Christian League for the Promotion of Purity

OFFICE: 5 E. Twelfth St., New York City.

OFFICERS: *Pres.*, Elizabeth B. Grannis; *Cor. Sec.*, Charles H. Donovan; *Rec. Sec.*, Charlotte Woolley, M. D.; *Treas.*, Benjamin A. M. Shapiro.

PURPOSE: The spread of the claims of morality and the assistance of Christian efforts for purity.

National Committee on Prisons and Prison Labor

OFFICE: 2 Rector St., New York City.

OFFICERS: *Pres.*, Adolph Lewisohn, *Exec Dir.*, E. Stagg Whittin; *Treas.*, Edwin P. Grosvenor, *Sec.*, J. K. Jaffray.

PURPOSE: To study the problem of labor in prisons and correctional institutions, with a view to securing legislation for such employment of prisoners as will promote their welfare and at the same time reimburse the institutions for expense of maintenance, while preventing unfair competition between prison-made goods and the products of free labor, and securing to their dependent families a fair proportion of the rightful earnings of prisoners.

National Community Board

(Organized and Incorporated 1920)

OFFICE: 1516 H St. N. W., Washington, D. C.

OFFICERS: *Pres.*, Henry E. Jackson, Chatham Courts, Washington, D. C.; *Treas.*, B. W. Law, Collins, N. Y.; *Sec.*,

Major Oliver P. Newman, 2700 Connecticut Ave., Washington, D. C.

Plans to transfer its work to Congress and the States within a period of 25 years.

PURPOSE: Acts as a promoting center and service station; first, to assist local communities to organize themselves on the basis of citizenship; second, to aid community service agencies, both governmental and volunteer, in functioning more effectively and in eliminating waste of money, energy, and good-will due to needless duplication.

National Conference of Catholic Charities

(Organized 1910)

Sec., Rev. John O'Grady, Catholic University, Washington, D. C.

PURPOSE: To bring about the exchange of information between Roman Catholics engaged in Catholic charities and for the improvement of standards in Catholic work. Encourages further development of literature in which the religious and social ideals of charity shall find dignified expression.

PUBLICATIONS: *Catholic Charities Review* (monthly, except July and August); "Directory of Catholic Charities in the United States." Pamphlets on the different phases of social work.

National Conference of Jewish Social Service

(Organized 1899)

OFFICE: 114 Fifth Ave., New York City.

OFFICERS: *Pres.*, Miss Frances Taussig, 356 2d Ave., New York City; *Vice-Pres.*, Maurice B. Hexter, 25 Tremont St., Boston, Mass.; Philip L. Seman, 1258 W. Taylor St., Chicago, Ill.; Miss Blanche J. Hart, 687 E. High St., Detroit, Mich.; *Sec.*, Samuel A. Goldsmith; *Treas.*, Bernard Greensfelder, 1212 Central Nat'l Bank Bldg., St. Louis, Mo.

PURPOSE: To promote the organization of communities along the lines of Jewish social service; to stimulate Jewish philanthropic endeavor; to coordinate the work of existing agencies and federations; and to establish uniform national standards in the various phases of Jewish social service.

National Conference of Social Work

OFFICE: 25 East 9th St., Cincinnati, Ohio.

OFFICERS: *Pres.*, Homer Folks, New York City; *Gen. Sec.*, William Hammond Parker, Cincinnati, Ohio; *Treas.*, C. M. Bookman, Cincinnati, Ohio.

PURPOSE: To facilitate discussion of the problems and methods of practical human improvement, to increase the efficiency of the agencies and institutions devoted to this cause, and to disseminate information.

PERIODICAL: *The Conference Bulletin.*

National Congress of Mothers and Parent-Teachers Association

(Organized, 1897; Incorporated, 1900)

OFFICE: 1201 Sixteenth St. N. W., Washington, D. C.

OFFICERS: *Pres.*, Mrs. Augusta H. Reeve, Chestnut Hill, Philadelphia, Pa.; *Sec.*, Mrs. Arthur C. Watkins, 1201 16th St., Washington, D. C.; *Natl. Treas.*, Mrs. Hubert N. Rowell, 3158 College Ave., Berkeley, Calif.

PURPOSE: To promote child welfare in the home, school, church, and State; to develop wiser, better trained parenthood; to organize local groups of parents and teachers, and to assist local groups already formed.

National Federation of Settlements

(Organized 1911)

Exec. Sec., Albert J. Kennedy, 20 Union Park, Boston, Mass.

PURPOSE: To reinforce the various phases of federated action among neighborhood agencies; to assemble information regarding settlement experience throughout the country; to secure capable recruits for settlement work; to urge measures of State and national legislation suggested by settlement experience; to promote the better organization of neighborhood life generally.

National Florence Crittenton Mission

OFFICE: 218 Third St., Washington, D. C.

OFFICERS: *Pres.*, Mrs. Kate Waller Barrett, M.D., 408 Duke St., Alexandria, Va.; *Vice-Pres.*, Honorable Jas. T. Petty, Washington, D. C.; *Sec.*, John B. Barrett, Clifton Station, Va.; *Treas.*, F. B. Waterman, Room 910, 108 Fulton St., New York City.

PURPOSE: To aid and encourage destitute, homeless and unfortunate girls and unmarried mothers. In addition to our 68 homes throughout the country we have a 360-acre farm, an Industrial and Agricultural Training School for Girls situated at Clifton Station (Southern R. R.), Va.

National Health Council

(Organized 1920)

OFFICES: 17th and D Sts., N. W., Washington, D. C., and Penn Terminal Bldg., 370 Seventh Ave., New York City.

OFFICERS: *Chmn.*, Lee K. Frankel; *Vice-Chmn.*, Frankwood E. Williams, M. D.; *Rec. Sec.*, S. J. Crumbine, M. D.; *Treas.*, William F. Snow, M. D.; *Exec. Officer*, D. B. Armstrong; *Washington Rep.*, James A. Tobey; *Ad. Sec.*, Walter Clarke; *Sec. and Asst.*, Helen B. Eveline.

MEMBER ORGANIZATIONS: American Public Health Association, American Red Cross, American Social Hygiene Association, American Society for the Control of Cancer, Conference of State and Provincial Health Authorities of North America, Council

on Health and Public Instruction of American Medical Association, National Child Health Council, National Committee for Mental Hygiene, National Organization for Public Health Nursing, National Tuberculosis Association; Conference Member, U. S. Public Health Service, cooperating through the National Child Health Council, American Child Health Association and National Child Labor Committee.

PURPOSE: Aims to serve as a clearing house and coordinating center for the independent, autonomous agencies represented in its membership. Plans to maintain information, legislative, and statistical bureaus and to hold periodic joint conferences for the coordination of health activities and the development of educational health material.

National Indian Association

(Organized 1879, Incorporated 1887)

OFFICE: 156 Fifth Ave., New York City.

OFFICERS: *Pres.*, Mrs. Otto Heinigke; *Exec. Sec.*, John W. Clark; *Treas.*, Mrs. Anna B. Clark.

RELIGIOUS WORK: Direct undenominational teaching of religious truths in places where no Christian instruction is given by any other agency.

EDUCATIONAL, HUMANITARIAN, MEDICAL AND INDUSTRIAL WORK: Gathering of Indian children into schools; providing hospitals and dispensaries, and homes for aged Indian women and for Indian orphans. Introduction of industries among various tribes to help the Indian to a position of self-support.

POLICY: The policy of the Association is to give its missions, when well established, together with the property attached, to the permanent care of denominational mission boards asking for them. The Association has done this pioneer missionary work in fifty-three tribes and separated parts of tribes.

BUILDINGS ERECTED: About sixty buildings have been erected. These include twenty-three mission cottages, five model cottages in Alaska (which led to the noted "Model Cottage Settlement" at Sitka), nine churches and chapels, six school houses, three homes for the aged Indian women and orphans, two hospitals, one hospital cottage, a "fresh air" room, and other buildings connected with the work at various mission stations.

The Association's latest mission is among the Rocky Boy Band of Chippewas and Crees in Montana, where a large community work is being carried on, in charge of three white workers and one native helper.

National Information Bureau

HEADQUARTERS: 1 Madison Ave., New York City.

OFFICERS: *Pres.*, Gustavus D. Pope, Detroit, Mich.; *Vice-Pres. and Treas.*, Paul L. Feiss, Cleveland, O.; *Second Vice-Pres.*, Lawson Purdy, New York City; *Sec.*, Owen R. Lovejoy, New York City; *Director*, Allen T. Burns, 1 Madison Ave., New York City.

PURPOSE: To standardize national social, civic and philanthropic work and protect the contributing public.

National Lend-a-Hand Society

(Organized, 1914; Incorporated, 1915)

OFFICE: 106 Park Row, New York City.**OFFICER:** *Exec Sec*, Rev. George Sanderson

PURPOSE: To "lend a hand, temporally, morally and spiritually, to discharged prisoners." Assists them, irrespective of race, creed or sex, to secure positions of honest employment. Receives prisoners paroled to its custodial care, assists them to procure employment, and advises and supervises them until they are discharged from custody. Executive Secretary makes periodical visits to prisons in many States, addresses prisoners in their prison chapels, holds personal interviews with them, and arranges to assist them to obtain employment when they are discharged. Membership is open to interested persons.

National Plant, Flower and Fruit Guild

(Organized 1893; Incorporated 1906)

OFFICE: 70 Fifth Ave., New York City.

NATIONAL OFFICERS: *Founder and Pres.*, Mrs. John Wood Stewart; *Hon Pres.*, Henry Fairfield Osborn; *Treas.*, Virginia D. H. Furman; *Sec*, Ellen Eddy Shaw

PURPOSE: To give to the sick poor in hospitals and tenements sympathy and cheer through the distribution of plants, cut flowers, fruit and jelly. To establish garden clubs, children's community gardens in cities and towns, and supply flowering boxes for congested tenement districts. Supported by subscription and donations.

National Probation Association, Inc.

(Organized 1907; Incorporated 1921)

MAIN OFFICE. 370 Seventh Ave., New York City

OFFICERS: *Pres.*, Hon. A. C. Backus, Municipal Court, Milwaukee, Wis; *Vice-Pres*, Hon. James Hoge Ricks, Juvenile and Domestic Relations Court, Richmond, *Treas*, Hon. George Gordon Battle, 37 Wall St, New York City; *Gen. Sec*, Charles L. Chute, 370 Seventh Ave, New York City; *Chmn. Board of Directors*, Hon. Franklin Chase Hoyt, Presiding Judge, Children's Court, New York City

PURPOSE: To study, establish, extend, and standardize adult and juvenile probation, juvenile courts, domestic relations or family courts, and other specialized courts using the probation system. Supports efforts to prevent or reduce delinquency, and to promote rational and humane treatment of crime and delinquency.

National Reform Association

(Organized 1863; Incorporated 1890)

OFFICE: 209 Ninth St, Pittsburgh, Pa.

OFFICERS: *Pres.*, Thomas D. Edgar; *Gen. Supt*, James S. Martin; *Asst. Supt.*, Larimore C. Denise, *Gen Sec.*, James S. McGaw; *Treas.*, James S. Tibby

PURPOSE: To maintain existing Christian features in government, to advocate moral reforms and to bring governments to an acceptance of the moral laws of the Christian religion.

PERIODICAL: *The Christian Statesman.*

National Safety Council

(Organized 1912)

OFFICE. 168 North Michigan Ave., Chicago, Ill

OFFICERS: *Pres.*, Marcus A Dow; *Treas. and Chmn. Finance Com.*, Homer E. Niesz, *Managing Dir. and Sec.*, W H Cameron; *Chief, Bus. Dir.*, W. Dean Keefer.

PURPOSE: The object of this organization shall be to promote the conservation of human life—the safety, health, and welfare of the individual, the workmen in the industries, and the public generally, particularly as related to the prevention of accidents and vocational diseases and the subject of industrial sanitation.

National Women's Trade Union League of America

(Organized 1903)

OFFICE: 311 South Ashland Boulevard, Chicago, Ill.

OFFICERS: *Hon. Pres.*, Mrs Raymond Robins; *Pres.*, Mrs. Maud Swartz, 247 Lexington Ave., New York City; *Vice-Pres.*, Miss Rose Schneiderman, 247 Lexington Ave., New York City; *Sec.-Treas.*, Miss Elizabeth Christman, 311 S. Ashland Boulevard, Chicago, Ill.

PURPOSE: To look toward democracy in the workshop and a full and normal life for all. To make this vision a reality and to hasten its coming is the aim of the National Women's Trade Union League of America. *Platform:* Organization of all workers into trade unions. Equal pay for equal work, regardless of sex or race. Eight-hour day and 44-hour week. An American standard of living. Full citizenship for women. The outlawry of war. Closer affiliation of women workers of all countries.

Neighbors' League of America, Inc.

(Organized 1917; Incorporated 1919)

OFFICE: Demonstration Center, 225 E. 99th St., New York City.

OFFICERS: *Acting Pres.*, Thomas Burgess, 281 Fourth Ave., New York City; *Sec.*, Mrs. Lemuel Call Barnes, 459 Marlborough Road, Yonkers, N. Y.; *Registrar and Treas.*, Miss Lily Bryant, Care Corn Exchange Bank, Pennsylvania Station Branch, New York City.

PURPOSE: The general purpose of the Neighbors' League of America, Inc., is the promotion of neighborly relations between native-born and foreign-born Americans through mutual acquaintance and cooperation. The League specializes in teaching the language and the ideals of America to foreign-born mothers of little children whose home cares prevent their attendance at public classes. In cooperation with Teachers' College, Columbia University, the Neighbors' League of America, Inc., trains teachers for practical Americanization work.

New York Foundation

(Incorporated 1909)

OFFICE: 87 Nassau St., New York City.**OFFICERS:** *Trustees*, Alfred M. Heinsheimer, *Pres.*; Mortimer L. Schiff, Felix M. Warburg, Lee F. Frankel, Herbert H. Lehman, Sam A. Lewisohn, David M. Heyman, *Treas.*; William F. Fuerst, *Sec.*

Administers funds for the encouragement of charitable and other philanthropic efforts.

Permanent Blind War Relief Fund**OFFICE:** 590 Fifth Ave., New York City.**BOARD OF DIRECTORS:** James M. Beck, William Nelson Cromwell, John Foster Dulles, Samuel W. Fairchild, James W. Gerard, Otto H. Kahn, Miss Helen Keller, Mrs. Cora Parsons Kessler, Alvin W. Krech, Rev. Charles S. Macfarland, Julius M. Mayer, Morgan J. O'Brien, Sir Arthur Pearson, Bt., Samuel Robert, L. Livingston Seaman, Rev. Ernest M. Stires.

PURPOSE: Permanent reconstruction work for soldiers and sailors blinded in the war.

Playground and Recreation Association of America**OFFICE:** 315 Fourth Ave., New York City.**OFFICERS:** *Pres.*, Joseph Lee; *Sec.*, Howard S. Braucher; *Treas.*, Gustavus T. Kirby.

PURPOSE: The promotion of normal, wholesome play and public recreation. Maintains also Community Service and the National Physical Education Service.

Playground and Recreation Association, National Physical Education Service

(Organized 1918)

OFFICE: 309 Homer Bldg., 13th and F Sts. N. W., Washington, D. C.

PURPOSE: Works to secure Federal legislation for physical education; universal physical education in the schools of all states. Seeks to stimulate popular opinion which would assure both legislation and its effective operation. Sends representatives to states planning physical education legislation; these field workers organize local and state campaigns, address meetings, and otherwise aid in bringing about the enactment of such laws.

Protestant Protective Unity League**OFFICE:** 500 Fifth Ave., New York City.**OFFICERS:** *Pres.*, Mrs. George W. Danziger; *Treas.*, William C. Kronmeyer; *Sec.*, Mrs. Guy Beaver King; *Managing Dir.* Elle H. Shaw.

PURPOSE: Acts as bureau of information to those interested in Protestant activities, suggesting and finding homes for aged, infirm, incurable and children; both sexes and with no regard to denomination or color. Protestant only. Also gives emergency relief as funds permit.

Research Department Commission on the Church and Social Service (Federal Council)

See p. 264.

Russell Sage Foundation

OFFICE: 130 E. 22d St., New York City.

BOARD OF TRUSTEES, OFFICERS: *Pres.*, Robert W. de Forest; *Vice-Pres.*, Mrs. William B. Rice; *Sec. and Gen. Dir.*, John M. Glenn; *Treas.*, Charles D. Norton; Frederic A. Delano, John H. Finley, Dwight W. Morrow, Louisa Lee Schuyler, Mrs. Finley Shepard.

The Foundation was established in 1907 by Mrs. Russell Sage in memory of her husband. It was incorporated by an act of the Legislature in April, 1907. Mrs. Sage gave to the Foundation an endowment of \$10,000,000. By her will she bequeathed it an additional sum of about \$5,000,000. The income only may be spent.

PURPOSE: As stated in its charter, the purpose of the Foundation is "the improvement of social and living conditions in the United States of America." The charter further says: "It shall be within the purpose of said corporation to use any means which from time to time shall seem expedient to its members or trustees, including research, publication, education, the establishment and maintenance of charitable and benevolent activities, agencies, and institutions, and the aid of any such activities, agencies, or institutions already established." It does not relieve individual need. The management of the Foundation vests in a board of nine trustees, which is self-perpetuating.

The Foundation acts through a number of departments of its own and through a few other agencies which are especially equipped to carry on campaigns against certain evils, such as tuberculosis and bad housing. Its departments are as follows:

Charity Organization Department, Mary E. Richmond, *Director*, Fred S. Hall, *Associate Director*; *Department of Child Helping*, Hastings H. Hart, *Director*; *Department of Industrial Studies*, Mary Van Kleeck, *Director*; *Department of Recreation*, Lee F. Hanmer, *Director*; Clarence A. Perry, *Associate Director*; *Division of Remedial Loans*, Caro D. Coombs, *Secretary*; *Department of Statistics*, R. G. Hurlin, *Director*; *Department of Surveys and Exhibits*, Shelby M. Harrison, *Director*, E. G. Routzahn, *Associate Director*; *Library*, Frederick W. Jenkins, *Librarian*, Bertha M. Hulseman, *Assistant Librarian*.

Sailors' Snug Harbor

(Founded, 1801; Incorporated, 1806)

New Brighton, Staten Island.

CITY OFFICE: 262 E. Green St., New York City.

OFFICERS: *Pres.*, Irving T. Bush; *Governor*, George E. Beckwith; *Comptroller*, W. A. Guenther; *Deputy Comptroller*, J. L. Brink; Edward H. Cole, *Application Agent*, to whom apply.

A home for aged, decrepit and wornout sailors.

Society for the Friendless

Massachusetts Bldg., Kansas City, Mo.

OFFICERS: *Pres.*, T. F. Carver; *Treas.*, W. H. Barnard; *Natl. Supt.*, Rev. James Parsons.

Operates as general directing organization for State societies for the friendless, engaged in prisoners' aid work and prison reform.

Society for the Prevention of Cruelty to Animals

(Incorporated 1866)

OFFICE: Madison Ave. and 26th St., New York City.

OFFICERS: *Pres.*, F. K. Sturgis, *Treas.*, Henry Bergh; *Sec.*, Richard Welling, *Gen. Mgr.*, W. K. Horton

PURPOSE: For the purpose indicated in the title. Open day and night, also Sundays. Has ambulances for the removal of disabled animals and maintains free dispensaries and hospitals for animals, and shelters for dogs and cats. Supported by voluntary contributions. Applications and complaints should be made at the above address.

Southern Cooperative League

See p. 306.

World's Purity Federation

OFFICE: La Crosse, Wis.

OFFICERS: *Pres.*, B. S. Steadwell; *First Vice-Pres.*, Rev. T. Albert Moore; *Second Vice-Pres.*, Mrs. Kate Waller Barrett; *Sec.*, L. E. Brownell, Winnipeg, Man., Can.; *Treas.*, B. C. Howell.

PURPOSE: To eradicate white slave traffic and public vice, to secure a single standard of morals, and safe and sane instruction of the young in social hygiene.

PERIODICAL: *The Light*, La Crosse, Wis., Editor, B. S. Steadwell.

TEMPERANCE AND PROHIBITION**Allied Citizens of America**

(Incorporated 1919)

906 Broadway, New York City.

Supplements, but does not supplant, the Anti-Saloon League. Promotes the enforcement of the 18th amendment to the Constitution and aids in the enactment and enforcement of State and Federal legislation furthering health, morality, and general welfare. Seeks to spread Americanism through encouraging, by written and spoken words, belief in and enthusiasm for the Constitution. Plans to organize in each town, village or city, and in each county or State, without regard to party or creed, a body of citizens, both men and women, for effective cooperation for the accomplishment of these purposes, and for the supporting of public officials to make local government effective and responsive to public opinion. Non-partisan and non-sectarian. Membership open to all persons who are able to read, and who sign and agree to the covenant upholding the Constitution and American ideals. No dues, assessments or initiation fees. Supported by contributions

Anti-Saloon League of America

OFFICES: Westerville, O., and Bliss Bldg., Washington, D. C.

OFFICERS: *Pres.*, Bishop Thomas Nicholson; *Gen. Supt.*, Rev. P. A. Baker; *Asst. Gen. Supt. and Acting Financial Sec.*, Rev. E. J. Moore; *Asso. Supt.*, Howard H. Russell; *Sec. Board of Directors*, S. E. Nicholson; *Treas.*, Foster Copeland, Columbus, O.; *Gen. Mgr. Dept. of Publication Interests*, Ernest H. Cherrington; *Sec. Lincoln-Lee Legion*, Rev. Howard H. Russell; *National Attorney and Legislative Supt.*, Wayne B. Wheeler.

PURPOSE: To federate the temperance forces of the United States in an organized opposition to the beverage liquor traffic.

Association in Support of National Prohibition

OFFICE: 906-8 Munsey Bldg., Washington, D. C.

OFFICERS: *Nat'l Dir.*, Edwin C. Dinwiddie, Washington, D. C.; *Treas.*, Ben D. Wright, Lockport, N. Y.; *Nat'l Advisory Com.*, Bishop William F. Anderson, Judge William S. Bennett, Miss Laura R. Church, Judge Wm. A. DeLacey, Col. Fred N. Dow, Mrs. Ella M. George, Rev. H. A. Hersey, Dr. Emory W. Hunt, Senator Wesley L. Jones, Hon. M. Clyde Kelley, Rev. Rufus W. Miller, Father P. J. O'Callaghan, Hon. Charles H. Randall, Mrs. Florence D. Richard, Miss Georgia Robertson, Dr. Charles Seanlon, Senator Morris Sheppard, Dr. Sam Small, Dr. Charles Stelzle, Rev. John Timothy Stone, Rev. V. G. A. Tressler, Dr. Clarence True Wilson, Dr. John A. Wilson, Mr. Alonzo E. Wilson, Mr. Willard O. Wylie and the officers. (Additional members to be added later.)

Committee on Promotion of Congressional Temperance Legislation

(Organized 1910)

OFFICE: 906-8 Munsey Bldg., Washington, D. C.

OFFICERS: *Chmn.*, Hon. William S. Bennet, 10 S. La Salle St., Chicago, Ill.; *Vice-Chmn.*, Hon. George F. Gotterill, Seattle, Wash.; *Supt.*, Rev. Edwin C. Dinwiddie, Munsey Bldg., Washington, D. C.

PURPOSE: To promote the enactment and enforcement of legislation to prohibit alcoholic liquor traffic for beverage purposes.

Flying Squadron Foundation

OFFICE: 1200 Peoples Bank Bldg., 135 E. Market St., Indianapolis, Ind.

OFFICERS: *Pres.*, Oliver W. Stewart; *Vice-Pres.*, James A. Tate; *Sec.*, Jeanette Zweier; *Treas.*, Miss Hallie McNeill; *Auditor*, Charles H. Randall.

PURPOSE: Prohibition of the alcoholic liquor traffic, law enforcement, civic righteousness, social and industrial justice.

Intercollegiate Prohibition Association

OFFICE: Suite 910, 14 W. Washington St., Chicago, Ill.

OFFICERS: *Pres.*, Dr. Ira Landrith, 14 West Washington St., Chicago, Ill.; *First Vice-Pres.*, Miss Anna A. Gordon; *Second Vice-Pres.*, Dr. Howard H. Russell; *Third Vice-Pres.*, Dr. Daniel A. Poling; *Sec.*, Elon G. Borton; *Gen. Sec.*, Harry S. Warner; *Treas.*, Harry S. Warner, 14 W. Washington, St. Chicago, Ill.

PURPOSE: We propose, through the sane, normal processes of education, to impress on the students of America the meaning and value of prohibition, and to deepen the spirit of respect for law. Through the influence of these educated men and women—*America's future leaders*—exercised later in their home communities, through newspapers and by public-spirited service, we propose to advance highest ideals of law enforcement at home and world banishment of alcohol abroad.

PUBLICATION: *Intercollegiate Statesman* (monthly).

International Order of Good Templars

OFFICES: Beverly, Mass. (supplies and general correspondence); Munsey Bldg., Washington, D. C. (legislative headquarters).

OFFICERS. *Nat'l Chief Templar and Nat'l Electoral Supt.*, Rev. E. C. Dinwiddie, Munsey Bldg., Washington, D. C.; *Nat'l Counselor*, H. E. Wellman, Kendall, N. Y.; *Nat'l Sec.*, Willard O. Wylie, Beverly, Mass.; *Nat'l Supt. Temperance Education*, Laura R. Church, Washington, D. C.; *Nat'l Supt. Juvenile Work*, Mrs. E. J. Chandler, Manchester, N. H.

PURPOSE: To promote total abstinence for the individual and prohibition for the state, nation and the world.

PERIODICAL: *N. Y. and Nat'l Templar*, Beverly, Mass, Editor W. O. Wylie.

National Temperance Bureau

(Established 1907)

OFFICE: 906-8 Munsey Bldg., Washington, D. C.

OFFICERS: *Supt.*, Rev. Edwin C. Dinwiddie; *Treas.*, Rev. Charles F. Steck; *Auditor*, Ben D. Wright; *Office Sec.*, Ellen C. Church.

PURPOSE: To serve as clearing house for legislative work of several national temperance organizations; I. O. G. T., Committee on Promotion of Congressional Temperance Legislation, Association in Support of National Prohibition, and others.

National Temperance Society and Commission on Temperance (Federal Council)

See p. 265.

Prohibition National Committee

OFFICE: 6 South Fifth Ave., La Grange, Ill.

OFFICERS: *Chmn.*, Virgil G. Hinshaw; *Vice-Chmn.*, Mrs. Ida B. W. Smith; *Sec.*, Mrs. Frances Beauchamp; *Treas.*, H. P. Faris.

PURPOSE: To secure enforcement of the 18th amendment by legislation and by the election of a political party pledged to its enforcement.

PERIODICAL: *California Voice*, Los Angeles, Calif., Editor, W. J. Phillips.

Scientific Temperance Federation

OFFICE: 73 Tremont St., Boston, Mass.

OFFICERS: *Hon. Pres.*, Prof. Irving Fisher; *Pres.*, Ernest H. Cherrington; *Vice-Pres.*, A. J. Davis; *Exec. Sec.*, Cora Frances Stoddard; *Treas.*, Ernest L. Miller.

PURPOSE: Popular education in the scientific and social facts of the alcohol question through lectures, books, pamphlets, posters and slides. A bureau of information on the alcohol question.

Sons of Temperance (National Division of North America)

OFFICERS: *M. W. Patriarch*, E. R. Nickerson, Shag Harbor, Nova Scotia; *M. W. Associate*, Mrs. Anna R. Baedor, 138 Oakland Terrace, Hartford, Conn.; *M. W. Patron*, Mrs. Rae Goodwin, 220 S. 3d St., Colwyn, Pa.; *Scribe*, T. N. Willmot, Orillia, Ontario; *M. W. Treas.*, Wm. C. Acken, Metuchen, N. J.

PURPOSE: To teach and practice total abstinence.

Woman's Christian Temperance Union (National)

HEADQUARTERS: Evanston, Ill.

OFFICERS: *Pres.*, Miss Anna A. Gordon; *Vice-Pres.-at-Large*, Mrs. E. A. Boole; *Cor. Sec.*, Mrs. Frances P. Parks; *Rec. Sec.*, Mrs. E. P. Anderson; *Asst. Rec. Sec.*, Mrs. Sara Hoge; *Treas.*, Mrs. Margaret C. Munns.

PURPOSE: Organized for the protection of the home, the abolition of the liquor traffic, and the triumph of Christ's Golden Rule in custom and in law.

Young People's Branch.—A social organization of young men and women for temperance and prohibition.

World Prohibition Federation

AMERICAN HEADQUARTERS: Columbia Bank Bldg., Pittsburgh, Pa.

(In process of organization.)

OFFICERS OF AMERICAN BRANCH: *Pres.*, Rev. Chas. Scanlon, Pittsburgh, Pa.; *First Vice-Pres.*, Gov. Carl E. Milliken; *Second Vice-Pres.*, Rev. Clarence True Wilson; *Third Vice-Pres.*, Rev. Samuel Z. Batten; *Sec.*, Rev. Stanley A.

Hunter, Pittsburgh, Pa.; *Treas.*, Hon. Charles H. Randall, Washington, D. C.

PURPOSE: To secure the abolition of intoxicants and habit-forming drugs throughout the world.

World's Woman's Christian Temperance Union

OFFICERS. *Pres.*, Miss Anna A. Gordon; *Vice-Pres.*, Miss Dagmar Priot; *Hon. Sec.*, Miss Agnes E. Slack; *Hon. Treas.*, Mrs. Ella A. Boole.

PURPOSE: Composed of national units in over fifty countries. These organizations are neither partisan nor sectarian. Its motto, "For God and Home and Every Land," suggests the scope of its work and the breadth of its patriotism.

WOMEN AND GIRLS

Bethany Girls

OFFICE: 504 Masonic Temple, Chicago, Ill.

OFFICERS: *Pres.*, Wm. A. Peterson; *Vice-Pres.*, Dr. H. H. Everett; *Founder and Leader*, Mrs. Carrie Stewart Besserer; *Sec.*, Mrs. Wm. A. Peterson.

PURPOSE: To make every girl a spiritual center radiating the Master's purpose in her home, daily life and church. A two-acre summer camp is maintained at Winona Lake, Ind.

Big Sisters (Inc.)

(Organized 1908; Incorporated 1911)

OFFICE: 122 E 25th St., New York City.

OFFICERS: *Hon. Chmn.*, Mrs. William K. Vanderbilt; *Pres.*, Mrs. Willard Parker, Jr; *Sec.*, Mrs. Edward Livingston Smith; *Treas.*, Mrs. Willard Parker, Jr; *Exec. Sec.*, Miss Ida M. Merritt.

PURPOSE: To promote the welfare of children—white and colored. Girls under sixteen and boys under ten years who have been brought before the Children's Court, and others who have suffered because of bad environment. Volunteers are enlisted who will take a friendly interest in such children and aid them to become better citizens.

The character of the work is protective, preventive and reconstructive. A Big Sister Home is maintained where the mildly delinquent girls may go instead of being committed to an institution.

Bureau of Vocational Information

See p. 302.

Camp Fire Girls

(Incorporated March, 1912)

OFFICE: 31 East 17th St., New York City.

OFFICERS: *Hon. Pres.*, Hon. Warren G. Harding; *Hon. Vice-Pres.*, Hon. William Howard Taft; *Pres.*, Mrs. Oliver Harriman; *Sec. and Nat'l Exec.*, Lester F. Scott; *Treas.*, Dr. Myron T. Scudder.

PURPOSE: An organized effort to find romance, beauty and adventure in every-day life. It insists that every member consider her health as a sacred thing. It emphasizes each point of the Camp Fire Law—"See Beauty, Give Service, Pursue Knowledge, Be Trustworthy, Hold on to Health, Glorify Work, Be Happy"—through division of the lives of the girls into the following seven crafts: Home Craft, Health Craft, Camp Craft, Hand Craft, Nature Lore, Business, Patriotism.

OFFICIAL PUBLICATION: *Everygirl's Magazine*, 31 East 17th St., New York City; Editor, Miss Rowe Wright.

Council of Jewish Women (Inc.)

OFFICE: 305 West 98th St., New York City.

OFFICERS: *Pres.*, Rose Brenner; *Treas.*, Mrs. Alvin L. Bauman; *Exec. Sec.*, Mrs. Harry Sternberger.

PURPOSE: Unites Jewish women to work along civic, philanthropic, educational and religious lines. Conducts many special activities.

Girl Scouts (Inc.)

NATIONAL HEADQUARTERS: 189 Lexington Ave., New York City.

OFFICERS: *Hon. Pres.*, Mrs. Warren G. Harding; *Pres.*, Mrs. Herbert Hoover; *Founder*, Mrs. Juliette Low; *Second Vice-Pres.*, Mrs. Arthur O. Choate; *Chmn. Exec. Board*, Mrs. V. Everit Macy; *Treas.*, Mrs. Nicholas F. Brady; *Director*, Mrs. Jane Deeter Rippin.

PURPOSE: To bring all girls the opportunity for group experience, outdoor life, and community service. Its activities center about the three main interests of Home-making, Health and Citizenship.

PUBLICATIONS: Official Handbook, *Scouting for Girls*; Camping Manual, *Campward Ho*; Organization and Rules, *Blue Book of Rules for Girl Scout Captains*; Magazine, *The American Girl*.

Girls' Friendly Society in America

(Established 1877; Incorporated 1895)

CENTRAL OFFICE: 15 East 40th St., New York City.

OFFICERS: *Pres.*, Miss F. W. Sibley, 1043 Parker Ave., Detroit, Mich.; *Treas.*, Miss M. B. Anthony, 72 Manning St., Providence, R. I.; *Sec.*, Miss Mary M. McGuire, 15 East 40th St., New York City.

PURPOSE: The Girls' Friendly Society is an organization of the church which exists to unite women and girls in a fellowship of prayer and service for the upholding of the highest standards of Christian womanhood. It endeavors to reach every girl, at as early an age as possible, that she may be led to pledge herself to strive for the best things in life—spiritual, intellectual, physical and social, and to help her to attain them; it studies conditions in which girls live, work and play, and tries, as far as it is able, to improve them, and to safeguard the whole girl-life of the community.

King's Daughters and Sons (International Order)

General Convention, biennial; next meeting, May, 1922.

OFFICE: 280 Madison Ave., New York City.

OFFICERS: *Pres.*, Mrs. Robert J. Reed, Wheeling, W. Va.; *Gen. Sec.*, Mrs. Charles A. Menet, 208 Madison Ave., New York City; *Treas.*, Miss Jennie C. Benedict, Louisville, Ky.

PURPOSE: The development of spiritual life and the stimulation of Christian activities. Members cooperate in all lines of religious, educational, and philanthropic work.

PERIODICAL: *The Silver Cross*, Editor, Mrs. Elwin L. Page.

Young Women's Christian Associations of the United States of America

OFFICE: 600 Lexington Ave., New York City.

OFFICERS: *Pres.*, Mrs. Robert E. Speer; *Chmn. Exec. Com.*, Mrs. John French; *First Vice-Pres.*, Clara S. Reed; *Second Vice-Pres.*, Mrs. John D. Rockefeller, Jr.; *Sec.*, Miss Katharine Lambert; *Treas.*, Mrs. Samuel J. Broadwell; *Gen. Sec.*, Miss Mabel Cratty.

The National Board of the Y. W. C. A. interests itself in the city, student, town and rural community. Associations throughout the United States and its territories. Through its Foreign Division, it works with the World's Committee of the Association in extending its work with girls and women throughout the world.

PURPOSE: The purpose of the local Association is to advance the physical, social, intellectual, moral, and spiritual interests of young women; to bring young women to a knowledge of Jesus Christ as Saviour and Lord, to fullness of life and development of character.

SCHOOL: National Training School, New York City.

PERIODICAL: *The Woman's Press*, Editor, Miss Rhoda McCulloch. For detailed report and statistics, see Sec. V, "Religious Statistics," See p. 427.

SECTION IV

DIRECTORY OF CHAPLAINS IN THE ARMY
AND NAVY OF THE UNITED STATES,
WITH SUMMARY OF RELIGIOUS
WORK IN BOTH BRANCHES
OF THE SERVICE

RELIGIOUS WORK IN THE ARMY AND NAVY

GENERAL COMMITTEE ON ARMY AND NAVY CHAPLAINS

OFFICE: 937 Woodward Building, Washington, D. C.
 OFFICERS. *Chmn*, Bishop William F. McDowell; *Vice-Chmn*, Rev Wallace Radcliffe; *Sec*, Rev. E. O. Watson.

Committee

Chaplain John T. Axton	Rev. Charles M. Jacobs
Rev. Peter Ainslie	Rev. W. H. Jernagin
Rev. Wm. McF. Alexander	Rev. F. Paul Langhorne
Rev. Samuel Z. Batten	F. A. McCarl
Chap. G. Livingston Bayard	Bishop W. F. McMurry
Rev. C. H. Beck	Rev. George A. Miller
Bishop Wilham M. Bell	Rev. Walter A. Morgan
Bishop Joseph F. Berry	John R. Mott
Rev. A. C. Biddle	Rev. R. Niebuhr
Rev. Andrew R. Bird	Rev. S. T. Nicholas
Dean G. C. F. Bratenahl	Rev. Thomas C. Pollock
Rt. Rev. C. H. Brent	Rev. Forest J. Prettyman
Rev. Gilbert N. Brink	Rev. H. H. Ranck
Rev. J. F. Burnett	Rev. R. L. Russell
Bishop J. S. Caldwell	Rev. Chas. E. Schaeffer
Rev. J. Alvin Campbell	Rev. H. Franklin Schlegel
Rev. Wm. I. Chamberlain	Chaplain Evan W. Scott
Bishop G. C. Clement	F. A. Seagle
Rev. W. Stuart Cramer	Rev. Walter F. Smith
Rev. Lyman E. Davis	Rev. J. G. Stewart
Rev. John R. Edwards	Rev. O. S. Thomas
Bishop H. H. Fout	J. S. Tichenor
Chaplain John B. Frazier	Rev. James I. Vance
Prof. John W. Gilbert	R. Van Noord
Rev. B. D. Gray	Rev. J. F. Wenchel
Rev. W. C. Hallwachs	Rev. Gaylord S. White
Prof. John R. Hawkins	Rev. C. E. Wilbur
Rt. Rev. Alfred Harding*	Bishop Luther B. Wilson
Pres. W. A. Harper	Rev. Charles Wood

Executive Committee

Bishop William F. McDowell
 Rev. Wallace Radcliffe
 Rev. E. O. Watson
 Rev. F. Paul Langhorne
 Rt. Rev. Alfred Harding*
 Rev. Walter A. Morgan

Committee on Legislation

Bishop Wm. F. McDowell
 Rt. Rev. C. H. Brent
 Rev. Wallace Radcliffe
 Rev. Walter A. Morgan
 Rev. E. O. Watson

Committee on Chaplains for Hospitals

(U. S. Veterans' Bureau)

Bishop William F. McDowell	Rev. E. O. Watson
Rt. Rev. Alfred Harding*	

Committee on Circulating Library

Rt. Rev. Alfred Harding*	Rev. John R. Edwards
Rev. H. H. Ranck	Chaplain John T. Axton
	Chaplain Evan W. Scott

National Memorial Committee

Bishop Wm. F. McDowell	Rev. B. D. Gray
Chaplain John T. Axton	Rev. Wallace Radcliffe
Rev. Samuel Z. Batten	Chaplain Evan W. Scott
Rev. W. Stuart Cramer	Rev. E. O. Watson
Dean G. C. F. Bratenahl	

*Deceased.

The General Committee on Army and Navy Chaplains was formed March, 1917, for the purpose of assisting the Secretary of War and the Secretary of the Navy in matters relating to religious work in the Army and Navy. Its membership is composed of representatives of the constituent bodies of the Federal Council and other bodies affiliated or consultative with the Federal Council and bodies which do not directly affiliate with the Federal Council as a whole, but cooperate with the General Committee on Army and Navy Chaplains.

The Committee seeks to promote the spiritual welfare of the men in the Army and Navy through the development of interest on the part of the churches in the work of chaplains. It aids in the selection of chaplains, making recommendation as to their qualifications from the standpoint of the churches, is in constant cooperation with the office of the Chief Chaplain and seeks in every way possible to promote religious work in both branches of the service.

Its responsibilities and services rendered are not only for regular Army chaplains but also for the Reserve Corps

ARMY CHAPLAINS

OFFICE OF THE CHIEF CHAPLAIN: State, War and Navy Building, Washington, D. C.

PERSONNEL: Col. John T. Axton, Lt. Col. Julian E. Yates, Capt. John J. Campbell.

The office of the Chief of Chaplains, established under act of Congress approved June 4, 1920, is administered by the Chief of Chaplains, Chaplain John T. Axton; a chaplain as Executive Officer, Chaplain Julian E. Yates, who devotes himself largely to the program of instruction; and one chaplain as Personnel Officer, Chaplain John J. Campbell, who supervises the selection and distribution of chaplains.

The specific function of the office of the Chief of Chaplains, under the supervision of the Chief of Staff, is to select, instruct, distribute and supervise the chaplain personnel of the Army of the United States. It is the duty of the Chief of Chaplains to prepare and submit for approval the necessary regulations governing the examination of candidates for appointment as chaplains and to investigate the qualifications of all applicants for such appointment; to make recommendations for the assignment of chaplains to organizations and stations; to make recommendations concerning the equipment and supplies for the work of chaplains; to exercise direct supervision and control of the special service school for chaplains; to submit plans looking to a properly trained chaplain personnel by means of the Chaplains' Service School, by conferences of chaplains, and by the circulation of pamphlets of instruction; and to keep in personal touch with the chaplains by correspondence and personal contact. All of this serves to promote the moral and spiritual welfare and contentment of the Army.

THE LAW AS TO CHAPLAINS

Section 15 of the Act of Congress approved June 4, 1920, provides: "There shall be one chaplain for every twelve hundred officers and enlisted men of the Regular Army, exclusive of the Philippine Scouts and the unassigned recruits, authorized from time to time in accordance with law and within the peace strength permitted by this Act. Chaplains shall hereafter have rank, pay, and allowances according to length of active commissioned service in the Army, or, since April 6, 1917, in the National Guard while in active service under a call by the President, as follows: Less than five years, first lieutenant; five to fourteen years, captain; fourteen to twenty years, major; over twenty years, lieutenant colonel. One chaplain, of rank not below

that of major, may be appointed by the President, by and with the advice and consent of the Senate, to be chief of chaplains. He shall serve as such for four years, and shall have the rank, pay and allowances of colonel while so serving. His duties shall include investigation into the qualifications of candidates for appointment as chaplain, and general coordination and supervision of the work of chaplains. Of the vacancies existing on July 1, 1920, such number as the President may direct shall be filled by appointment on that date of persons under the age of fifty-eight years, other than chaplains of the Regular Army, who served as chaplains in the Army at some time between April 6, 1917, and the date of the passage of this Act. Such appointments may be made in grades above the lowest under the same restrictions as to age and rank as are hereinafter prescribed for original appointments in other branches of the service, and in accordance with the recommendation of the board of officers provided for in section 24. For purpose of future promotion, persons so appointed shall be considered as having had, on the date of appointment, sufficient prior service to bring them to their respective grades under the rules of promotion established in this section."

"Sec. 24. Filling of vacancies: Not less than one-half of the total number of vacancies caused by this act, exclusive of those in the Medical Department and among chaplains, shall be filled by appointment, to date from July 1, 1920, and subject to such examination as the President may prescribe, of persons other than officers of the Regular Army who served as officers of the United States Army at any time between April 6, 1917, and the date of the passage of this act. A suitable number of such officers shall be appointed in each of the grades below that of brigadier general, according to their qualifications for such grade as may be determined by the board of general officers provided for in the section. No such person above the age of 50 years shall be appointed in a combatant branch, or above the age of 58 in a noncombatant branch. No such person below the age of 48 years shall be appointed in the grade of colonel, or below the age of 45 years in the grade of lieutenant colonel, or below the age of 36 years in the grade of major.

"Sec. 24e. Appointment of officers: Appointments as chaplains shall be made from among persons duly accredited by some religious denomination or organization, and of good standing therein, between the ages of 23 and 45 years. Former officers of the Regular Army and retired officers may be reappointed to the active list if found competent for active duty."

A recent Act of Congress has fixed the strength of the Army at 125,000 enlisted men and 12,000 officers, and provides for 125 chaplains. The present plan of the War Department, unless Congress intervenes, is to gradually absorb the excess of forty-three chaplains by retirements, resignations and other casualties. It will be seen from this that several years may elapse before there will be vacancies for the appointment of chaplains in the Regular Army.

APPORTIONMENT TO THE CHURCHES

The basis for apportionment of chaplains among the various denominations was fixed by the Secretary of War to allow seventy per cent to the Protestant Churches, twenty-five per cent to the Roman Catholic Church, with five per cent for adjustments. When appointments of chaplains were being made in accordance with the Act of June 4, 1920, there were a sufficient number of qualified candidates from some denominations to completely fill their respective quotas according to the approved plan of distribution. Those denominations that presented less than their allotment of applicants, notably the Roman Catholic and Lutheran Churches, expected later to fill vacan-

cies that had been reserved for them. The recent reduction in the strength of the Army necessitated the discharge of fifty chaplains. The disproportionate number of chaplains of certain faiths, which resulted, may be adjusted gradually as vacancies occur through retirements, resignations, or other casualties.

CHAPLAINS IN THE UNITED STATES ARMY

There are in service at present one hundred and seventy-eight chaplains, distributed over the various grades as follows:

Colonel	1
Lt. Colonel	5
Major	4
Captain	62
First Lieutenant	53

List of Regular Army Chaplains, Their Stations, Rank and Denominations

William A. Aiken, Fort Porter, N. Y., Capt (Cong)
 William R. Arnold, Fort Hancock, N. J., Capt (R. C.)
 John T. Axton, Chief of Chaplains, Washington, D. C., Col (Cong)
 John T. Axton, Jr., U. S. D. B., Fort Leavenworth, Kans., Capt (Cong)
 Julius J. Babst, Fort Leavenworth, Kans., Capt (R. C.)
 Harlan J. Ballentine, Fort Benjamin Harrison, Ind.; Lt. (Bapt. N.)
 Milton O. Beebe, Fort Ruger, H. T., Capt (M. E.)
 Ivan L. Bennett, Tanks, Camp Meade, Md., Lt. (Bapt. S.)
 James L. Blakeney, Fort Douglas, Utah, Capt (Bapt. S.)
 Henry N. Blanchard, Fort Oglethorpe, Ga.; Capt (Bapt. N.)
 John K. Bodel, Schofield Barracks, H. T., Lt. (Epis.)
 Frank B. Bonner, Fort Bragg, N. C., Lt. (Presby. N.)
 R. Earl Boyd, Langley Field, Va., Lt. (M. E.)
 William R. Bradley, Fort Thomas, Ky., Lt. (Presby. N.)
 Edward L. Brabham, Fort Crook, Nebr.; Capt (D. of C.)
 Alva J. Brasted, Fort Sam Houston, Texas, Capt (Bapt. N.)
 Berton F. Bronson, Vancouver Barracks, Wash., Lt. (Bapt. N.)
 Edwin Burling, Fort Lawson, Wash., Lt. (M. E.)
 John J. Campbell, Office Chief of Chaplains, Washington, D. C., Capt (R. C.)
 Louis A. Carter, 25th Infantry, Nogales, Ariz., Capt. (Bapt. Col.)
 Monroe S. Caver, 10th Cavalry, Fort Huachuca, Ariz., Lt. (Bapt. Col.)
 John F. Chenoweth, Fort Bliss, Texas, Major (M. E.)
 Orville I. Clampitt, Schofield Barracks, H. T., Capt (Bapt. S.)
 William D. Cleary, Fort Eustis, Va.; Lt. (R. C.)
 Ora J. Cohee, The Chaplains' School, Fort Wayne, Mich.; Capt (D. of C.)
 Philip F. Coholan, Fort Sam Houston, Texas, Lt. (R. C.)
 Samuel E. Crosby, Fort Sam Houston, Texas, Capt (Presby. S.)
 John T. DeBardeleben, Schofield Barracks, H. T., Capt. (M. E. S.)
 Ralph C. Deibert, Fort Davis, C. Z., Lt. (Evang.)
 Francis F. Donnelly, Fort D. A. Russell, Wyo., Capt. (R. C.)
 Walter J. Donoghue, Fort McKinley, Maine, Lt. (R. C.)
 Edmund P. Easterbrook, Fort Moultrie, S. C., Lt. Col. (M. E.)
 Albert L. Evans, Camp Lewis, Wash.; Lt. (Presby. N.)
 Horace R. Fell, Jefferson Barracks, Mo.; Capt. (Epis.)
 Orville E. Fisher, 15th Infantry, Tientsin, China; Capt. (R. C. U. S.)
 William L. Fisher, Fort Sam Houston, Texas, Capt (D. of C.)
 Harry C. Fraser, Fort Warren, Mass.; Capt. (M. E.)
 Clifford P. Fletcher, Chanute Field, Ill., Capt. (M. E.)
 Joseph G. Garrison, Fort Sheridan, Ill., Lt. (Unit)
 Charles F. Graeser, Letterman General Hospital, San Francisco, Calif., Capt. (M. E.)
 Edmond J. Griffin, U. S. D. B., Alcatraz, Calif., Capt. (R. C.)
 John Hall, Walter Reed Hospital, Washington, D. C.; Capt. (Luth.)
 Claude S. Harkey, Corozal, C. Z.; Lt. (M. E. S.)
 Thomas A. Harkins, 1st Cavalry, Marfa, Texas; Lt. (M. E. S.)
 Frank H. Hayes, Fort Sam Houston, Texas; Capt. (Bapt. N.)
 Hal C. Head, Fort Ethan Allen, Vt.; Lt. (Bapt. N.)
 Charles W. B. Hill, Edgewood Arsenal, Md.; Capt. (Epis.)
 Jacob D. Hockman, Fort Ontario, N. Y.; Capt. (M. E.)
 Willis T. Howard, Mitchell Field, L. I., N. Y., Lt. (M. E. S.)
 Joseph L. Hunter, The Chaplains' School, Fort Wayne, Mich.; Lt. Col. (Presby. N.)
 Elmer A. Huset, Fort Shafter, H. T.; Lt. (Luth.)
 Nathaniel A. Jones, Hawaii (Honolulu); Capt. (D. of C.)
 Thomas L. Kelley, Fort Winfield Scott, Calif., Capt. (Unit.)
 John T. Kendall, Schofield Barracks, H. T.; Capt. (M. E.)
 Peter J. Kilkenny, Schofield Barracks, H. T., Capt. (R. C.)
 Samuel B. Knowles, Fort Schuyler, N. Y.; Lt. (M. E. S.)

Edward E. Lane, Fort George Wright, Wash., Lt (D of C)
 Thomas J. Lennan, Fort Benning, Ga., Lt (R C)
 Pierre H. Levesque, Fort Hoyle, Md., Capt (R C)
 John O. Lindquist, Presidio of San Francisco, Calif., Capt. (Luth)
 Walter K. Lloyd, Carlisle Barracks, Pa.; Major (Epis)
 George R. Longbrake, Fort Worden, Wash., Capt (Universalist)
 Frank P. MacKenzie, Scott Field, Ill., Lt (Presby. N)
 John MacWilliams, Panama; Lt (Presby. S)
 James L. McBride, Fort Riley, Kans., Lt (Presby N)
 Thomas L. McKenna, Walter Reed Hospital, Takoma Park, D C., Lt (R C)
 George J. McMurry, Fort Bliss, Tex., Lt (Bapt S)
 Edward T. McNally, Fort Screven, Ga.; Capt (R C)
 Cornelius A. Maher, Fort Kamehameha, H T., Lt. (R. C)
 Ivan G. Martin, Fort Howard, Md., Lt (Presby. N)
 Albert K. Mathews, Fort MacArthur, Calif., Capt (D of C)
 Mylon D. Merchant, Fort Adams, R I; Lt (Cong)
 Charles C. Merrill, Fort Missoula, Mont., Capt (M. E.)
 Frank L. Miller, Fort Sherman, C Z., Lt. (Presby)
 Clifford L. Miller, Fort Des Moines, Iowa, Capt (Universalist)
 Luther D. Miller, Fort McPherson, Ga.; Lt. (Luth.)
 Samuel J. Miller, Panama, Capt (M E)
 John F. Monahan, Chilkoot Barracks, Alaska, Lt (R C)
 Faye A. Moon, Fort Mills, P I., Lt (M E)
 John M. Moose, Presidio of Monterey, Calif., Lt Col. (M. E. S)
 Alfred C. Oliver, Fort Snelling, Minn., Capt. (M E)
 Roy H. Parker, Manila, P I., Lt (Bapt N)
 Charles O. Purdy, Selfridge Field, Mich., Capt (D. of C.)
 Stanley C. Ramsden, Fort Hamilton, N Y.; Major (Bapt N)
 Maurice W. Reynolds, Fort Sill, Okla., Lt (Cong)
 Oscar W. Reynolds, Fort Crockett, Texas, Lt (M E)
 Frank C. Rideout, Fort Leavenworth, Kans., Capt (Bapt. N)
 Herbert A. Rinard, Fort Niagara, N Y.; Lt (Luth)
 George F. Rixev, Fort Washington, Md., Capt (M E S)
 Ralph W. Rogers, Fort Ringgold, Texas, Lt (M. E)
 Paul B. Rupp, Fort Amador, C Z., Lt (R C. U. S)
 William J. Ryan, Fitzsimons General Hospital, Denver, Colo., Capt (R C)
 William R. Scott, Fort Myer, Va.; Capt (Epis.)
 Aristeo V. Simon, Camp Gaillard, C Z., Capt. (R C)
 Edmund C. Shiley, Manila, P I., Lt (R C)
 Samuel J. Smith, Fort Monroe, Va.; Lt. Col (M E)
 Harry D. Southard, Fort DuPont, Del., Lt (M E)
 Jodie G. Stewart, Fitzsimons General Hospital, Denver, Colo.; Lt (Cum Presby)
 Gynther Storaasli, Fort Leavenworth, Kans.; Lt. (Luth.)
 Alexander D. Sutherland, Fort Hayes Ohio; Capt (Presby. N.)
 Thomas E. Swan, Fort Totten, N Y.; Capt. (Epis)
 Emerson E. Swanson, Fort William McKinley, P I., Capt (M. E. S.)
 Benjamin J. Tarskey, Fort William McKinley, P. I.; Lt. (R C)
 Alexander W. Thomas, 24th Infantry, Fort Benning, Ga., Capt. (Meth Col)
 Frank M. Thompson, Camp Holabird, Md.; Capt. (M. E)
 Edgar N. Thorn, Camp Lewis, Wash.; Lt (Bapt. N.)
 Dudley R. Tierney, The Chaplains' School, Fort Wayne, Mich.; Capt (R C.)
 Edward L. Trett, Honolulu, H. T.; Capt. (Presby N)
 Mariano Vassallo, 65th Infantry, San Juan, Porto Rico; Lt (R. C)
 Albert F. Vaughan, Fort Sam Houston, Texas, Lt. (M. E S)
 C. Robert Watkins, Fort Eustis, Va.; Lt. (Cong.)
 Wallace H. Watts, Madison Barracks, N Y.; Capt (Epis.)
 James M. Webb, Fort McDowell, Calif., Capt. (Presby. N.)
 Emil W. Weber, The Chaplains' School, Fort Wayne, Mich.; Capt. (Luth)
 J. Burt Webster, Plattsburg Barracks, N. Y.; Capt. (Bapt S.)
 Earl H. Weed, Governors Island, N Y.; Capt (Cong.)
 Henry R. Wescott, Jr., Kelly Field, Texas; Lt. (Bapt N)
 Perry O. Wilcox, Fort Humphreys, Va.; Lt. (M. E.)
 Haywood L. Winter, Camp Vail, N. J.; Capt (Epis.)
 Ernest W. Wood, Fort Logan, Colo.; Capt. (Epis)
 Stephen R. Wood, Fort Benning, Ga.; Major (Cong)
 John R. Wright, Presidio of San Francisco, Calif.; Capt. (Meth. Prot)
 Samuel O. Wright, Fort McIntosh, Texas; Lt. (M. E. S.)
 Julian E. Yates, Office Chief of Chaplains, Washington, D. C.; Lt. Col. (Bapt. N)
 Walter B. Zimmerman, Fort Bliss, Texas; Capt. (D. of C)

CHAPLAINS IN THE UNITED STATES ARMY DURING THE WAR

During the period of the war, April 6, 1917, to November 11, 1918, there were two thousand three hundred and sixty-four chaplains serving under commissions in the Army. Following is the list showing total for each denomination and whether commissioned in the Regular Army, National Army or National Guard:

NUMBER OF ARMY CHAPLAINS, BY DENOMINATIONS, WHO SERVED DURING THE WORLD WAR

	Regular Army	National Army	National Guard	Total
Baptist, Colored	1	13	0	14
Baptist, Imanuel	0	1	0	1
Baptist, North	10	166	10	186
Baptist, South	8	149	11	168
Baptist, United	0	1	0	1
Baptist, Regular	0	1	0	1
Christian	1	15	6	22
Christian Science	0	9	0	9
Church of the Brethren	0	1	0	1
Congregational	4	73	10	87
Congregational, Colored	0	4	0	4
Disciples	6	86	9	101
Evangelical	0	3	0	3
Evangelical, United	0	6	1	7
Jewish	0	22	0	22
Latter Day Saints	0	2	1	3
Lutheran Bodies	11	62	6	79
Methodist Episcopal, African	3	31	0	34
Methodist Episcopal, North	16	253	17	286
Methodist Episcopal, South	10	107	10	127
Methodist Protestant	0	10	0	10
Moravian	0	1	0	1
New Jerusalem	0	1	1	2
Presbyterian, Colored	0	2	1	3
Presbyterian, Cumberland	0	4	0	4
Presbyterian, North	8	133	20	166
Presbyterian, South	0	33	9	42
Presbyterian, United	0	14	0	14
Protestant Episcopal	15	123	49	192
Protestant Episcopal, Colored	0	2	0	2
Protestant Episcopal, Reformed	0	0	1	1
Reformed, American	0	1	0	1
Reformed, Christian	0	1	1	2
Reformed, Dutch	2	9	0	11
Reformed, U. S	0	12	1	13
Roman Catholic	52	571	86	709
Salvation Army	0	4	1	5
Seventh Day Adventist	1	0	0	1
Unitarian	3	10	0	13
United Brethren	1	3	1	5
Universalist	1	9	1	11
Total	153	1958	253	2364

THE HONOR ROLL

Fatalities

The Honor Roll of Chaplains is one which awakens solemn pride in the heart of everyone. Five chaplains were killed in action. Six died of wounds received on the field of honor. Eleven died from disease and accident. At least twenty-seven chaplains were wounded. Five chaplains were awarded the Distinguished Service Medal and twenty-three received the Distinguished Service Cross. Fifty-seven were decorated by foreign nations. The chaplains who were killed in action or died of wounds number eleven, as follows:

Name	Denomination	Date	Rank	Organization
Bulla, Thomas M	Presbyterian	10-17-18	1st Lt	116th Infantry
Danker, Walton L	Episcopalian	6-18-18	Captain	104th Infantry
Davitt, William F	Roman Catholic	11-11-18	1st Lt	125th Infantry
Deaver, John A	Cum Presbyterian	10-13-18	1st Lt	61st Infantry
Deiman, Harry	Congregationalist	9-29-18	1st Lt	354th Infantry
Keith, Michael W	Presbyterian	9- 8-18	1st Lt.	111th Infantry
Marsh, Arthur H	Episcopalian	10- 7-18	1st Lt	18th Infantry
O'Flaherty, Colman E	Roman Catholic	10- 1-18	1st Lt.	28th Infantry
Priest, Charles D	Disciple	10-29-18	1st Lt	358th Infantry
Sewell, Wilbur S	Methodist	7-15-18	1st Lt	30th Infantry
Smart, Daniel	Presbyterian	10-15-18	1st Lt	328th Infantry

Those who died of other causes number 11, as follows:

Name	Denomination	Date	Rank	Organization
Bell, Albert D	Lutheran	10-13-18	1st Lt.	307th Infantry
Boone, John G	Disciple	10-18-18	1st Lt.	124th Infantry
Breden, John G	United Brethren	1-19-18	1st Lt.	Coast Art'y Corps
Chouinard, Horace A	Episcopahan	9- 2-18	1st Lt.	Corps of Engrs
Cornish, William B	Methodist	9-20-18	1st Lt.	151st Depot Brig
Doyle, Herbert P	Roman Catholic	10- 5-18	1st Lt.	Hqrs 90th Division
Howard, Aurenus T	Baptist	11- 5-18	1st Lt.	148th Infantry
Kerr, John C	Methodist	10-27-18	1st Lt.	Unassigned
McCarthy, John F	Roman Catholic	10- 5-18	1st Lt.	71st Infantry
Murphy, Timothy A	Roman Catholic	2-23-18	1st Lt.	128th M-G B'n
Willby, William H J	Congregationalist	10- 4-18	1st Lt.	544th Engineers

OFFICERS' RESERVE CORPS

Chaplains are commissioned in the Officers' Reserve Corps subject to the rules and regulations providing for the establishment of such corps. Clergymen between the ages of twenty-one and sixty years are eligible for appointment. Commissions are issued for a period of five years. Reserve Corps chaplains may be called upon for service for not more than fifteen days in any one year during peace time. Additional voluntary service may be rendered. It is hoped that Reserve Corps chaplains will serve as a connecting link between the churches and the Army in peace time and especially that they may render service in connection with Citizens' Military Training Camps.

Two types of men are desired, namely, those who are outstanding leaders of their denomination, and young men eminently qualified for active field service in time of emergency.

There are 752 chaplains now commissioned in the Officers' Reserve Corps. Among them are bishops, college presidents, priests, rabbis and clergymen of outstanding reputation. Most of these chaplains rendered service during the World War.

For purposes of assignment, Reserve Corps chaplains may be divided into three groups:

- (a) General Assignment Group: The officers in this group are selected by the War Department and are for assignment to special duties and activities which, in time of peace or war, are not included in the jurisdiction of chiefs of branches or of territorial commanders who function in time of peace.
- (b) Branch Assignment Group: The officers of this group are selected by the Chief of Chaplains and are for assignment by the Chief of the corps to special duties and activities pertaining to the branch.
- (c) Territorial Assignment Group: This group includes all chaplains not included in the General Assignment or Branch Assignment Groups. Such chaplains are available for assignment by department or corps area commanders to any organizations or activities within their territory, not exempted from their control by specific orders of the War Department.

The Reserve Corps Chaplains serving in the Branch Assignment Group are:

Major John J. Allen, (Maj.) Salvation Army, New York City.

Rt. Rev. Charles H. Brent, (Lt. Col.) 237 North Street, Buffalo, N. Y.

Rev. Leonard L. Burkhalter, (1st Lt.) Waco, Texas.

Rev. John F. Conoley, (Maj.) Gainesville, Fla.

Rev. Hugh A. Dalton, (Capt.) Leonardtown, Md.

Rev. James E. Freeman, (Maj.) Washington, D. C.

Rabbi Morris S. Lazaron, (1st Lt.) Baltimore, Md.
 Rev. Charles S. Macfarland, (Maj.) 105 East 22d Street, New York City.
 Pres. Paul D. Moody, (Maj) Middlebury College, Vt.
 Pres. Remsen B. Ogilby, (Capt.) Trinity College, Conn.
 Rev. Jason Noble Pierce, (Maj) Washington, D. C.
 Pres. John M. Thomas, (Capt.) Pennsylvania State College, Pa.
 Rev. Stephen F. Barron, (Capt.) 1025 Potomac Ave, San Francisco, Calif.

CHAPLAIN NOW COMMISSIONED IN THE OFFICERS' RESERVE CORPS

Lieut Colonels	2
Majors	23
Captains	179
First Lieutenants	548
	<hr/> 752

NATIONAL GUARD CHAPLAINS

There are one hundred and six chaplains commissioned in the National Guard of the United States. Of these thirty-eight also hold commissions in the Officers' Reserve Corps.

NAVY CHAPLAINS

OFFICE OF THE HEAD OF THE CHAPLAINS' DIVISION: Bureau of Navigation, Navy Department, Washington, D. C.

HEAD OF THE DIVISION: Capt. Evan W. Scott.

There is no definite provision of law for a Chief of the Chaplains' Corps of the Navy. For the past five years one of the senior chaplains has been detailed to duty in the Bureau of Navigation, Navy Department, to supervise the work of the Corps. As such, he is the Head of the Chaplains' Division, Bureau of Navigation, but without any specific title as obtains with the other corps.

CHAPLAINS IN THE UNITED STATES NAVY, MARCH 22, 1923

There are now 85 chaplains in the Navy in active service. Within the year there have been two resignations, one retirement for physical disability and one death, that of Captain D. H. Tribou (Ch. C.) retired, but on active duty.

Based on the authorized strength of the Navy and Marine Corps, the number of chaplains allowed by law is 151. That number, however, is not required by the present enlisted personnel and it is not anticipated that either the Navy or Marine Corps will be greatly enlarged except in the event of a national emergency now unforeseen. For that reason it is not desired that the Corps be recruited to its full authorized strength.

There are, however, at least 25 billets or stations where chaplains are actually needed besides a need for additional chaplains on account of leave, sick leave, travel by transport, etc., so that there should be an increase in the number of not less than 30, making a total of 115.

No new law is required for the appointment of these greatly needed chaplains, but appropriations at present will not support more than 85, and there is no prospect of increased appropriation for the fiscal year 1923-24, but effort is being made to provide for an increased appropriation for 1924-25 so that the serious need for 30 additional chaplains in the Navy may be met and appointments resumed by that time.

Following is a table showing the disadvantage at which the Chaplains Corps is placed in relation to other Corps of the Navy:

**AUTHORIZED AND PRESENT STRENGTH OF THE COMMISSIONED PERSONNEL OF THE VARIOUS CORPS,
SEPTEMBER 30, 1922**

(This situation has changed but little since that time.)

	Authorized Strength	Actual Strength	Shortage	Percentage of allowance
Line	5,499	4,354	1,145	79.2
Medical	1,225	783	442	63.9
Dental	189	155	34	82.
Supply	660	602	58	92.7
Chaplains	151	86	65	56.9
Constructors	275	231	44	84.
Civil Eng.	110	106	4	96.3

THE NAVAL RESERVE FORCE

The Naval Reserve Force is in process of reorganization and it is believed that there may be a possibility of renewing appointment of Reserve Chaplains in the near future. During the year the situation has been unchanged.

POST GRADUATE STUDY

Owing to his isolation and the many details of welfare and recreational activities the Navy Chaplain finds that one of his most difficult tasks is that of reserving time for, and pursuing such a definite course of study as would be expected of the average minister. With the return to peace conditions several Chaplains have attempted to keep up with their studies through correspondence courses and others more fortunately situated have done part time work in University or Theological School. The Navy Department recognizes the need for this work and desires to encourage such efforts. Some attention is given to this need in the matter of assignment to duty.

The Secretary of the Navy has also endorsed for the time being the assignment of Chaplains to Universities for brief post-graduate courses. In pursuance of this policy, Lieutenant M. M. Witherspoon, (Ch. C.), U. S. N., has been assigned for a six months' course at the University of Chicago, and Lieutenant E. L. Ackiss, (Ch. C.), U. S. N., to Columbia University and Union Theological Seminary for the second semester.

PRESENT APPORTIONMENT TO THE CHURCHES

March 19, 1923

	Regular	Reserve
Northern Baptist Convention	7	2
Southern Baptist Convention	4	...
Catholic	18	7
Methodist Episcopal	9	3
Methodist Episcopal Church, South	9	...
Presbyterian, U. S. A	11	3
Presbyterian, U. S. . . . .	...	...
Presbyterian, United	1	...
Presbyterian, Cumberland...	1	...
Protestant Episcopal	12	3
Disciple	4	1
Christian...	2	...
Lutheran...	2	2
Congregational...	2	1
Reformed	1	...
United Brethren	1	1
Christian Science	1	...
Jewish . . . . .	...	1
Universalist . . . . .	...	...
Moravian . . . . .	...	...
Total	85	24

CHAPLAINS IN UNITED STATES NAVY

Name	Denomination	Station or Ship
CAPTAINS		
W. G. Isaacs	Methodist South	Receiving Ship, New York
J. B. Frazier .	Methodist South	Naval Training Station, Naval Operating Base, Hampton Roads, Va.
C. H. Dickens .	Episcopal	Fleet Chaplain, Pacific Fleet, U. S. S. California
B. R. Patrick . .	Baptist North	Navy Yard, Norfolk, Va.
E. E. McDonald . .	Catholic	Navy Yard, Boston, Mass.
A. W. Stone . . .	Episcopal	Navy Yard, Mare Island, Calif.
M. C. Gleason .	Catholic	Naval Hospital and Yard, New York
E. W. Scott .	Congregational	Bureau of Navigation, Navy Department, Washington, D. C.
S. K. Evans . . .	Episcopal	Naval Academy, Annapolis, Md.
G. E. T. Stevenson	Baptist North	Navy Yard, Portsmouth, N. H.
11 H. M. T. Pearce	Episcopal	Naval Station, Guantanamo, Cuba
12 J. D. MacNair	Methodist North	Navy Yard, Philadelphia, Pa.
COMMANDERS		
13 E. A. Brodmann	Catholic	Navy Yard, Mare Island, Calif.
14 L. N. Taylor	Methodist North	11th Naval District and Air Station, San Diego, Calif.
15 E. B. Niver	Episcopal	Marine Barracks, Quantico, Va.
16 J. J. Brokenshire	Congregational	U. S. S. Mercy
LIEUT.-COMMANDERS		
17 T. B. Thompson	Presbyterian North	Naval Station, Great Lakes, Ill.
18 J. J. Brady	Catholic	U. S. S. Wyoming
LIEUTENANTS		
19 R. D. Workman	Presbyterian North	U. S. S. North Dakota
20 H. Dumstreya	Reformed	U. S. S. Maryland
21 E. A. Duff	Catholic	Navy Yard, Philadelphia, Pa.
22 R. L. Lewis	Methodist North	Navy Yard, Bremerton, Wash.
23 W. W. Elder	Christian	Naval Proving Ground, Indian Head, Md.
24 C. H. Hastings	Methodist North	U. S. S. Delaware
25 T. F. Regan	Catholic	U. S. S. New York
26 G. B. Kranz	Catholic	U. S. S. New Mexico
27 T. P. Riddle	Episcopal	Asiatic Station, care of Commandant, 16th Naval Dist., Cavite, P. I.
28 F. H. Lash	Disciple	U. S. S. Tennessee
29 M. H. Petzold	Methodist North	1st Provisional Brigade, U. S. M. C., Port au Prince, Haiti
30 E. H. Groth	Lutheran	Naval Training Station, Newport, R. I.
31 J. T. Casey	Catholic	Naval Training Station, Naval Base, Hampton Roads, Va.
32 W. W. Edel	Methodist North	Naval Air Station, Pensacola, Fla.
33 C. V. Ellis	Baptist North	4th Regiment Marines, Santiago, D. R.
34 A. J. Hayes	Methodist North	U. S. S. Huron
35 A. N. Park	Presbyterian North	U. S. S. Oklahoma
36 W. A. Maguire	Catholic	Naval Training Station, Newport, R. I.
37 G. S. Rentz	Presbyterian North	Submarine Base, Coco Solo, C. Z.
38 R. E. Miller	Methodist North	Naval Academy, Annapolis, Md.
39 G. F. Murphy	Catholic	Naval Hospital, Mare Island, Calif. (Treatment)
40 F. L. McFadden	Catholic	U. S. S. Nevada
41 H. H. Lippincott	Methodist North	Naval Training Station, Naval Base, Hampton Roads, Va.
42 J. W. Moore	Presbyterian North	U. S. S. Mississippi
43 W. R. Hall	Baptist North	Naval Training Station, San Francisco, Calif.
44 B. D. Stephens	Methodist South	Naval Hospital, Norfolk, Va.
45 H. S. Dyer	Methodist South	5th Brigade, U. S. M. C., San Diego, Calif.
46 J. F. Underwood	Catholic	Marine Barracks, Quantico, Va.
47. M. M. Leonard	Baptist North	Navy Yard, Boston, Mass.
48 W. N. Thomas	Methodist South	U. S. S. Pennsylvania
49 J. H. Finn	Catholic	Navy Yard, Portsmouth, N. H.
50 E. L. Ackiss	Baptist	Union Seminary, New York, N. Y.
51 M. M. Witherspoon	Presbyterian North	Divinity School, University of Chicago, Chicago, Ill.
52 T. L. Kirkpatrick	Presbyterian North	Educational Division, Bureau of Navigation, Washington, D. C.
53 H. M. Peterson	Presbyterian North	U. S. S. Melville
54 R. W. Shrum	United Presbyterian	U. S. S. Pittsburgh
55 C. A. Neyman	Baptist North	Naval Training Station, San Francisco, Calif.
56 W. P. Williams	Episcopal	Naval Station, Pearl Harbor, T. H.
57 B. F. Huske .	Episcopal	U. S. S. Arizona
58 J. S. Day	Baptist South	Naval Hospital, Washington, D. C. (Treatment)
59 F. E. Moyer	Lutheran	Naval Hospital, San Diego, Calif.
60 H. E. Rountree	Christian	Ordered Navy Yard, Norfolk, Va.

CHAPLAINS—Cont'd

Name	Denomination	Station or Ship
61 A R Parker	Episcopal	U S S Texas
62 P J Hammersley	Catholic	U S S Florida
63 W L Steiner	Presbyterian North	Naval Station, St Thomas, V I.
64 H G Gathin	Methodist South	U S S Rigel
65 E W Davis	Methodist South	Navy Yard, Charleston, S C
66 T J Burke	Catholic	U S S Idaho
67 J B Earnest, Jr	Disciple	U S S Relief
LIEUTENANTS (JUNIOR GRADE)		
68 R W Truitt	Methodist South	Marine Barracks, Parris Island, S C
69 J A McCarthy	Catholic	Marine Barracks, Parris Island, S C
70 F L Albert	Baptist South	Naval Station, Tutuila, Samoa
LIEUTENANTS (JUNIOR GRADE)		
71 T L Wood	Cumberland Presbyte- rian	U S S Birmingham
72 J H S Putnam	Episcopal	U S S Arkansas
73 J H. Benson	Christian Science	U S S Denebola
74 W L Thompson	Disciple	Naval Station, Guam, M I
75 L D Gottschall	United Brethren	U S S Black Hawk
76 J M Hester	Baptist South	Naval Home, Philadelphia, Pa
77 W T Holt	Episcopal	(Ordered) U S S Altair, San Diego, Calif
78 R M Peil	Catholic	2nd Provisional Brigade, U S M C, San Domingo, D R
79 A deG Vogler	Presbyterian North	1st Provisional Brigade, U S M C, Cape Haitien, Haiti

ACTING CHAPLAINS

Name	Denomination	Station
LIEUTENANTS (JUNIOR GRADE)		
80 A E Stone	Baptist North	U S S Chewink, New London, Conn
81 T C Miller	Disciple	U S S Camden
82 G G Murdock	Catholic	U S S Aroostook
83 J H Brooks	Methodist South	Submarine Base, Hampton Roads, Va
84 S W Salisbury.	Presbyterian, U S A	U S S Bridgeport
85 H R Sanborn	Episcopal	Submarine Base, San Pedro, Calif.

SPECIAL DUTIES OF NAVY CHAPLAINS

A brief outline of the duties performed by Navy chaplains during the war clearly shows, in a general way, the caliber of man needed in the Navy Chaplains' Corps. While the work in time of peace is not so strenuous as during the war, the duties are as varied and call in addition for work along educational lines and phases that had to be neglected under the stress of war. This outline shows that the need is for A-1 men and no others.

1. A general supervision over Morale and Welfare work within the station, camp or yard, including that work done by Civilian Welfare Organizations, Y. M. C. A., K. of C., Red Cross, etc., to the end that their work be correlated and coordinated so as to give the greatest total results.

2. The Commandant's liaison representative affiliating with the various civilian organizations and officials in all activities without the station, insofar as they touched or affected the enlisted personnel of the Navy and Marine Corps, and aiding them in every way possible.

3. General supervision of all religious services within the reservation, conducting those he could, but utilizing the best speakers and other assistance that could be secured from without.

4. Organizing and supervising entertainments, whether furnished by local or outside talent.
5. In charge of moving pictures.
6. Aiding, and often in general charge of athletics.
7. Hospital visiting, correspondence for sick, etc.
8. Meeting with new recruits. Addressing them on the possibilities and dangers in their service career.
9. Bureau of information for the men of the station on matters pertaining to ratings, proper procedure, advice in trouble, etc.
10. Personal and family correspondence.
11. Advising and directing new chaplains sent for brief period of instruction before assignment to independent duty.
12. In charge of or contributing to station publications.
13. In charge of libraries, except where there were representatives of the American Library Association.
14. Putting before the men the wisdom and value of War Risk Insurance, and often supervising the actual work in connection with insurance, except that specifically required by the regulations to be done by the Supply Department.
15. Advising in matters pertaining to volunteer family allotments and Government family allowances.
16. Aiding or directing Liberty and Victory Loan Campaigns.
17. General utility, in so far as not mentioned above.
18. The work on transports and naval vessels at sea was along these same general lines, although more restricted in some details by crowded conditions, limited space, and precautions necessary for safety in danger zones. On the other hand, the chaplain at sea usually lacked the assistance to be had on shore, with the logical result that more details and all the religious work usually devolved upon him.

APPORTIONMENT OF NAVY CHAPLAINS TO THE CHURCHES DURING THE WAR

	Regular	Reserve
Northern Baptist Convention	13	. . . . .
Southern Baptist Convention	10	1
Catholic	38	5
Methodist Episcopal	25	2
Methodist Episcopal Church, South	11	. . . . .
Presbyterian, U. S. A	21	5
Presbyterian, U. S.	2	1
United Presbyterian	3	. . . . .
Cumberland Presbyterian	1	. . . . .
Protestant Episcopal	15	9
Disciples	6	1
Christian	2	1
Lutheran	10	1
Congregational	9	2
Reformed	1	. . . . .
United Brethren	1	. . . . .
Christian Science	1	. . . . .
Jewish	1	. . . . .
Universalist		2
Moravian	1	. . . . .
Total	171	30

OFFICERS' RESERVE CORPS

Owing to insufficient appropriations, it is the present policy of the Navy Department to maintain only the combatant activities of the Naval Reserve Force. There are now 24 chaplains in the Naval Reserve Force. Under the above mentioned policy no more chaplains

will be enrolled and those chaplains now in the Reserve Force will not be re-enrolled upon the expiration of their present four-year enrollment, which will occur as follows:

16 in 1923
6 in 1924
2 in 1925

WAR RISK AND REHABILITATION

All matters pertaining to War Risk Insurance, Reinstatement for War Risk Insurance, Government Compensation for Disability, Rehabilitation and Vocational Training, for both Army and Navy are now under the direction of the United States Veterans' Bureau, Arlington Building, Vermont Avenue and H St. N. W., Washington, D. C. Compensation and Vocational Training are handled in the headquarters of the various fourteen (14) areas into which the country is divided, and application for same may be made to these local offices or to the Veterans' Bureau as above. All other correspondence should be addressed to the Veterans' Bureau

VOCATIONAL TRAINING HEADQUARTERS

DISTRICT No. 1: Maine, Vermont, Rhode Island. *Office*: 101 Milk Street, Boston, Mass.

DISTRICT No. 2: Connecticut, New York and New Jersey. *Office*: 23 West 43d Street, New York City.

DISTRICT No. 3: Pennsylvania and Delaware. *Office*: 140 North Broad Street, Philadelphia, Pa.

DISTRICT No. 4: District of Columbia, Maryland, Virginia and West Virginia. *Office*: 450 Lexington Bldg., Baltimore, Md.

DISTRICT No. 5: North Carolina, South Carolina, Georgia, Florida, and Tennessee. *Office*: 823 Forsythe Bldg., Atlanta, Ga.

DISTRICT No. 6: Alabama, Mississippi, and Louisiana. *Office*: 412-432 Maison Blanche Annex, New Orleans, La.

DISTRICT No. 7: Ohio, Indiana, and Kentucky. *Office*: Denton Bldg., Cincinnati, Ohio.

DISTRICT No. 8: Michigan, Illinois, and Wisconsin. *Office*: 14 East Congress St., Chicago, Ill.

DISTRICT No. 9: Iowa, Nebraska, Kansas, and Missouri. *Office*: 6801 Delmar Ave., St. Louis, Mo.

DISTRICT No. 10: Minnesota, North Dakota, South Dakota, and Montana. *Office*: Room 600, Keith-Plaza Bldg., 1700 Hennepin Ave., Minneapolis, Minn.

DISTRICT No. 11: Wyoming, Colorado, New Mexico, and Utah. *Office*: 400 Mercantile Bldg., Denver, Colo.

DISTRICT No. 12: California, Nevada, and Arizona. *Office*: 544 Flood Bldg., San Francisco, Calif.

DISTRICT No. 13: Idaho, Oregon, and Washington. *Office*: Arcade Bldg., Seattle, Wash.

DISTRICT No. 14: Arkansas, Oklahoma, and Texas. *Office*: Dallas Club Bldg., Dallas, Texas.

SECTION V

RELIGIOUS STATISTICS
AND
GENERAL INFORMATION

RELIGIOUS STATISTICS AND GENERAL INFORMATION

Figures here given are the result of effort to get from the statistician, or other officer of each denomination, a report of statistics collected by that denomination for the year 1922. The fiscal year of the denominations varies. With some bodies the year closes December 31, 1922, with others the fiscal year closes at periods varying from March to mid-year while other bodies still gather from local units reported at annual sessions, in some cases in the spring and others in the fall. It is, therefore, impossible to bring the denominations to a fairly comparable basis. We have, however, used our best endeavors to get the latest available figures as nearly as of even date as possible. No report could be secured from some of the smaller bodies, and for these the latest published figures have been used. In a few cases the figures are taken from the 1916 Religious Census.

STATISTICS OF RELIGIOUS BODIES, 1922

Unless otherwise indicated these figures are furnished by officials of the Church and are for the past fiscal year. Exceptions and explanations are indicated by the following:

A Latest available source.

C Religious Census, 1916.

* † and small letters refer to explanatory footnotes.

NAME	Churches	Ministers	Members	Sunday Schools	Sunday School Members	Total Raised All Purposes
ALL DENOMINATIONS	245,678	214,385	47,407,251	204,464	25,189,419	518,517,578
<i>Adventist Bodies</i>	<i>2,752</i>	<i>1,892</i>	<i>135,660</i>	<i>3,040</i>	<i>185,539</i>	<i>7,121,257</i>
Advent Christian Church	535	770	30,597	383	24,141	625,000
Seventh Day Adventist	2,101	1,005	98,106	2,593	95,835	6,471,887
A Church of God (Adventist)	22	46	848			2,353
Life and Advent Union	7	21	652	9	512	3,998
A Churches of God in Christ Jesus	87	50	3,457	55	2,851	13,016
American Catholic Church	11	16	1,150	7	219	14,600
American Rescue Workers	29	30	612	13	499	22,682
Armenian Church	34	17	27,450	7	682	32,440
Assemblies of God, General Council	1,000	1,034	60,000	1,200	40,000	104,205
C Bahais	57		2,884			6,877
<i>Baptist Bodies</i>	<i>65,455</i>	<i>48,597</i>	<i>8,187,535</i>	<i>49,718</i>	<i>4,555,164</i>	<i>68,752,661</i>
Northern Baptist Convention	8,631	8,463	1,274,250	7,648	1,047,456	29,883,186
Southern Baptist Convention	27,574	16,980	3,374,165	21,184	2,224,834	33,432,745
National Baptist Convention (colored)	24,333	18,267	3,253,733	19,723	1,166,831	4,939,226
C General Six Principle Baptist	12	8	400	6	329	2,483
Seventh Day Baptist	81	101	7,643	76	5,398	130,394
Free Baptist	Included in Northern Baptist Statistics					
A Free Will Baptist	800	920	60,000	500	30,000	95,000
C Colored Free Will Baptist	170	294	13,362	90	4,168	36,647
A Free Will Baptists (Bullockites)	12	5	184	1	15	275
A General Baptists	513	589	33,466	305	26,685	64,698
Separate Baptists	55	50	4,000	20	1,750	9,468
A Regular Baptists	401	494	21,521	50	2,851	11,853
A United Baptists	254	411	22,097	17	793	4,837
A Duck River and Kindred Ass'ns of Baptists (Baptist Church of Christ)	105	110	6,872	8	447	2,518
C Primitive Baptists	2,143	1,292	80,311			96,270
A Colored Primitive Baptists	336	600	15,144	88	3,607	22,681
C Two-Seed-in-the-Spirit (Predestinarian Baptists)	30	13	387			170
<i>Brethren, German Baptists (Dunkers)</i>	<i>1,256</i>	<i>3,806</i>	<i>156,432</i>	<i>1,437</i>	<i>178,090</i>	<i>1,190,985</i>
Church of the Brethren (Conservative)	1,024	3,264	112,563	1,302	149,528	852,938
Old Order German Baptist Brethren	36	210	3,400			7,100
The Brethren Church (Progressive)	182	312	19,387	124	27,530	326,583
German Seventh Day Baptists	3	4	500	3	145	916
Church of God (New Dunkards)	11	15	582	8	887	3,448
Brethren, Plymouth	470		13,717	261	12,813	185,954
Brethren, River	84	287	5,219	67	7,585	39,561
Brethren in Christ of U S and Canada	47	238	3,622	60	6,735	39,181
Old Order (Yorker) Brethren	9	25	432			400
United Zion's Children	28	24	1,165	7	650	
C Catholic Apostolic Church.	13	13	2,763	4	192	29,740
C Christadelphians	145		2,922	79	3,101	16,340
Christian and Missionary Alliance	350	325	10,050	267	13,375	1,078,876
Christian Church (General Christian Conv)	1,208	899	100,430	944	94,099	197,723
Christian Union	235	228	13,893	213	15,000	50,000
Church of Christ, Scientist (Christian Science)	1,799	3,598		1,799		
Church of God and Saints of Christ	94	101	3,311	57	1,783	18,674
Church of the Nazarene	1,210	2,012	47,942	1,200	83,054	2,139,794
A Churches of Christ	5,570	2,507	317,937	3,441	183,022	679,091
Church of God, General Assembly	666	913	21,076	391	16,148	70,496
Churches of God in N. A., General Eldership	463	340	26,416	399	45,097	409,736

STATISTICS OF RELIGIOUS BODIES, 1922—Cont'd.

	NAME	Churches	Ministers	Members	Sunday Schools	Sunday School Members	Total Raised All Purposes
	<i>Churches of the Living God</i>	209	205	7,743	93	1,188	22,399
C	Church of the Living God	28	30	1,743	27	491	6,199
	Church of the Living God (Christian Workers for Fellowship)	166	125	5,000	58	570	15,000
C	Church of the Living God, General Assembly	15	50	1,000	8	125	1,200
	<i>Churches of the New Jerusalem (Swedenborgian)</i>	107	111	7,088	76	2,036	172,463
	Gen'l Conv. of the New Jerusalem, U S A	92	87	6,176	62	2,036	c 172,463
	General Church of the New Jerusalem	15	24	890	14		
	<i>Communitistic Bodies</i>	15	30	2,650	12	1,050	10,000
	Amana Society	1		1,400			
C	United Society of Believers (Shakers)	14	30	1,250	12	1,050	10,000
	Congregational Churches	5,873	5,781	833,271	6,000	781,195	21,522,269
	Disciples of Christ	8,714	5,928	1,218,849	8,519	1,024,773	c 11,165,391
	<i>Eastern Orthodox Churches</i>	415	455	456,054	213	17,787	105,315
A	Albanian Orthodox	2	3	410			a 2,482
A	Bulgarian Orthodox	4	3	650			a 2,500
	Greek Orthodox (Hellenic)	130	165	200,000	50	4,500	
A	Roumanian Orthodox	2	2	1,994	2	123	a 11,520
A	Russian Orthodox	212	220	200,000	152	12,500	
A	Serbian Orthodox	30	26	3,000	9	664	a 29,353
	Syrian Holy Orthodox Greek Catholic Mission in North America	35	36	50,000			a 59,460
	Evangelical Church—a merger of Evan Ass'n and United Evan Church	2,916	1,856	259,417	3,101	419,463	20,101,432
A	Evangelical Protestant Church of N A	37	34	17,962	38	8,792	197,194
	Evangelical Synod of North America	1,314	1,175	317,986	1,200	163,283	4,209,052
	<i>Evangelistic Associations</i>	205	623	15,708	167	12,441	319,760
C	Apostolic Church	2	5	112	1	60	650
A	Apostolic Christian Church	52	73	5,000	40	3,315	29,893
	Apostolic Faith Movement	24	26	2,196	16	769	38,380
C	Christian Congregation	15	28	3,000	15	1,650	20,000
	Church of Daniel's Band	4	16	100	1	45	600
	Church of God as Organized by Christ	14	16	216			
	Church Transcendent	1	4	15	1	22	250
C	Hepzibah Faith Missionary Ass'n	9	81	400	9	660	16,000
C	Lumber River Mission	6	4	434	6	358	323
C	Metropolitan Church Association	7	122	704	3	458	80,635
C	Missionary Church Association	25	59	1,554	29	3,343	37,930
	Peniel Missions	5			7		
C	Pentecost Bands of the World	14	45	400	11	600	20,000
C	Pillar of Fire	23	133	722	24	775	72,900
C	Voluntary Missionary Society in America	4	11	855	4	388	2,199
C	Free Christian Zion Church of Christ	35	29	6,225	35	3,699	19,154
	<i>Friends</i>	920	1,252	106,648	741	87,509	1,099,644
	Society of Friends (Orthodox) (5 years meeting)	714	1,200	85,612	625	61,000	1,000,000
	Religious Society of Friends (Hicksite)	153		17,513	108	6,033	89,250
A	Orthodox Conservative Friends (Wilburite)	50	50	3,373	8	276	10,144
A	Friends (Primitive)	3	2	50			250
	Holiness Church	43	96	1,250	45	1,485	44,000
C	Independent Churches	597	54	54,393	488	39,077	765,815
C	International Apostolic Holiness Church	375	600	11,800	201	9,120	74,000
	Jacobite (Assyrian) Church	4	2	4,825	3	136	5,030
A	Jewish Congregations	3,000	810	400,000	780	74,022	4,788,228
	<i>Latter Day Saints</i>	2,000	10,854	604,082	2,243	281,442	1,284,068
	Church of Jesus Christ of Latter Day Saints	1,050	4,718	508,717	1,368	221,066	804,068
	Reorganized Church of Jesus Christ of Latter Day Saints	950	6,136	e 95,365	875	60,378	f 480,000
A	Lithuanian National Catholic Church	7	3	7,343	1	142	17,374
	<i>Lutherans</i>	15,857	10,168	2,515,662	10,847	1,069,514	38,964,933
	*United Lutheran Church in America	3,803	2,839	801,250	3,682	576,959	13,798,195
	*Joint Synod of Ohio	954	746	151,948	810	75,432	1,971,324
	Iowa Synod	999	603	132,269	733	40,121	1,343,907
	*Buffalo Synod	48	32	6,640	34	1,583	78,318
	*Emmanuel Synod	8	6	1,249	8		
	*Jehovah Conference	6	6	864	4	420	5,800
	*Augustana Synod	1,254	756	204,081	1,254	91,772	4,185,545
	*Norwegian Lutheran Church	2,637	957	260,888	1,216	70,777	4,539,451
	*Lutheran Free Church	420	200	30,000	280	25,400	283,547
	*Eielsen Synod	37	7	1,550	19	212	19,704
	*Lutheran Brethren	40	26	1,250			265,000

a Census.

c Amount raised 1921

d Adherents, including communicants

e U S and Canada actual members

f Local expense only

* Cooperating in the National Lutheran Council

STATISTICS OF RELIGIOUS BODIES, 1922—Cont'd.

	NAME	Churches	Ministers	Members	Sunday Schools	Sunday School Members	Total Raised All Purposes
	*United Danish Church	209	150	29,132	208	10,700	454,000
	*Danish Church	103	62	13,944	64	2,706	172,774
	*Icelandic Synod	61	17	5,217	33	1,839	40,271
	*Suomi Synod	163	46	23,538	182	10,850	186,875
	*Finnish National Church	61	23	4,395	45	3,160	44,900
	*Finnish Apostolic Church	100	5	20,000	45	4,135	70,000
	†Missouri Synod	4,179	3,019	673,321	1,819	132,334	9,919,459
	†Joint Wisconsin Synod	625	566	139,605	345	17,699	1,526,629
	†Norwegian Synod.	48	32	4,533	17	735	26,119
	†Slovak Synod	46	34	7,959			865
	†Negro Mission	56	36	1,979	49	2,680	32,250
	<i>Mennonite Bodies</i>	972	1,548	91,603	757	100,101	2,178,169
	Mennonite Church	338	516	36,667	375	56,225	504,180
	Hutterian Brethren	17	32	982	14	621	
	Conservative Amish Mennonite Church	13	33	1,400	18	2,000	c 10,000
A	Old Order Amish Mennonite Church	88	253	7,665	5	261	406
A	Church of God in Christ (Mennonite)	21	17	1,125	10	715	6,333
A	Old Order Amish Mennonite Ch (Wisler)	22	32	1,608			185
	Reformed Mennonite Church	22	31	1,500			
A	Gen'l Conf of Mennonites of N A	117	190	19,937	124	20,000	350,000
A	Defenseless Mennonites	11	24	854	10	1,587	10,241
	Mennonite Brethren in Christ	200	197	8,503	142	12,779	1,119,872
	Mennonite Brethren Church of N A	64	122	5,994			c 106,853
A	Krummer Brethren	13	34	894	18	1,673	13,075
A	Kleine Gemeinde	3	7	171	4	80	25
A	Central Conference of Mennonites	23	29	2,923	23	2,288	48,755
A	Conf of Defenseless Mennonites of N A	15	22	1,171	14	1,892	8,239
A	Stauffer Mennonites	5	9	209			
	Messianic World Message	20	25	35,000			c 2,806
	<i>Methodists</i>	65,414	51,925	8,822,889	59,341	7,403,795	127,412,316
	<i>White</i>	51,609	37,710	6,889,414	47,585	6,720,184	121,321,596
	Methodist Episcopal Church	29,232	20,514	4,255,246	26,623	4,322,000	82,309,952
	Methodist Episcopal Church, South	17,504	13,079	2,362,598	16,949	2,050,137	34,500,193
	Methodist Protestant	2,379	1,356	186,275	1,965	191,270	2,219,604
	Free Methodist	1,259	1,433	32,053	1,331	103,676	1,348,918
	Wesleyan	675	666	21,000	521	30,133	c 644,006
	Primitive Methodist Church, U S A	86	85	9,986	87	16,807	279,584
	Congregational Methodist Church	350	500	21,000	103	5,830	18,367
A	New Congregational Methodist Church	24	27	1,256	6	331	1,372
	<i>Colored</i>	13,805	14,215	1,372,875	11,756	683,611	6,090,380
	African Methodist Episcopal	6,900	6,550	551,766	6,250	278,313	3,425,000
A	African Methodist Episcopal Zion	2,716	3,962	412,328	2,544	203,147	784,746
	Colored Methodist Episcopal in America	3,824	3,039	366,315	2,543	193,000	1,736,192
A	Colored Methodist Protestant	26	33	1,967	24	1,016	12,129
	Union American Methodist Episcopal	267	205	18,812	245	2,553	40,664
A	African Union Methodist Protestant	58	260	3,750	49	3,088	47,231
A	Reformed Zion Union Apostolic	58	79	10,000	58	1,000	34,438
	African American Methodist Episcopal	27	35	5,811	25	934	6,500
	Reformed Methodist Union Episcopal	29	52	2,126	18	560	3,420
	<i>Moravian Bodies</i>	149	187	25,692	149	21,773	580,560
	Moravian Church (Unitas Fratrum)	123	142	23,666	120	20,777	512,161
A	Evangelical Union of Bohemian and Moravian Brethren in N A.	23	44	1,714	20	627	5,499
	Independent Bohemian and Moravian Brethren Churches	3	1	312	3	369	2,900
A	New Apostolic Church	20	20	3,828	12	689	8,210
A	Nonsectarian Churches of Bible Faith	58	26	2,273	12	571	1,263
	<i>Old Catholic Churches in America</i>	18	24	15,725	15	2,058	52,150
A	Old Roman Catholic Church	12	12	4,700	11	1,271	12,150
A	Catholic Church of North America	6	12	9,025	4	761	20,000
	Pentecostal Holiness Church	320	471	7,940	225	11,821	137,746
	Polish National Catholic Church of America	34	45	28,245	27	2,967	149,839
	<i>Presbyterian</i>	15,800	14,421	2,402,392	15,472	2,214,619	65,589,459
	Presbyterian Church, U S A.	9,710	9,965	1,722,254	9,856	1,502,616	47,341,334
	Presbyterian Church, U S	3,492	2,056	411,854	3,085	431,178	11,743,725
	Cumberland Presbyterian	1,273	774	65,425	1,200	46,000	
	United Presbyterian Church of N A	929	959	182,780	943	199,515	5,565,180
A	Colored Cumberland Presbyterian Church	136	430	13,077	139	8,399	39,497
	Associate Reformed Presbyterian Church	131	95	16,832	131	15,967	323,110
	Synod of the Reformed Presbyterian Ch of N. A (Covenant)	103	124	7,420	94	8,981	332,714

c Amount raised 1921

g Including 259,581 non-resident members, i e., members lost sight of, carried on rolls 3 years before being dropped

These not previously reported.

h Local Preachers 5,109

* Cooperating in the National Lutheran Council

† Constituting the Synodical Conference

STATISTICS OF RELIGIOUS BODIES, 1922—Cont'd.

	NAME	Churches	Ministers	Members	Sunday Schools	Sunday School Members	Total Raised All Purposes
A	Reformed Presbyterian Ch in N A, General Synod	15	13	2,400	13	1,963	36,798
	Associate Synod of N A (Associate Presbyterian Church)	11	5	350	12		7,101
	Protestant Episcopal Church	8,324	6,024	1,118,396	6,000	504,640	35,513,273
A	Reformed Episcopal Church	79	75	13,022	79	9,005	460,283
	<i>Reformed Bodies</i>	2,741	2,308	525,161	2,655	523,055	9,895,874
	Reformed Church in the United States	1,756	1,290	337,526	1,715	368,708	5,007,685
	Reformed Church in America	736	774	141,222	770	138,000	3,988,325
	Christian Reformed	249	239	46,413	170	21,347	889,864
	Roman Catholic Church	16,615	22,049	18,104,804	15,642	4,332,561	c 75,368,294
	Salvation Army	1,262	3,940	152,291		125,335	3,985,434
	<i>Scandinavian Evangelical Bodies</i>	458	606	39,025	451	47,140	774,167
	Swedish Evangelical Mission Covenant of America	305	448	30,000	322	34,401	522,352
	Swedish Evangelical Free Church	102	96	6,208	99	9,582	144,303
A	Norwegian Danish Free Church	51	62	2,817	30	3,157	107,512
	Schwenkfelders	4	6	1,362	6	2,119	16,504
A	Social Brethren	19	10	950	8	478	817
A	Society for Ethical Culture	7	11	3,210	6	438	559,779
	<i>Spiritualists</i>	624	532	106,522	74	4,008	95,443
A	Spiritualists (National Association)	600	300	100,000	60	3,000	82,763
	Progressive Spiritualist Church	24	32	6,322	14	1,008	10,680
	Temple Society in the U S (Friends of the Temple)	5	3	d 500	2	165	5,600
	<i>Theosophical Societies</i>	222	4	64,128			1,176
A	Theosophical Society	17		199			1,176
	Theosophical Society, New York (Inc)	1	4	60			
A	Theosophical Society, American Section	203		7,800			
	Universal Brotherhood and Theosophical Society	1		56,067			
	Unitarians	448	492	d 108,560	312	20,240	1,252,600
	<i>United Brethren Bodies</i>	3,694	2,311	389,972	5,379	467,531	6,214,178
	Church of the United Brethren in Christ	3,285	1,944	370,628	2,992	439,066	5,880,968
	Church of the United Brethren in Christ (Old Constitution)	409	367	19,344	387	28,765	333,210
A	Universalists	644	561	46,775	467	58,442	1,069,075
A	Vedanta Society	3	3	350			2,000
A	Volunteers of America	98	325	10,200	26	1,600	243,340

c Amount raised 1921.

d Junior 16, 275

d Adherents, including communicants

STATISTICAL SUMMARY OF SOUTHERN BAPTIST CONVENTION AT HOME AND ABROAD, 1922-23

Released April 19, 1923, E P Alldredge, Secretary Survey Statistics and Information

Items	In the South	In Foreign Lands Reported		Totals at Home and Abroad	Gains and Losses in South Past Year	Total Gains and Losses Past Year
		1923	1922			
Associations	978	No report	No report	978	L 8	L 8
Churches	27,919	812	622	28,731	G 285	G 475
Baptists Past Year*	224,844	11,815	7,891	236,659	L 8,727	L 4,803
Membership of Churches	3,366,211	98,550	64,251	3,464,761	G 145,828	G 180,127
Sunday School†	20,935	1,370	971	22,305	G 785	G 1,184
Sunday School Enrollment	2,220,035	71,001	53,691	2,291,036	G 72,381	G 89,692
B Y P U s	12,686	No report	No report	12,686	G 1,857	G 1,857
B Y P U Enrollment	417,667	No report	No report	417,667	G 83,409	G 83,409
W M U Organizations†	20,075	No report	No report	Report not in	No report	
W M U Contributions	\$3,407,208	No report	No report	\$3,407,208	L \$387,199	L \$387,199
Home Purpose Contributions	\$22,318,120	No report	No report	\$22,318,120	L \$151,901	L \$151,901
75-Million Campaign and all Benevolences	\$9,849,856	\$434,292	\$454,235	\$10,284,148	L \$1,112,868	L \$1,132,812
Total Contributions	\$32,167,927	\$434,292	\$454,235	\$32,602,269	L \$1,264,820	L \$1,284,713
Value Church Property	\$115,379,210	No report	No report	\$115,379,210	G \$13,162,887	G \$13,162,887

* As will be seen, foreign churches made great gains in baptisms over last year while the churches at home baptized 8,727 fewer than the year before

† The reports on Sunday Schools and W M U work this year are very incomplete and far below the actual figures

A STUDY OF RELIGIOUS STATISTICS FOR 1922

Gains for the past year

The following table will show total gains as compared with statistics reported in the Year Book of the Churches for 1921:

Year	Churches	Ministers	Members	S Schools	S S Members	Total Raised
1922	213,578	214,385	47,407,251	204,461	25,189,419	\$518,317,378
1921	233,999	199,381	46,242,130	199,151	23,944,438	488,424,084

1 Y1	9,579	15,054	1,165,121	5 310	1,244,981	\$29,983,494
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This table on its face shows a decided gain under each head, and is indicative of the largest numerical growth enjoyed by the Church in late years. Some analysis of each head will be helpful in showing more precisely just what these gains mean.

Churches

The gain in Churches, 9,579, (4 per cent) includes 1799 churches of the Christian Scientists not reported last year, deducting which shows 7,780 new church organizations, established during the year, a greater number the past year than in five years preceding.

Ministers

The figures show a gain of 15,054 ministers (7.6 per cent). Here again it should be noted that the 1921 statistics did not report Christian Scientists, 3,598 reported in 1922, and 5,109 local preachers of the Methodist Episcopal Church, South, not included in 1921 report, are in the 1922 report. The proper estimate of true annual gain in ministers is, therefore, 6,347, still a larger gain for the year in ministers than is shown in the five-year period, from 1916-21.

Members

The total gain in membership over the 1921 report is 1,165,121, or 2.56 per cent, decidedly the best gain numerically in recent years. This gain, however, in order that we may reach fair conclusions must be considered in connection with some membership figures not previously reported. The most important of these is the inclusion of 259,581 members of the Methodist Episcopal Church not in the report of 1921. These members are what in the terminology of the Methodist Episcopal Church are classed as "non-resident" and are carried on the rolls for three years before being stricken off if not heard from. These have been carried in a separate roll, and not reported previously in the Year Book of the Churches. They are, however, clearly bona-fide members and such members are carried and reported by most, if not all churches. On the other hand through an error in the statistics reported officially a year ago by the Salvation Army an excess of 62,063 members was reported. To properly adjust this and the Methodist figures, in order to get the actual increase in membership in 1922, 197,518 (259,581-62,063) should be deducted from 1,165,121, leaving 967,603 as the actual numerical gain within the year. For those making any special study of statistics we would call attention to the remarkable gains reported by some of the small church bodies, due in some cases to changing their method of reporting from strictly "communicant" to "communicant and baptized" members, while in other cases no explanation is immediately available. Among these may be noted American Catholic Church reporting a gain of 675 on 475 in 1921, (due to change in basis); Church of God, General Assembly reporting a gain of 13,292 on 7,784, which is really the gain since the 1916 Census, (6 yrs.); Church of the Living God (Christian Workers for Fellowship) report a gain of 2,000 on 3,000 reported in 1921, a gain of 66 2/3 per cent, no explanation immediately available, the Greek Orthodox Church reports an increase of 50,000 on 150,000 or 33 1/3 per cent, due apparently to activity in reaching more effectively the Greek population coming to this country in recent years; the Evangelical Synod of North America shows a gain of 43,126 on 274,860 due to discrepancy in figures officially furnished; the Jacobite Assyrian Apostolic Church

reports a gain of 4,045 on 780 reported in 1921 due to change in manner of reporting from communicant to adherents; the Moravians show a loss of 8,104 due to change in basis of reporting by the largest of the Moravian bodies from all "baptized and communicants" to "communicants" only. On a "communicant" only basis the Moravians would show a real gain of 1,058. The report of the Universalists, incomplete reports, shows a loss of 11,791 when compared with the 1916 religious census. These discrepancies do not materially affect the totals as to gains.

The following table of gains or losses by the major bodies is given, first as showing gains claimed by the denomination itself, and second as compared with figures furnished us for 1921. We make this double showing because of the change of base in several instances:

TABLE OF GAINS AND LOSSES—MEMBERSHIP 1922

Because of change of base in a number of cases, comparison is made between figures of Denominational Year Books and figures officially furnished for the Year Book of the Churches.

CHURCH BODY	Denominational Report		Denominational Report		Compared with Official Report F C Year Book—1921			
	Gain	Loss	Gain	Loss	Gain	Loss	Gain	Loss
Adventists (5)		2,567	<i>Per cent</i>	<i>Per cent</i>			<i>Per cent</i>	<i>Per cent</i>
American Catholic	675		142	1 8	a 675	2,567	142	1 8
Baptists								
Northern Convention	13,843		1 1		b 20,372		1 62	
Southern Convention	147,253		4 6		b 175,160		5 47	
National Convention	137,408		4 4		137,408		4 4	
Others (14)		655	0 25			655		0 25
Brethren (German Baptists (5))	2,322		1 7		2,322		1 7	
Christian Church, Gen'l Conv	3,346		3 4		3,346		3 4	
Church of Christ, Independent	No Change							
Church of God, N A (General Eldership)	496		1 8		496		1 8	
Congregational	19,046		2 32		19,046		2 32	
Disciples	33,335		2 8		8,826		0 72	
Eastern Orthodox (7)	45,000		1 1		45,000		1 1	
Evangelical Church	9,321		3		9,321		3	
Evangelical Synod of N A		8,032	2 9		43,126		15 69	
Friends (4)	762		0 64		10,691		9 1	
Jacobite Assyrian Apostolic	4,045		518 6		a 4,045		518 6	
Jewish	No Change							
Latter Day Saints (2)	16,164		2 7		16,164		2 7	
Lutherans	49,017		1 98		49,017		1 98	
Mennonites (16)	321		0 35		321		0 35	
Methodists								
Methodist Episcopal	122,975		3 1		c 316,591		8 03	
Methodist Episcopal, South	66,106		2 8		16,531		0 7	
Methodist Protestant	8,000		4 5		8,000		4 5	
Others (14)	123,176		9 2		123,176		9 2	
Moravians (3)	1,058		3			d 8,104		24
Old Catholic	1,150		8 4		1,150		8 4	
Presbyterians								
U S A	34,557		2			107		0 006
U S	13,796		3 4		14,796		3 7	
Cumberland	1,000		1 5		1,500		2 25	
United	2,252		1 4		2,252		1 4	
Others (5)		733		1 8		733		1 8
Protestant Episcopal	36,818		3 3		14,367		1 3	
Reformed Episcopal	No Change							
Reformed Bodies								
Reformed U S	6,157		1 8		6,157		1 8	
Reformed in America	5,588		4 1		5,588		4 1	
Reformed Christian	2,511		5 7		2,511		5 7	
Roman Catholic	219,158		1 22		219,158		1 22	
Salvation Army	6,322		13		e 55,742		55	
Unitarians	4,624		4 45		4,624		4 45	
United Brethren (2)	7,143		1 8		7,143		1 8	
Universalists		f 11,791		20 1		f 11,791		20 1

a Change from Communicant to Adherent basis

b Inclusive of 6,529 District of Columbia members not previously included

c Inclusive of 259,581 "Non Resident" members not reported in 1921

d Change from "Baptized and Communicant" to strictly "Communicant" basis.

e Due to error in figures furnished for 1921.

f Incomplete official returns

Sundan Schools

No explanation is needed concerning Sunday School figures. It is worthy of note that the Sunday School membership gain is 86,137 more than the increase in Church membership.

Money Raised

The reports from the different denominations vary widely in what is included in amount of money raised. The question sent out is inclusive of all money raised for all purposes, but clearly the answers are not uniform, some giving only "general benevolences," and some only local budgets. The interesting fact is an increase over 1921 of \$29,893,497.

GROWTH IN CHURCH MEMBERSHIP COMPARED WITH POPULATION OF THE UNITED STATES

The population of the United States has increased as follows:

<i>Census</i>	<i>Census</i>	<i>Census</i>	<i>Census</i>	Present Estimate
1890	1900	1910	1920	
62,947,714	75,994,575	91,972,266	105,710,620	108,000,000

Church Membership of the United States has increased as follows:

<i>Census</i>	<i>Census</i>	<i>Census</i>	Official Reports to Federal Council
1890	1906	1916	1922
21,699,432	35,068,058	41,926,854	47,407,251

Population has increased 6.8 per cent during 32 years or at the average rate of 2.125 per annum since 1890. Church membership has increased 118.4 per cent or at the average rate of 3.7 per cent per annum, showing a small but steady advance of church members over population. This steady advance is further shown by the fact that in 1890 the church membership was 34 per cent of the population and in 1922, 45 per cent.

CONSTITUENCY

The definition of the term "constituency" is varied. Defining it as "all those who by birthright, affiliation, or sympathetic interest as well as actual enrolled membership hold some form of denominational religious faith," careful study of the population of the United States has brought some good statisticians to the conclusion that the figures of the Roman Catholic, Eastern Orthodox and Latter Day Saints presented in the Year Book represent "constituency." No regular plan of enrollment appears to be followed by Jewish synagogues, some counting only heads of families and others only heads of families who are pewholders; since, therefore, all who have not renounced the Jewish faith among those of Jewish blood may strictly be counted as Jewish constituency, a multiple of four is fair, though rather low, upon the reported membership of Jewish synagogues. It is somewhat harder to get a fair multiple for Protestant bodies, but Dr. Walter Laidlaw, of New York, who has had large experience as statistician of the New York Federation of Churches and in the Census Bureau of the United States, has demonstrated through varied tests that a multiple of 2.8 upon Protestant membership figures is approximately correct. Some such calculation is necessary to bring the figures to a

comparable basis. It is altogether misleading, for example, to say that there are 18,104,804 Roman Catholics, 400,000 Jews and 28,902,447 Protestants in a total of 47,407,251 reported membership, a ratio of 1:1.5, while the one represents population as officially stated and the other is communicant membership. The calculation below shows a ratio of 1:4.3 as between Roman Catholic and Protestant population in the United States; that is, for every one of Roman Catholic there are four and three tenths of Protestant faith. The approximate ratios to total population are 18 Roman Catholics, 77 Protestants, 3 other faiths and 10 of no faith.

1922 POPULATION OF U. S. AS MEMBERS AND ADHERENTS OF SOME FORM OF RELIGIOUS FAITH

*Protestant	77,958,470
Eastern Orthodox	456,054
Latter Day Saints	604,082
**Jewish	1,600,000
Roman Catholic	18,104,804
Total	98,723,410

* A multiple of 2.8 on communicant figures.

**A multiple of 4 on reported membership which as a rule is made up only of heads of families or pew holders.

Seven Largest Protestant Groups

The seven larger Protestant denominational groups in order of numbers are Methodists, 8,262,289; Baptists, 8,167,535; Lutherans, 2,515,662; Presbyterians, 2,402,392; Disciples, 1,218,849; Protestant Episcopal, 1,118,396; Congregationalists, 838,271.

Largest Protestant Bodies

Following is a list of the largest Evangelical bodies in the order of numbers—twenty-two, all above 200,000, the largest being the Methodist Episcopal:

Methodist Episcopal	4,255,246
Southern Baptist Convention	3,374,165
National Baptist Convention (Colored)	3,253,733
Methodist Episcopal Church, South	2,362,598
Presbyterian, U. S. A.	1,722,254
Northern Baptist Convention	1,274,250
Disciples	1,218,849
Protestant Episcopal	1,118,396
Congregational	838,271
United Lutheran	801,250
Missouri Synod	673,321
African Methodist Episcopal	551,766
African Methodist Episcopal, Zion	412,328
Presbyterian, U. S.	411,854
Church of the United Brethren in Christ	370,628
Colored Methodist Episcopal Church in America	366,315
Reformed Church in the United States	337,526
Evangelical Synod of North America	317,986
Churches of Christ (Independent)	317,937
Norwegian Lutheran Church	260,888
Evangelical Church	259,417
Augustana Synod	204,081

RELATIVE GROWTH, NUMERICAL AND PER CENT, OF ROMAN CATHOLICS AND PROTESTANTS IN UNITED STATES FROM 1890 TO 1922—32 YEARS

The relative growth of the Protestant Churches and the Roman Catholic Church is a subject of constant inquiry and interest. The following study may throw some light on this question:

	1890	1906	Gain 16 yrs	Percent Incr.		1916	Gain 10 yrs 1906-1916	Percent Incr.		1919	Gain 3 yrs 1916-1919	Percent Incr.	
				For 16 yrs	Per Annum			For 10 yrs	Per Annum			For 3 yrs	Per Annum
Roman Catholic	7,343,186	14,210,755	6,867,569	93 5	5 84	15,721,815	1,511,060	10 63	1 063	17,549,324	1,827,509	11 6	3 86
Protestant	14,225,750	20,755,846	6,530,096	45 9	2 87	25,847,904	5,092,058	24 5	2 45	26,978,712	1,130,808	4 37	1 46

	1921	Gain 2 yrs 1919-1921	Percent Incr.		Gain 1 yr 1921-1922	Percent Incr Per Annum	1890	1922	Number Gain For 32 yrs	Percent Incr.	
			For 2 yrs	Per Annum						For 32 yrs	Per Annum
Roman Catholc.	17,885,646	336,322	1 91	955	219,158	1 22	7,343,186	18,104,804	10,761,618	146 5	4 578
Protestants.	27,956,484	977,772	3 62	1 85	945,963	3 38	14,225,750	28,902,447	14,676,697	103 5	3 23

The figures for 1890, 1906, 1916 are from the United States Census. The figures for 1919, 1921, 1922 are from reports rendered this office, Federal Council of Churches, in response to questionnaires sent out. The Catholic figures are those officially printed in the Year Books of the Catholic Church, for the years since 1916. Many of the smaller Protestant groups have not made returns since 1916, so that the presumption is that the Protestant figures are under rather than overstated. It should also be noted that the Christian Scientists do not furnish any figures and the same is true of several small denominations, constitutionally opposed to numbering church members. Another and the most important fact is that Catholic figures are "estimated population." Careful studies show that a multiple of 2.8 is required upon Protestant Communicant figures to bring them to the same population basis as the Roman Catholics. It is notable that Roman Catholics lead decidedly in increase from 1890-1906, that Protestant growth from 1906-1916 was decidedly ahead, that from 1916 to 1919 the Catholics lead in rate of increase, and that in 1921 and 1922 Protestants are again decidedly leading in rate of increase.

FOREIGN MISSION STATISTICS

(Supplied by the Foreign Missions Conference of North America)

Table I. Incomes

Society	Income
Grand Totals—Canada and U S	\$40,627,911 <i>a, b</i>
Totals—Canada	* 1,956,753 <i>a, c</i>
CANADA	
BAPTIST	
Baptist, Canadian For Miss Bd	237,046
Baptist Wo For Miss Soc, Ont, West	22,428
Baptist Wo For Miss Soc, Ont, and O	6,638
Baptist Wo Miss Un Maritime	26,474
CHURCH OF ENGLAND	
Church of England, Miss Soc	200,935
Ch of England, Wo Aux Miss Soc	109,287
CONGREGATIONAL	
Congregational Canadian For Miss Soc	24,291
Congregational Canadian Wo Bd Miss	14,943
HOLINESS	
Holiness Movement Church	11,488
METHODIST	
Methodist Church, Canada, Miss Soc	787,244 <i>a, d</i>
Methodist Ch, Canada Wo Miss Soc	211,744 <i>a, e</i>
PRESBYTERIAN	
Presbyterian Ch, Canada, Bd For Miss	519,919
Presby Ch, Canada, Wo Miss Soc (E)	49,289
Presby Ch, Canada, Wo Miss Soc (W)	249,469 <i>a, f</i>
INTERDENOMINATIONAL (Excepting Educational)	
Missionary Education Movement, Can Coun	3,248
Leper's Miss, Canadian Com	15,140
Y W C A, Canada, For Dept	7,466
INTERDENOMINATIONAL (Educational)	
Wo. Christian Medical Col, Toronto Com	* 6,198
INDEPENDENT (Excepting Educational)	
Ceylon and India Gen Miss, Canadian Br	1,499
China Inland Miss, Canadian Br	42,410 <i>g</i>
Inland-South America Un, Canada	5,367
McAll Assn, Canadian	* 2,461 <i>h</i>
San Pedro Miss, Canadian Com	* 1,800 <i>i</i>
Sudan Interior Miss	54,454
Zenana Bible Med Miss, Can Com	* 20,844 <i>j</i>
UNITED STATES	
Totals—United States	\$38,671,158
ADVENT CHRISTIAN	
Advent, American Miss Soc	41,104 <i>a, k</i>
Advent, Wo Ho and For Miss Soc	15,018 <i>a, e</i>
ADVENTIST, SEVENTH-DAY	
Adventist, Seventh-Day Denomination	124,781 <i>a, m</i>
ASSEMBLIES OF GOD	
Assemblies of God, Miss Dept	106,235 <i>n</i>
BAPTIST CHURCHES	
Baptist, Gen Coun, Cooperating Miss	<i>m</i>
BAPTIST, GENERAL	
Baptist, General For Miss Soc	2,200
BAPTIST, NATIONAL CONVENTION	
Lott Carey, Bapt For Miss Soc	45,000
Lott Carey, Wo Aux For Miss Soc	3,491
Baptist, National For Miss Bd	45,720
BAPTIST, NORTHERN CONVENTION	
Baptist, American For Miss Soc	2,608,624
Baptist American For Wo Miss Soc	702,343
Baptist, American Ho Miss Soc	209,003 <i>a, o</i>
Baptist, American Ho. Wo Miss. Soc	57,299 <i>a, p</i>
BAPTIST, SCANDINAVIAN	
Baptist Scandinavian Denomination	* 6,000
BAPTIST, SEVENTH-DAY	
Baptist Seventh-Day Miss Soc	28,428 <i>a, q</i>
Baptist Seventh-Day Wo Exec Bd	2,349 <i>a, r</i>

Note—Figures in italics are included in the totals of the main society above

* 1919-20 figures latest available

** No data available

a Expended on work in this report only.

b Total income, \$1,397,875.

c Expenditure for 13 months, not including \$20 expended through the Zenana Bible and Medical Mission Canada Auxiliary Total income for 13 months, \$157,284

d Total income, \$787,244

e Total income, \$472,423

f Total income, \$487,276

g Not including \$34,393 for famine relief

h Not including \$308 for relief and \$1,796 for war orphans

i Income for six months only

j Not including \$612 received from U S

k Total income, \$60,612

l Total income, \$23,723

m Total income, \$6,384,385, not including \$301,669 from Canada

n Not including \$912 from Canada.

o Total income, \$1,574,432

Table I. Incomes—Continued

Society	Income ¹
BAPTIST, SOUTHERN CONVENTION	
Baptist, Southern For Miss Bd	3,649,922
Baptist Southern Wo Miss Un	832,650 <i>a, s</i>
Baptist, Southern Ho Miss Bd	74,994 <i>a, t</i>
BRETHREN, CHURCH OF THE (DUNKER)	
Brethren, Gen. Miss Bd	216,393 <i>a, u</i>
BRETHREN CHURCH (PROGRESSIVE)	
Brethren, For Miss Soc	48,671
BRETHREN IN CHRIST (TUNKERS)	
Brethren in Christ For Miss Bd	27,660
BRETHREN, PLYMOUTH	
Brethren Missionaries	*† 10,000 <i>ch</i>
CHRISTIAN AND MISSIONARY ALLIANCE	
Christian and Missionary Alliance	584,197 <i>b, c</i>
CHRISTIAN DENOMINATION	
Christian Church For Miss Bd	68,809
Christian Church Wo Bd For Miss	12,169
CHURCH OF GOD	
Church of God, Miss Bd	121,946
CHURCHES OF GOD, GENERAL ELDERSHIP	
Churches of God, Miss Bd	18,000 <i>a, x</i>
CONGREGATIONAL CHURCHES	
American Bd Comm For Miss	1,901,079 <i>y</i>
Wo Bd Miss Boston	336,795
Wo Bd Miss, Interior	290,566
Wo Bd Miss, Pacific	51,980
American College, Madura, Trustees	480 <i>z</i>
Central Turkey College, Antab, Trustees	4,502 <i>z</i>
Euphrates College, Trustees	24,560 <i>z</i>
Jaffna College, Trustees	17,842 <i>z</i>
Hawayan Evang Asso, Bd of	123,000 <i>aa</i>
American Miss Assn	48,999 <i>bb</i>
DISCIPLES OF CHRIST	
Christian For Miss Soc } United Christ Miss'y Soc	1,510,680 <i>w</i>
Christian Ho Bd Miss }	
EPISCOPAL	
Protestant Episcopal, Dom For Miss Soc	1,011,559 <i>a, aa</i>
EPISCOPAL, REFORMED	
Reformed Episcopal Bd For Miss	20,000
Reformed Episcopal Wo For. Miss Soc	* 4,300 <i>y</i>
EVANGELICAL ASSOCIATION	
Evangelical Assn, Miss Soc	152,426 <i>a, ee</i>
Evangelical Assn Wo Miss Soc	40,416 <i>a, ff</i>
EVANGELICAL, UNITED	
Evangelical Un Ho and For Miss Soc	97,808 <i>a, gg</i>
Ev Un Wo Ho and For Miss Soc	84,334 <i>hh</i>
EVANGELICAL SYNOD	
Evangelical For Miss Bd	96,245
FRIENDS (ORTHODOX)	
Friends Philadelphia For Miss Assn	30,969
Friends American Bd For. Miss	115,041
Friends Wo Miss Un	5,733 <i>ii</i>
Friends California Bd Miss	27,094 <i>a, jj</i>
Friends Ohio For Miss. Soc	21,896
HEPHZIBAH FAITH MISS ASSN	
Hephzibah Faith Miss Assn	9,648
HOLINESS CHURCH, INTERNATIONAL	
Holiness Inter'l, Bd For Miss	† 15,000
LUTHERAN BRETHREN	
Lutheran Brethren Bd Miss	* 22,000
LUTHERAN, DANISH	
Lutheran Danish Church	* 2,000 <i>co</i>
LUTHERAN, DANISH UNITED	
Lutheran Danish United Miss Bd	* 15,000
LUTHERAN FREE CHURCH	
Lutheran Free Ch Bd Miss	40,977
Lutheran Free Ch, Wo Miss Fed	2,840 <i>a, ll</i>

p Total income, \$325,519

q Total income, \$30,248

r Total income, \$3,765

s Total income, \$3,369,396.

t Total income, \$1,229,251

u Total income, \$263,569

v Not including \$5,000 from Canada.

w Including income from Canada

x Total income, \$20,000

y Including \$15,249 from Canada

z Income independent of American Board Appropriations

aa Income estimated including \$3,000 annual grant from the American Missionary Association.

bb Total income, \$926,468

dd Total income, \$3,688,581.

ee Total income, \$314,599.

ff Total income, \$148,939.

gg Total income, \$304,933.

hh Total income of which only part was expended for foreign mission work.

Table I. Incomes—*Continued*

Society	Income
LUTHERAN, JOINT SYNOD OF OHIO	
Lutheran Ohio Syn Bd For Miss	34,920
LUTHERAN, NORWEGIAN	
Lutheran Norwegian Bd For Miss	302,018 <i>bd</i>
LUTHERAN SYNOD OF IOWA	
Lutheran Iowa and Other States Syn	49,613
<i>New Guinea Miss Aux</i>	4,632
LUTHERAN SYNODICAL CONFERENCE	
Lutheran Missouri Syn Bd For Miss	91,000
LUTHERAN, UNITED	
Lutheran Un Bd For Miss	740,393
<i>Lutheran Un Wo Miss Soc</i>	* 56,249 <i>mm</i>
Lutheran West Indies Miss Bd	54,085
Lutheran Augustana China Miss Soc	39,928
LUTHERAN, INTER-SYNODICAL	
Lutheran Inter-Synodical Orient Miss Soc	11,876
MENNONITE AND AMISH MENNONITE	
Mennonite Bd Miss and Charities	187,430 <i>a, lh</i>
MENNONITE BRETHREN	
Mennonite, Brethren Ch For Miss	90,000 <i>nn</i>
MENNONITE BRETHREN IN CHRIST	
Mennonite Penn ^o Conf Bd For Miss	16,305
MENNONITE, CONFERENCE OF DEFENSELESS	
Congo Inland Miss	10,000
MENNONITE, GENERAL CONFERENCE	
Mennonite Gen Conf Bd For Miss	* 57,465 <i>a, oo</i>
MENNONITE (KRIMMER BRUEDER-GEMEINDE)	
Mennonite China Miss Soc	† 20,000
METHODIST EPISCOPAL	
Methodist Episcopal For Bd Miss	5,411,768
<i>Methodist Epis For Wo Miss Soc</i>	2,255,740
Methodist Epis Ho Bd Miss	* 49,017 <i>a, pp</i>
Methodist Epis Ho Wo Miss Soc	12,417 <i>qq, a</i>
METHODIST EPISCOPAL AFRICAN	
Methodist Epis African Miss Dept	30,711 <i>a, rr</i>
<i>Methodist Epis African Wo Miss Soc</i>	2,421
<i>Methodist Epis African Wo Mite Soc</i>	8,503
METHODIST EPISCOPAL, AFRICAN ZION	
Methodist Epis Zion Miss Soc	31,680
<i>Methodist Epis Zion Wo Miss Soc</i>	15,680
METHODIST EPISCOPAL, SOUTH	
Methodist Epis South Bd Miss	3,339,977 <i>a, ss</i>
METHODIST, FREE	
Methodist Free Gen Miss Bd	125,835 <i>tt</i>
<i>Meth Free Wo For Miss Soc</i>	71,443
METHODIST, PRIMITIVE	
Methodist Primitive For Miss Soc	* 4,000
METHODIST PROTESTANT	
Methodist Protestant Bd For Miss	72,925
Methodist Protestant Wo For Miss Soc	60,858
METHODIST, WESLEYAN	
Methodist Wesleyan Am Miss Soc	* 51,000
METROPOLITAN CHURCH ASSOCIATION	
Burning Bush Mission	* 5,472
MORAVIAN CHURCH	
United Brethren S P G	42,022 <i>a, uu</i>
NAZARENE CHURCH	
Nazarene Ch, Gen Miss Bd	* 229,812
NEW JERUSALEM CHURCH	
New Jerusalem Ch Bd Miss	12,722 <i>a, v</i>
PENIEL MISSIONS	
Peniel Miss. Soc	* 4,474
PENTECOST BANDS OF THE WORLD	
Pentecost Bands of the World	13,249
PRESBYTERIAN CHURCHES	
John G Paton Mission Fund	† 540 <i>bz</i>

¹¹ The Union does not contribute funds directly to the work of the Friends' boards, but is primarily for the promotion and for the cultivation of missionary interest, giving attention only incidentally to the collection of funds and in theory, at least, having nothing to do with the administration of funds

¹² Total income, \$49,389

^{kk} Contributed to the Santal Mission of the Northern Churches

^{ll} Total income, \$3,582

^{mm} Total income, \$200,000

ⁿⁿ Including \$50,000 for famine relief in connection with the mission in India

^{oo} Total income, \$94,618

^{pp} Total income, \$6,255,607.

^{qq} Total income, \$1,718,605

^{rr} Total income, \$70,220

^{ss} Not including \$266,326 for China famine and Near East Relief Total income, \$5,208,441

^{tt} Including \$1,067 Armenian and famine funds. Not including \$18,039 from Canada

^{uu} Total income, \$53,415 including \$2,102 from Canada

Table I. Incomes—Continued

Society	Income
PRESBYTERIAN ASSO REFORMED	
Presbyterian Asso Ref Bd For Miss	* 40,155
PRESBYTERIAN, ASSOCIATE SYNOD	
Presbyterian Associate Church	1,075 <i>ww</i>
PRESBYTERIAN, CUMBERLAND	
Presbyterian Cumberland Wo Bd Miss	4,582 <i>zx</i>
PRESBYTERIAN IN THE U S (SOUTH)	
Presby, Exec Com For Miss (South)	1,281,324
PRESBYTERIAN IN THE U S (NORTH)	
Presbyterian For Miss Bd	4,070,722
Presby Wo Bd For Miss, (New York)	1,405,688
Presbyterian Home Miss Bd	145,379 <i>a, yy</i>
Presbyterian Home Wo Bd Miss	196,911 <i>a, zz</i>
PRESBYTERIAN, REFORMED	
Presbyterian (Covenanter) Bd For Miss	97,882
PRESBYTERIAN, REFORMED GENERAL SYNOD	
Presbyterian, Reformed, Gen Syn Bd For Miss	* 8,241
PRESBYTERIAN, UNITED	
Presbyterian United, Bd For Miss	1,037,083
Presbyterian United, Wo Miss Soc	288,504 <i>a, bc</i>
PRESBYTERIAN, WELSH CALVINISTIC METHODIST	
REFORMED, CHRISTIAN	
Reformed Christian, Bd Heathen Miss	23,175
REFORMED IN AMERICA	
Reformed Bd For Miss	484,334
Reformed Wo Bd For Miss	235,181
Reformed, Bd Domestic Miss	2,900 <i>a, bf</i>
REFORMED IN THE U S	
Reformed Bd For Miss	471,954
Reformed Wo Miss Soc	171,464
SALVATION ARMY	
Salvation Army	143,694
SCANDINAVIAN ALLIANCE	
Scandinavian Alliance Miss	107,363
SCHWENKFELDERS	
Schwenkfelder Ho and For Miss Soc	1,500 <i>a</i>
SWEDISH FREE CHURCH	
Swedish Evang Free Ch U S of N A	.
SWEDISH MISSION COVENANT	
Swedish Evangelical Miss Covenant	71,143
UNITED BRETHREN IN CHRIST	
United Brethren For Miss Soc	207,116
United Brethren Wo Miss Assn	77,369
UNITED BRETHREN (OLD CONSTITUTION)	
United Brethren Dom Fro and For Miss	* 7,560 <i>a, bg</i>
United Brethren Wo Miss Assn	* 2,957 <i>a</i>
UNITED HOLY CHURCH	
United Holy Church, For Miss Dept	2,405
UNIVERSALIST	
Universalist General Convention	19,376
Universalist Wo Nat'l Miss Assn	5,000
INTERDENOMINATIONAL (Excepting Educational)	
American Bible Society	362,111 <i>a, bh</i>
American Tract Society	8,548
Christian Endeavor Union, World's	9,935 <i>a, bj</i>
Federal Council of the Churches	221,881 <i>bk</i>
Federation Wo Bds For Miss	. <i>yy</i>
For Miss Conf, Comm of Ref and C	.
Latin America Com on Cooperation	1,375 <i>cd</i>
Lepers' Miss Amer Com	91,500
Santo Domingo, Bd Christian Work	. <i>yy</i>
Student Volunteer Movement	88,475 <i>bm</i>
Sunday School Assn, World's	69,962
W C T U, World's	3,323
Y M C A, Internat'l Com For Dept	1,037,463 <i>bo</i>
Princeton Mission	27,742
Y W C A National Bd For Dept	296,287 <i>a</i>

vv Total income, \$22,314, including receipts from Canada

ww Expanded through the Original Secession Church of Scotland

zx Including \$9,222 for the Building Fund

yy Total income, \$1,428,044

zz Total income, \$1,027,656

bc Not including \$38,501 from Canada

bd Not including \$4,335 from Canada.

be Total income, \$330,753.

bf Total income, 475,135.

bg Total income, \$11,757

bh Total income, \$1,093,826.

bi Total income, \$137,001

bj Total income, \$11,561

bk This represents amount contributed by Mission Boards and used for reconstruction of churches in France and Belgium, also work in Canal Zone
Total income, \$528,651

bl No income except from Constituent Societies.

bm Not including \$4,600 from Canada

Table I. Incomes—*Continued*

Society	Income
INTERDENOMINATIONAL (Educational)	
Am Univ at Cairo	83,549
Madras Women's Christian College	31,164
Fukien Christian Univ, Trustees	18,174
Nanking Univ, Trustees	170,540
Peking University	203,060 <i>bp</i>
Pierson Mem. Bib. Sch., Seoul	* 2,400 <i>bq</i>
Union Miss. Med. Col. for Women	* 98,013 <i>bq</i>
Wo. Christian Med. Col. Amer. Com.	* 1,293
INDEPENDENT (Excepting Educational)	
Africa Inland Mission	114,953 <i>w</i>
Algerian Miss. Band Women's	2,061
Am. and For. Christian Union	4,794
Armenia and India Relief Assn.	67,362 <i>bt</i>
Belgian Congo Miss.	61,683
Bible Faith Mission	4,504
Bolivian Indian Mission, N. Y. Br.	†
Bolivian Indian Miss., Pacific Coast Coun.	* 8,135
Broadcast Tract Press	**
Central American Mission	* 45,579
Ceylon and India Gen. Miss., Am. Com.	22,882 <i>ca</i>
China Inland Miss. Coun. for N. A.	152,409
Christian Herald Miss. Fund	* 22,000 <i>ca a</i>
Evangel. Mission	* 4,141
Gospel Miss. Soc.	* 4,429
Harvard Mission	1,465
Holiness National Assn., Miss. Dept.	30,684
Inland So. American Miss. Un.	23,334
International Medical Miss. Soc.	6,620
International Miss. Union.	<i>yy</i>
Konia Hospital	<i>bt</i>
Lebanon Hospital, Am. Com.	* 3,605
McAll. Assn., American	204,663
Pennsylvania Chr. Assn. Univ. For. Dept.	16,377
Pentecost Faith Mission	3,460
Rambai Assn., American	4,264
Santal Miss., American Com.	7,546
South Africa Gen. Miss., Amer. Coun.	68,741
South China Boat Miss.	
Stearns' Missionary Fund	* 22,552 <i>bs a</i>
Sudan United Miss., Am. Coun.	11,557
United Free Gospel and Miss. Soc.	11,230
Valdensian Aid Society.	57,026
Wo. Union Miss. Soc.	120,168
World's Faith Miss. Assn.	2,000
INDEPENDENT (Educational)	
Beirut American Univ., Trustees	222,618
Canton Christian College, Trustees	55,145
Constantinople Girls' College, Trustees	76,724
Gould Ho. and Industrial Sch., Rome	330
Mackenzie College, Trustees	<i>bp</i>
Robert College, Trustees	173,109
Yale For. Miss. Soc.	93,800

bn Not including \$340 China famine fund, \$27,920 Tokyo Conv., \$6,500 direct remittances to the field by donors

bo Not including \$40,197 from Canada or \$27,742 from Princeton University Center China

bp Not including \$11,359 from Constituent Societies.

bq In addition to grants from Constituent Societies

br Expended for the support of orphans who are cared for by the regular missionary societies, but not included in the income of these societies

bs Expended through regular missionary societies

bt No annual report because of disturbed conditions

bu Total income, \$87,817

bw The money raised by this society is expended through the Union Free Gospel Mission of China, Pentecostal Assemblies of God, South China Holiness Society, Hunan

bw Funds collected by the society are expended in the support of missionaries under several denominations and also for independent missionaries

bz No income from the United States, except a grant from Board Foreign Missions, Presbyterian Church, United States of America

ca Not including \$733 from Canada

cb Not including \$150 from Canada

cd Not including \$38,829 from Constituent Societies.

Table II. Europe, Excepting Turkey in Europe

SOCIETY	Foreign Staff	Native Staff	Communicants	Enrolled in Schools of All Grades	Hospitals and Dispensaries	Contributions for Church Work
UNITED STATES						
TOTALS—UNITED STATES	2,068	6,428	307,532	5,260	7	3,102,174
ADVENTIST, SEVENTH DAY						
Adventist, Sev Day, Denom *	1,675	822	60,543	739	7	.
Assemblies of God, Miss. Dept	2					.
BAPTIST, NORTHERN CONVENTION						
Baptist American For Miss Soc		2,796	147,046	195		929,000
BAPTIST, SEVENTH DAY						
Baptist Seventh Day Miss Soc	6		96			.
BAPTIST, SOUTHERN CONVENTION						
Baptist Southern For Miss Bd	2	39	1,607	574		9,680
BRETHREN, CHURCH OF THE (DUNKER)						
Brethren, Gen Miss Bd	5	8	242			.....
BRETHREN, PLYMOUTH						
Brethren Missionaries*	4				..	
CHURCH OF GOD						
Church of God, Miss Bd	58	5		.		
CONGREGATIONAL CHURCHES						
American Bd Comm For Miss	22	125	14,586	1,373		12,375
Wo Bd Miss Interior	9	30		300		..
EVANGELICAL ASSOCIATION						
Evangelical Assn Miss Soc	163		29,207	.		b 31,624
METHODIST EPISCOPAL						
Methodist Epis For Bd Miss	12	2,571	69,098	232		1,166,162
Meth Epis For Wo Miss Soc	4	1				
METHODIST EPISCOPAL SOUTH						
Methodist Epis, South Bd Miss	1		.	.		
NEW JERUSALEM CHURCH						
New Jerusalem Ch, Bd Miss	7	3	600			
PENTECOST BANDS OF THE WORLD						
Pentecost Bands of the World	2		..	..	..	.
SALVATION ARMY						
Salvation Army	3		..			.
INTERDENOMINATIONAL						
(Excepting Educational)						
Amer. Bible Soc	2		.			
Y. M. C A Int'l Com For Dept	4		.			1,200
INDEPENDENT						
(Excepting Educational)						
Am and For Christian Union..	2		200			5,000
Belgian Gospel Miss	2	..	....			.
INDEPENDENT (EDUCATIONAL)						
Gould Ho and Ind. Sch, Rome	..	.		60		..

NOTE.—In several cases a Society has been able to furnish a total for one of the column entries, but has been unable to give data or make complete distribution of this total for the following subsidiary columns.

a Partial report.

* 1919-20 latest available

b Est not including 3,219,764 German marks

Table III. Latin America, The West Indies, Mexico,
Central America, South America

SOCIETY	Foreign Staff	Native Staff	Communicants	Enrolled in Schools of All Grades	Hospitals and Dispensaries	Contributions for Church Work
GRAND TOTALS—CANADA AND U S CANADA	2,177	2,775	148,361	58,737	407	\$1,113,464
TOTALS—CANADA	56	91	430			77,341
BAPTIST						
Baptist, Canad For Miss Bd	11					
CHURCH OF ENGLAND						
Church of England, Miss Soc a	1					
PRESBYTERIAN						
Presbyterian Church, Canada, Bd. For Miss	33	90	430			77,341
San Pedro Miss Can Comm	11	1				
INDEPENDENT						
(Excepting (Educational)						
Inland South America Un, Canada	2					
San Pedro Miss Canada Com	6					
UNITED STATES						
TOTALS—UNITED STATES	2,121	2,684	147,931	58,737	40	1,036,123
ADVENTIST, SEVENTH DAY						
Adventist, Seventh Day Denom	229	133	16,590	4,062		
ASSEMBLIES OF GOD						
Assemblies of God, Miss Dept	34	25				
BAPTIST, NATIONAL CONVENTION						
Lott Carey Bapt For Miss Soc	12					
Baptist Nat'l For Miss Bd	15		700			
BAPTIST, NORTHERN CONVENTION						
Baptist Amer Ho Miss Soc	26	87	7,168	1,015	2	51,850
Bapt, Amer Ho Wo Miss Soc	24	60				
BAPTIST, SEVENTH DAY						
Baptist, Seventh-Day Miss Soc	2		31			
BAPTIST, SOUTHERN CONVENTION						
Baptist Southern, For Miss Bd	149	315	28,505	5,411		318,400
Baptist Southern, Ho Miss Bd *	37		2,157	1,441		8,476
BRETHREN CHURCH (PROGRESSIVE)						
Brethren, For Miss Soc	6	11	200			
BRETHREN, PLYMOUTH						
Brethren Missionaries* d	44					
CHRISTIAN AND MISS ALLIANCE						
Christian and Mission Alliance	65	35	2,286			9,172
CHRISTIAN DENOMINATION						
Christian Church For Miss Bd	2	7	327	d		652
CHURCH OF GOD						
Church of God, Miss Bd	10	80	3,850			
CONGREGATIONAL CHURCHES						
American Bd Comm For Miss	17	44	1,694	493	1	2,575
Wo Bd, Miss Interior	3					
American Miss Assn	9	11	900	28	2	347
DISCIPLES OF CHRIST						
United Christian Miss Soc	48	34	3,644	1,838	1	1,032
EPISCOPAL						
Prot Epis Dom For Miss Soc	39	87	7,505			
EVANGELICAL SYNOD						
Evangelical, For Miss Bd	4					
FRIENDS (ORTHODOX)						
Friends American Bd For Miss	42	106		1,410		5,446
Friends California Bd Miss	15	1	1,021	106	1	1,650
HOLINESS CHURCH (INTERN'L APOS)						
Holiness International Bd For Miss *	10	14	890			520
LUTHERAN, UNITED						
Lutheran Un, Bd, For Miss	4	12	53	243		
Lutheran West Indies Miss Bd	16	11	1,706	440		11,612
MENNONITE AND AMISH MENNONITE						
Mennonite Bd Miss and Char	8	6				
MENNONITE BRETHREN IN CHRIST						
Mennonite Penn Conf Bd For Mission	6	3				
METHODIST EPISCOPAL						
Methodist Epis For Bd Miss	203	418	11,655	7,864	11	208,610
Methodist Epis For Wo Miss Soc	44	86		2,551		
Method Epis Ho Bd Miss	10	31	3,041			2,461
Method Epis Ho Wo Miss Soc	9	12	20	398	1	
METHODIST EPISCOPAL, AFRICAN						
Meth Epis. African Miss Dept	28	7	2,197	650		1,655

Table III. Latin America, The West Indies, Mexico,
Central America, South America—Continued

SOCIETY	Foreign Staff	Native Staff	Communicants	Enrolled in Schools of All Grades	Hospitals and Dispensaries	Contributions for Church Work
METH EPIS AFRICAN ZION						
Method Epis Zion Miss Soc	9	5	734	80	.	3,124
METHODIST EPISCOPAL, SOUTH						
Methodist Epis South Bd Miss	173	102	21,137	5,862	5	233,139
METHODIST, FREE						
Methodist Free Gen Miss Bd	11	20	146	33		174
Primitive Methodist	4	3				.
MORAVIAN CHURCH						
Moravian Church	63	75	18,120	10,865		.
NAZARENE CHURCH						
Nazarene Ch Gen Miss Bd	20	30	383	56	1	545
PENIEL MISSIONS						
Peniel Miss Soc	3	*12	.	.		..
PENTECOST BANDS OF THE WORLD						
Pentecost Bands of the World	2					.
PRESBYTERIAN, ASSO REFORMED						
Presbyterian Assn Ref Bd For Miss	4	11		250	1	..
PRESBY IN THE U S (SOUTH)						
Presby, Exec Com For Miss (South)	78	62	6,067	1,747	1	28,241
PRESBY IN THE U S (NORTH)						
Presbyterian For Miss Bd	188	308	3,613	3,927	6	.
Presbyterian Home Miss Bd	104	97	4,408	6,378		31,046
Presby Home Wo Bd Miss	34	72	...	2,085	4	.
REFORMED IN AMERICA						
Reformed Bd Domestic Miss	2		60			.
SALVATION ARMY						
Salvation Army	4	.			.	.
SCANDINAVIAN ALLIANCE						
Scand navian Alliance Miss	19	6		75	30	4,827
UNITED BRETHREN IN CHRIST						
United Brethren For Miss Soc	7	18	1,537	7	.	3,780
INTERDENOMINATIONAL (Excepting Educational)						
American Bible Society	27	89			.	.
Santo Domingo Bd Christian Work	10	4		.	.	.
Sunday School Assn, World's	4	.			.	.
Y M C A Int Com For Dept	60					.
Y W C A Natl Bd For Dept	21	.		.		.
INDEPENDENT (Excepting Educational)						
Bolivian Ind Miss, N Y Br **						.
Bolivian Indian Miss, Pacific Coast Br	15				.	.
Central American Mission					.	.
Inland So Amer Miss Un	24			.		.
Stearns' Missionary Fund					...	.
INDEPENDENT (Educational)						
Mackenzie College, Trustees	17	42		1,110		

Table IV. Non-Christian World, Turkey in Europe,
Asia, Africa, Oceania.

SOCIETY	Foreign Staff	Native Staff	Communicants	Enrolled in Schools of All Grades	Hospitals and Dispensaries	Contributions for Church Work
GRAND TOTALS—CANADA AND U. S CANADA	13,401	64,554	939,482	665,577	1,531	\$1,566,534
TOTALS—CANADA	1,016	1,288	21,468	12,826	50	88,603
BAPTIST						
Baptist, Canadian For Miss Bd	108		15,189		.	
CHURCH OF ENGLAND						
Church of England, Miss Soc	72	50			3	.
CONGREGATIONAL						
Congregational Can For Miss Soc	14	70	500		4	300
Congregational Canadian Wo. Bd Miss	9				.	
HOLINESS						
Holiness Movement Church	17	56	1,800	400	.	5,000
METHODIST						
Methodist Ch., Can, Miss Soc	297	518	2,712	8,866	16	17,944
Methodist Ch Canada Wo Miss Soc	71	264	284		3	4,651
PRESBYTERIAN						
Presbyterian Ch. Canada Bd For Miss	280	219	11,267	3,570	35	18,405
INTERDENOMINATIONAL (Excepting Educational)						
Y. W. C. A., Canada, For Dept	6				.	.
INTERDENOMINATIONAL (Educational)						
Wo. Christian Med. Col., Toronto Com. c	9			...	.
INDEPENDENT (Excepting Educational)						
Ceylon and India Gen. Miss., Can. Br. c	* 2		.			.
China Inland Miss., Toronto Off. c	* 60		.			.
Sudan Interior Miss *	67	30		..		
UNITED STATES						
TOTALS—UNITED STATES	12,385	63,103	918,014	652,741	981	1,479,931
ADVENT CHRISTIAN						
Advent, American Miss. Soc	21	61	1,100	1,000	2	.
Advent, Wo. Ho. and For Miss. c	10	7		1,032	2	.
ADVENTIST, SEVENTH DAY						
Adventist, Sev. Day Denom *	1,498	1,378	23,428	14,671	.	.
ASSEMBLIES OF GOD						
Assemblies of God, Miss. Dept	194	15		.	.	.
BAPTIST CHURCHES						
BAPTIST, GENERAL						
Baptist, Gen. For Miss Soc	2	2	.		..	..
BAPTIST, NATIONAL CONVENTION						
Lott Carey, Bapt. For Miss Soc	18		905	600	.	400
Baptist National For Miss Bd	15	175	50,241	1,450		2,245
BAPTIST, NORTHERN CONVENTION						
Baptist Amer. For Miss Soc	836	7,369	203,586	103,260	82	119,239
Baptist Amer. For Wo. Miss Soc	246	2,672	3,180	53,089	46	
BAPTIST, SCANDINAVIAN						
Baptist, Scandinavian Denom	17	38	1,600	9	.	700
BAPTIST, SEVENTH DAY						
Baptist, Seventh Day Miss Soc	16	20	124	241	2	.
BAPTIST, SOUTHERN CONVENTION						
Baptist South, For Miss Bd	308	838	35,139	21,177	25	137,155
BRETHREN, CHURCH OF THE (DUNKER)						
Brethren Gen. Miss Bd	100	323	3,216	3,505	6	924
BRETHREN CHURCH (PROGRESSIVE)						
Brethren For. Miss. Soc	14	5	19		.	.
BRETHREN IN CHRIST (DUNKERS)						
Breth. in Christ For Miss Bd	33	34	597	1,826	.	.
BRETHREN, PLYMOUTH						
Brethren Missionaries*	..	57	.	...	.	.
CHRISTIAN AND MISS. ALLIANCE						
Christian and Miss. Alliance	339	.	.	.	.	..
CHRISTIAN DENOMINATION						
Christian Ch. For Miss Bd	10	16	1,330	d	.	1,671
CHURCH OF GOD						
Church of God For. Miss Bd	9	25	1,562	.	.	7,425
CHURCHES OF GOD, GENERAL ELDERSHIP						
Churches of God, Miss Bd	9	25	130	200	1	.

Table IV. Non-Christian World, Turkey in Europe,
Asia, Africa, Oceania—Continued

SOCIETY	Foreign Staff	Native Staff	Communicants	Enrolled in Schools of All Grades	Hospitals and Dispensaries	Contributions for Church Work
CONGREGATIONAL CHURCHES						
Amer Bd Comm For Miss	668	5,368	525,245	89,631	76	123,945
Wo Bd Miss Interior	95	409	.	5,000	8	.
Wo Bd Miss Pacific	11	.	.	.	3	.
DISCIPLES OF CHRIST						
United Christian Miss Soc	251	1,345	21,744	9,125	g 35	3,947
EPISCOPAL						
Prot Epis Dom and For Miss Soc	326	1,740	15,614	17,582	8	123,709
EPISCOPAL, REFORMED						
Reformed Epis Bd For Miss *	4	20	.	200	4	.
EVANGELICAL ASSOCIATION						
Evangelical Assn Miss Soc	37	47	1,592	753	3	5,657
EVANGELICAL, UNITED						
Evangelical Un Ho and For Miss Soc	42	111	1,031	1,556	4	4,633
EVANGELICAL SYNOD						
Evangelical For Miss Bd	13	212	1,811	3,213	6	a 1,155
FRIENDS (ORTHODOX)						
Friends Phila For Miss Assn	13	7	h 122	h 168	.	755
Friends American Bd For Miss	28	127	.	10,650	6	1,500
Friends Ohio For Miss Soc	12	63	614	.	1	.
HEPHZIBAH FAITH MISS ASSN						
Hephzibah Faith Miss Assn *	16	.	.	.	.	.
HOLINESS CHURCH, INTERNATIONAL						
Holiness International Bd For Miss *	25	145	1,000	305	2	451
LUTHERAN BRETHREN						
Lutheran Brethren, Bd Miss	20	20	309	393	.	1,000
LUTHERAN, DANISH UNITED						
Luth. Danish United Miss Bd	6	18	140	35	.	2,000
LUTHERAN FREE CHURCH						
Lutheran Free Church Bd Miss	29	134	653	376	3	694
LUTHERAN, JOINT SYNOD OF OHIO						
Luth Ohio Syn Bd For Miss	15	181	1,441	2,858	j 2	334
LUTHERAN, NORWEGIAN						
Lutheran, Norw Bd For Miss	159	637	6,553	.	6	5,670
LUTHERAN SYNOD OF IOWA						
Lutheran, Iowa, Bd For Miss	70	366	5,600	6,127	1	3,390
LUTHERAN SYNOD, CONFERENCE						
Lutheran Missouri Synod Bd For Miss	71	255	755	5,100	2	702
LUTHERAN, UNITED						
Lutheran Un Bd For Miss	167	.	.	.	.	.
LUTHERAN AUGUSTANA						
Lutheran Augustana China Miss Soc	35	43	584	3	2	350
LUTHERAN INTER-SYNODICAL						
Luth Inter-Synodical Orient Miss Soc	8	.	..	.	.	..
MENNONITE AND AMISH MENNONITE						
Menn Bd Miss and Charities	23	133	1,200	932	6	263
REFORMED IN AMERICA						
Reformed Bd For Miss	159	826	8,396	18,749	g 42	21,292
REFORMED IN THE U S						
Reformed Bd For. Miss	104	325	4,699	2,845	8	16,087
SALVATION ARMY						
Salvation Army	29	..	. . .	. . .	...	. . . .
SCANDINAVIAN ALLIANCE						
Scandinavian Alliance Miss	110	219	4,510	1,047	2	. . . .
SCHWENKPFELDERS						
Schwenkfelder Ho and For Miss. Soc t	2	...	. . .	.	.	. . . .
SWEDISH MISSION COVENANT						
Swedish Evan Miss Covenant	42	130	2,042	2,172	7	.. .
UNITED BRETHREN IN CHRIST						
United Brethren For. Miss Soc	70	196	7,313	2,465	10	18,755
UN. BRETHREN (OLD CONSTITUTION)						
Un Brethren Dom Fro. and For Miss . . .	5	3	55	90	2	450
UNITED HOLY CHURCH						
United Holy Church, For. Miss Dept	4	1	...	.. .	.	. . . .
UNIVERSALIST						
Universalist Gen Convention*	8	8	. . .	2,177	.	. . . .
Universalist Wo Nat'l Miss Assn	4	1	.	a 100	.	. . . .

Table IV. Non-Christian World, Turkey in Europe,
Asia, Africa, Oceania—Continued

SOCIETY	Foreign Staff	Native Staff	Communeants	Enrolled in Schools of All Grades	Hospitals and Dispensaries	Contributions for Church Work
INTERDENOMINATIONAL (Excepting Educational)						
American Bible Society*	10	82				
Sunday School Assn, World's	14	3				
Y M C A International Com For Dept	284					
Y. W C A Nat Bd For Dept	117					
INTERDENOMINATIONAL (Educational)						
Am. Univ at Cairo	10	11		209		
Madras Women's Christ Col *bc	8	1		120		
Fukien Christian Univ Trustees	q 22	12		119		
Nanking Univ Trustees r	q 72	97		744	2	
Peking Univ	31	18		221		
Union Miss Med Coll for Women bc*	4	2		55	4	
INDEPENDENT (Excepting Educational)						
Africa Inland Mission	121	437	1,428	2,600		a 1,218
Algerian Miss Band	2					
Bible Faith Mission		120	850	1,400		
China Inland Miss Coun for N A t	60					
Evangel Mission	8	22	326	120		501
Harvard Mission	2					
Holiness National Assn, Miss Dept	21	50	a 1,000	700		
Koma Hospital s	2				1	
Penn Chr Assn Univ For Dept	be 2			229	4	
Pentecost Faith Mission	8			25		
Santal Mission, Amer Com t	1					
So Af Gen Miss, Am Coun t	39					
Wo. Union Miss Soc	31	142		a 1,520		
INDEPENDENT (EDUCATIONAL)						
American Univ of Beirut, Trustees	61	61		866	6	
Canton Christian Col, Trustees	57	59		876	1	
Constantinople Girls' Col, Trus						
Robert College, Trustees	61	43		605		
Yale For Miss Soc	73	7		400	2	
MENNONITE BRETHREN						
Menn Brethren Ch For Miss *	9	127	2,200	500	2	
MENNONITE BRETHREN IN CHRIST						
Mennonite Penn Conf Bd For Miss l	28					
MENNONITE, CONF OF DEFENSELESS						
Congo Inland Miss	14		200	500	2	a 50
MENNONITE, GENERAL CONFERENCE						
Menn Gen Conf Bd For Miss	27	90	905	750	4	
MENNONITE (KRIMMER BRUDERGEMEINDE)						
Mennonite China Miss Soc	34	68	373	600	2	300
METHODIST EPISCOPAL						
Methodist Epis For Bd Miss	952	18,151	191,534	119,635	111	591,764
Methodist Epis For Wo Miss Soc	648	4,700		42,235	24	
METHODIST EPISCOPAL, AFRICAN						
Meth Epis. African Miss Dept	2	75				
METHODIST EPIS. AFRICAN ZION						
Methodist Epis Zion Miss Soc	43	23	4,959	1,878		2,700
METHODIST EPISCOPAL, SOUTH						
Methodist Epis South Bd Miss	322	383	24,624	18,182	8	67,924
METHODIST, FREE						
Methodist Free Gen Miss Bd	81	282	2,966	2,840	8	a 3,389
METHODIST PROTESTANT						
Methodist Prot Bd For Miss	13	141	3,013	1,845	4	
Meth Prot Wo For Miss Soc *	13	66		709	1	
METHODIST, WESLEYAN						
Meth. Wesleyan Am Miss Soc	26				1	
METROPOLITAN CHURCH ASSN.						
Burning Bush Mission	8					486
NAZARENE CHURCH						
Nazarene Ch, Gen Miss Bd	66	93	571	450	7	1,762
NEW JERUSALEM CHURCH						
New Jerusalem Ch Bd Miss	4					
PENIEL MISSIONS						
Peniel Miss Soc	8					

Table IV. Non-Christian World, Turkey in Europe, Asia, Africa, Oceania—*Continued*

SOCIETY	Foreign Staff	Native Staff	Communicants	Enrolled in Schools of All Grades	Hospitals and Dispensaries	Contributions for Church Work
PENTECOST BANDS OF THE WORLD						
Pentecost Bands of the World	13	24	422	284		29
PRESBYTERIAN, ASSO REFORMED						
Presb Asso Ref Bd For Miss	8	24	*400	*100	3	*550
PRESBYTERIAN, CUMBERLAND						
Presby Cumb Wo Bd Miss		25	a 600	465		596
PRESBYTERIAN IN THE U S (SOUTH)						
Presby, Exec Com For Miss (South)	385	1,295	38,767	34,097	56	54,023
PRESBYTERIAN IN THE U S (NORTH)						
Presbyterian For Miss Bd	1,392	7,860	180,793	97,394	187	
PRESBYTERIAN, REFORMED						
Presbyterian (Covenant), Bd For Miss	46	54	944	a 1,007	8	715
PRESBYTERIAN, REF GEN SYNOD.						
Presby Ref Gen Syn Bd For Miss	3	18	45		1	80
PRESBYTERIAN, UNITED						
Presby United Bd For Miss	328	1,677	53,268	29,711	25	102,844
Presby United Wo Miss Soc	139	104			15	
PRESBYTERIAN, WELSH, CALVINISTIC METHODIST						
REFORMED CHRISTIAN						
Reformed, Christian, Bd For Miss	7					

HOME MISSION STATISTICS

(From Report of Home Missions Council and Council of Women for Home Missions)

A full statistical statement of the Home Mission work of the country is at present impossible to give. Apart from the ordinary difficulties of preserving and reporting accurately and fully the data of all expenditures in large and diversified operations, difficulties due chiefly to the personal equation, especially in cases involving much voluntary service, the difficulties in the Home Mission field are multiplied and intensified by the fact that the field itself is divided.

1. Denominational Home Mission Societies, technically so named, are but a part of the agencies employed.

2. In addition to Home Mission Societies, and distinct from them, some denominations have Church Erection Boards, Publication and Sunday School Societies, Freedmen's Bureaus, Social Service Commissions, Boards of Education, and other organizations doing denominational Home Mission work.

3. Each denomination has also, in lesser areas than the nation, organizations supplementing the work of the larger Home Mission agencies, as in States, dioceses, synods, conferences, conventions, districts, associations, presbyteries, counties, cities, towns, villages, and parishes.

4. Every local church, in proportion as it seeks to minister broadly to its environment, is a Home Mission agency, and those parts of its expenditures which are local and yet are not for self-maintenance, are essentially Home Missionary in character.

5. Then there are great interdenominational agencies in the Home Mission field, the Young Men's Christian Association, the Young Women's Christian Association, the Bible Societies, the Tract Societies, the Salvation Army, and similar bodies.

6. A host of organizations, charitable, philanthropic, educational, and civic, supplement the work of the Church.

7. The Government itself, of nation, State, and municipality, also contributes to efforts supplementing the Home Mission work of the Church.

For a complete statement, the expenditures and activities of all these varied agencies would need to be assembled. This has never been done. The following tables, therefore, while complete in their way, are but partial, and partial too, because not all organizations, which can, report as they should.

HOME MISSION COUNCIL
NAME OF DENOMINATION AND ORGANIZATION

- 1 *Adventist*—American Advent Missionary Society
 - 2 *Baptist*—American Baptist Home Mission Society
 - 3 American Baptist Publication Society
 - 4 Women's American Baptist Home Mission Society
 - 5 Home Mission Board, Southern Baptist Convention
 - 6 Scandinavian Independent Baptist
 - 7 *Brethren*—General Mission Board, Church of the Brethren
 - 8 *Christian*—Mission Board of the Christian Church
 - 9 *Congregational*—American Missionary Association
 - 10 Congregational Church Building Society
 - 11 Congregational Home Missionary Society
 - 12 Congregational Education Society
 - 13 Congregational Sunday School Extension Society
 - 14 *Disciples of Christ*—United Christian Missionary Society
 - 15 Church Erection Department U C M S
 - 16 *Evangelical*—Missionary Society, Evangelical Association
 - 17 Woman's Missionary Society, Evangelical Association
 - 18 Home and Foreign Missionary Society, United Evangelical Church
 - 19 Home Mission Board, Evangelical Synod of N A
 - 20 *Friends*—Five Years Meeting, Friends in America
 - 21 *Lutheran*—United Lutheran Church in America
 - 22 Evangelical Lutheran, Joint Synod of Ohio and other States
 - 23 Evangelical Synod of Iowa and other States
 - 24 Buffalo Synod
 - 25 Augustana Synod
 - 26 Norwegian Lutheran Church
 - 27 Lutheran Free Church
 - 28 Eielsen Synod
 - 29 United Danish Church
 - 30 Danish Evangelical Lutheran Church
 - 31 Suomi Synod (Finnish)
 - 32 Evangelical Lutheran Synod of Missouri, Ohio and other States
 - 33 Joint Evangelical Lutheran Synod of Wisconsin, Minnesota, Michigan and other States
 - 34 Synodical Conference
 - 35 Norwegian Synod of the Evangelical Lutheran Church
 - 36 Slovak Synod
 - 37 West Indies Mission Board, United Lutheran Church in America
 - 38 Woman's Miss Soc Augustana Synod, Evan Lutheran Church of N A
 - 39 *Methodist*—Board of Education for Negroes of the Methodist Episcopal Church
 - 40 Home and Foreign Missionary Dept, African M E Church
 - 41 Women's Home Missionary Society, M E Church
 - 42 Board of Church Extension, M E Church, South
 - 43 Board of Missions, M E Church, South, Home Dept
 - 44 Woman's Dept Methodist Episcopal Church, South
 - 45 General Mission Board, Free Methodist Church
 - 46 Board of Home Missions, Methodist Protestant Church
 - 47 Missionary Society, Wesleyan Methodist Connection of America
 - 48 Board of Home Missions and Church Extension, M E Church
 - 49 *Moravian*—Board of Church Extension, American Moravian Church
 - 50 *Presbyterian*—Board of Home Missions, Presbyterian Church, U S A
 - 51 Board of Missions for Freedmen, Presbyterian Church, U S A
 - 52 Presbyterian Board of Publication and Sabbath School Work
 - 53 Board of Church Erection Fund, Gen Assembly, Presbyterian Church, U S A
 - 54 Executive Committee of Home Missions, Presbyterian Church, U S
 - 55 Presbyterian Committee of Publication, Southern Presbyterian Church
 - 56 Board of Home Missions, United Presbyterian Church of N A
 - 57 Board of Church Extension, United Presbyterian Church of N A
 - 58 Associate Reformed Presbyterian Synod of the South
 - 59 *Protestant Episcopal*—Domestic and Foreign Missionary Society
 - 60 *Reformed*—Board of Domestic Missions, Reformed Church in America
 - 61 Board of Home Missions, Reformed Church in U S
 - 62 Board of Missions, Christian Reformed Church
 - 63 *United Brethren*—Home Miss Soc United Brethren in Christ
 - 64 *Universalist*—Universalist General Convention
 - 65 Women's National Missionary Association, Universalist Church
 - 66 *Miscellaneous*—American Bible Society
 - 67 American Seamen's Friend Society
 - 68 American Tract Society
 - 69 General Convention of the New Jerusalem Church
 - 70 Mennonite Board of Missions and Charities
-

	Year Ending Report	Total Appropriation	Raised and Appropriated Outside Board	Missionaries Fully Supported By Board	Missionaries Partly Supported By Board	Native Workers	Church Sustentation (Support of Churches)	Church and Parsonage Buildings
1	Sept 30, 1920	56,066 17					4,644 13	
2	Apr 30, 1921	1,537,482 18		265	660	75	288,848 77	185,662 58
3	Apr 30, 1922	5,782 00		6				
4	May 1, 1921	483,404 00		290	61	51		
5	Apr 20, 1921	1,793,791 15		263	175		2,680 00	
6	Dec 31, 1921	9,000 00	1,000 00	3	4			550 00
7	Mar 1, 1922	13,038 25	195,000 00					
8	Oct. 1, 1921	54,634 07	10,000 00	4	26	1	14,237 07	6,000 00
9	Sept 30, 1921	670,158 00		489	174		43,000 00	
10	*							544,781 00
11	Mar 31, 1921	286,445 00		1,444				
12	June 1, 1921	161,570 46						
13	Dec 31, 1921	86,395 00		7	61			
14	Sept 30, 1921	394,000 00	322,513 00	240	100		68,763 13	526,080 00
15	June 30, 1921							462,580 00
16	Aug 31, 1921	274,250 00	192,750 00	12	510	3	2,029,791 00	35,000 00
17	June, 1921	45,083 44		5			16,540 30	12,798 00
18	Oct 1, 1921	120,635 00	81,635 00	1	282			
19	Jan 31, 1922	85,000 00		15	7		70,000 00	8,000 00
20	Mar 31, 1921	43,306 30		15	3	5	14,836 61	
21	1920	470,218 33		394			345,059 95	28,673.09
22	1921	111,925 54		115			82,090.24	12,765.31
23	1920	201,301 17		98			107,924 33	63,376 84
24	1919	6,095 09		2				
25	*	198,842 87		60				
26	*	263,988 00		360				
27	*	46,000 00		40				
28	1920	2,280 00						
29	1920	12,089 00		6			4,050 00	
30	1920	414,000 00		65			280,000 00	
31	1920	7,000 00		8				
32	1920	586,571 98		711			311,720 55	165,961 00
33	1921	183,000 00		85				
34	*	93,737 03		88				
35	*	3,806 00		5				
36	*	95,245 00		25				
37	Apr 30, 1921	75,451 31		4		109		.. ..
38	July 31, 1921	37,113 00	12,348 61	13	2	15		
39	June 30, 1921	817,588 26						
40	1922	13,721 76						
41	July 31, 1922	1,417,996 00	421,125 00	550	523	16		
42	Mar. 31, 1921	799,594 14		195	355	40	5,500 00	799,594 14
43	Dec. 31, 1921	872,000 00		35	20	6		.. ..
44	Jan 1, 1920	241,554 54	25,000 00	7	5	9		2,793 00
45	Sept 30, 1921	7,410 00		3	3			
46	May 1, 1921	12,000 00		4	11			
47	Dec. 31, 1921	23,565 00		510	5,257	115	2,295,824 00	2,759,473 00
48	Oct. 31, 1921	5,756,569 00		31			8,655 00	4,868 00
49	Oct 31, 1921	13,673 00	13,413 14	1,692	1,216		870,401 00	
50	Mar 31, 1921	1,854,674 00	1,727,478 00	7	674	76	115,271 44	20,000 00
51	Mar 31, 1921	845,814 00	378,506 00					
52	*	513,139 24						
53	Mar 31, 1921	1,013,283 00		152	457		32,696 00	1,013,283 00
54	Mar 31, 1921	53,832 00		26	24			54,511 00
55	Apr. 1921	120,000 00		96	223			
56	Mar 31, 1921	281,000 00						
57	Apr. 30, 1921	64,720 36	275,229 17	2	26	4		269,203 00
58	Mar 31, 1922	54,000 00	2,000 00	298	510	116	674,957 00	91,900 00
59	Dec 31, 1921	1,514,123 00		67	212	20	108,846 48	53,428 84
60.	Apr 30, 1921	419,982 09		10	155	125	100,000 00	198,000 00
61	June 30, 1921	200,000 00	5,000 00	21	6	6	18,193 00	7,004 38
62	Dec 31, 1921	133,000 00		100	34			
63	Mar 31, 1921	80,000 00		3	22	4	10,449 04	3,493 20
64	Sept 30, 1921	26,210 76		3	6		500 00	
65	Sept. 15, 1921	12,110 00	250 00	32	128			.. ..
66	Dec 31, 1921	605,480 00						.. ..
67	Mar. 31, 1921	91,134 16	91,134 16	1	22			.. ..
68	Mar 31, 1921	56,467 33		1	6			.. ..
69	May 1, 1921	8,000 00		1	6		11,600 00	
70.	July 31, 1921	23,021 00		25	11			
Total		26,374,387 01	3,754,832 08	8,978	12,072	796	7,936,879 04	7,369,779 38

	General Evangelium	American Indians	Immigrants	Mountaneers	Negroes	Orientalists in America
1						
2	40,922 65	26,576 63			21,894 00	13,785 00
3						
4		22,280 00	114,864 00		64,132 00	1 9,224 00
5	121,472 75	12,204 38	67,338 28	55,119 17	11,968 56	
6	3,000 00					
7			2,800 00		3,597 00	
8					267,713 00	23,000 00
9		37,521 50		20,992 00		
10						
11	14,800 00		61,710 00	4,280 00	4,275 00	
12						
13	2,500 00	500 00	1,500 00	5,000 00	3,250 00	500 00
14	4,352 45	23,166 66	20,701 32	47,887 47	69,217 00	13,430 74
15						
16			7,500 00			
17						
18						
19						
20		3,800 00			6,650 00	
21			21,681 95			
22					17,069 99	
23						
24						
25			10,099 54			
26						
27						
28						
29						
30						
31			708 25	10,887 47	97,294 71	
32						
33				93,737 03		
34						
35						
36						
37						
38						
39						
40						
41		29,992 00	13,935 00	113,545 00	142,718 00	26,205 00
42						
43		50,000 00	15,000 00	150,000 00	140,000 00	30,000 00
44			2,100 00	35,513 25	15,125 14	12,655 00
45				95 00		3,000 00
46				8,000 00		1,500 00
47	20,000 00	575 00		1,250 00	1,240 00	
48	97,600 00	35,025 00	311,392 00	90,178 00	413,970 00	33,992 00
49		3,227 43			626 75	
50		92,518 00	72,910 00	73,077 00		
51						
52						
53						
54	24,798 00	5,009 00		201,250 00	31,260 00	
55						
56	2,000 00		32,490 00	51,976 00		
57						
58						
59		112,695 00	37,890 00	63,567 00	192,845 00	4,600 00
60		57,526 42	9,015 01	50,446 47	12,281 74	6,700 00
61	20,000 00	5,000 00	20,000 00		1,000 00	3,000 00
62	20,000 00	65,433 00	6,000 00			
63						
64	10,401 47					
65					125 00	
66					25,500 00	
67						
68		1,800 00				
69						
70		23,021 00				
	381,847 32	607,961 02	829,135 35	1,076,800 86	1,543,752 89	196,591 74

	Spanish Americans	Other Dependent People	Alaska	Hawaii	Philippines	Cuba	Mexico
1							
2							
3	15,883 00		1,138 88			22,095 95	35,701 59
4			9,500 00			10,380 00	31,723 00
5						70,976 15	
6		300 00					
7							
8							
9	16,197 50			6,500 00			
10							
11	2,000 00		900 00				
12							
13	1,200 00	500 00	250 00				
14	9,606 85				115,834 69		34,034 42
15							
16							
17	15,745 14						
18							
19		1,000 00					
20							
21		10,559 35					
22							
23							
24							
25							
26							
27							
28							
29							
30							
31							
32							
33							
34							
35							
36							
37							
38							
39							
40							
41	56,458 00	2,500 00	39,395 00	8,395 00			
42							
43	60,000 00						
44	28,312 00	7,522 00					
45	1,000 00						
46							
47							
48	195,282 00		12,500 00	86,390 00			
49			21,859 25				
50	75,000 00		48,755 00			61,500 00	
51							
52							
53							
54	47,381 00	68,879 00	4,112 00				
55							
56							
57							
58							
59		650 00	64,889 00	30,940 00	81,170 00		52,958 00
60							
61							
62							
63	4,000 00						
64							
65							
66							
67							
68	2,363 12				3,000 00		
69							
70							
	530,428 61	91,910 95	203,299 13	132,225 00	200,004 69	164,952 10	154,417 01

	Porto Rico	Latin America	Sunday Schools	Education (Maintenance of Mission Schools)	Publication and Information (Periodicals, etc.)	Administration (Salaries, Rents, etc.)	For Specials (Not Otherwise Accounted for)
1							
2	31,814 08	38,354 68		542,122 86	10,448 51	50,684 94	212,248 06
3				506 36			
4	14,532 00	13,888 00		41,240 00	35,750 00	34,100 00	57,388 00
5				11,815 71	36,430 07		
6			100 00	200 00	350 00	1,000 00	850 00
7					2,000 00	5,000 00	1,000 00
8				1,200 00	800 00	5,000 00	11,000 00
9	30,300 00	1,880 00		363,708 00	12,300 00	96,450 00	
10					3,769 00		
11					12,877 00	45,450 00	4,178 00
12				52,198 82	88,794 49	16,487 11	
13				585 11	2,000 00	8,184 00	2,000 00
14	17,203 96	51,897 28	80,770 37				243,285 15
15							
16					1,000 00	18,500 00	4,000 00
17							
18					2,600 00	2,785 00	
19			500 00		500 00	5,000 00	
20					1,086 90	4,114 93	12,817 86
21	64,243 99						
22							
23							
24							
25							
26							
27							
28							
29							
30	134,000 00						
31							
32							
33							
34							
35							
36							
37							
38	21,807 82						23,928 83
39					4,110 13	26,040 84	232,895 66
40					3,732 68		10,727 85
41	14,894 00				12,100 00	77,828 00	469,960 00
42							
43					500 00	30,000 00	
44				90,634 59	14,400 00	38,150 08	34,019 00
45		525 00					
46				2,000 00	120 00	400 00	
47			500 00				
48	78,009 00			6,000 00	19,960 00	224,291 00	535,530 00
49		34,803 94			100 00	50 00	
50	88,667 00				78,411 00	111,905 00	281,530 00
51				30,542 86	16,042 40	23,958 86	
52			513,139 24		18,472 60		
53					25,802 00	57,157 00	
54						30,948 00	37,479 00
55			75,000 00		12,500 00	7,500 00	25,000 00
56			12,000 00		8,933 00	10,896 00	1,800 00
57						5,306 74	
58			4,000 00	5,000 00		25,000 00	
59	48,702 00	14,685 00		170,585 00	6,500 00	45,171 00	42,962 00
60				1,000 00	20,289 00	30,175 39	70,272 54
61				1,000 00	11,000 00	24,000 00	10,000 00
62		16,833 55					
63					1,200 00	7,500 00	
64				1,867 06			
65			100 00		3,500 00	6,440 00	119 00
66					36,496 00	50,484 00	
67					5,306 53		
68		2,195 07				30,257 61	19,851 53
69						3,500 00	
70							
	543,173 85	175,062 52	686,109 61	1,309,884 29	462,600 80	1,214,617 67	2,344,842 48

STATISTICS

*Women's Boards of Home Missions
Constituent to the Council of Women for Home Missions*

So many requests for statistics of the Women's Boards have been received during the past year that the following pages have been compiled in an endeavor to provide the information desired.

Owing to the varied relation the Women's Boards bear to the General Boards of the several denominations any compilation must contain apparent inaccuracies and unjust comparisons. Some of the Women's Boards are entirely independent, others are auxiliary to the General Board or Boards of the denomination; and while some of the latter can easily differentiate gifts, other auxiliary Boards cannot specify what part of the statistics of the General Board may properly be recorded as from the Women's Board. Then there is the Board composed of men and women on an equal basis. The financial statistics of this Board will be found on the preceding pages. Statistics of Boards which did not reply are, of necessity, unrecorded.

Some Boards are constituted to carry on both Home and Foreign Missions; also the line of demarcation is not always drawn at the same place. One denomination regards Central America and Mexico as Home Missions, while another regards Porto Rico or Santo Domingo as Foreign Missions, and so gifts for work in these islands by that Board are omitted.

Some Boards consider every female member of the church a member of the missionary society and do not hazard to report a stated number, some base membership upon actual gifts or attendance at meetings of the local societies.

The figures recorded are those reported by the Boards and no responsibility is assumed for their accuracy. A norm was sought for differentiation of types and areas of service, but as the Boards record their work under varying designations and appellations the ideal may not have been attained in this first year of record. Suggestions and constructive criticisms are invited.

COUNCIL OF WOMEN FOR HOME MISSIONS

CONSTITUENT BOARDS

- 1 *Baptist*—Woman's American Baptist Home Mission Society
- 2 *Christian*—Woman's Board for Home Missions of the Christian Church
- 3 *Congregational*—The Congregational Woman's Home Missionary Federation. . .
- 4 *Disciples of Christ*—United Christian Missionary Society . . .
- 5 *Evangelical*—The Woman's Missionary Society of the Evangelical Association
- 6 *Woman's Home and Foreign Missionary Society of the United Evangelical Church*
- 7 *Friends*—Woman's Missionary Union of Friends in America . . .
- 8 *Lutheran*—Women's Missionary Society of the United Lutheran Church in America
- 9 *Methodist*—Woman's Connectional Missionary Society of the Colored Methodist Episcopal Church
- 10 *Women's Foreign Missionary Society, Free Methodist Church*
- 11 *Woman's Home Missionary Society of the Methodist Episcopal Church*
- 12 *Woman's Missionary Council, Methodist Episcopal Church, South* .
- 13 *Presbyterian*—Women's Missionary Society of the Presbyterian Church in Canada (Western Division)
- 14 *The Woman's Auxiliary of the Presbyterian Church in the U. S*
- 15 *Woman's Board of Home Missions of the Presbyterian Church in the U. S. A*
- 16 *Woman's General Missionary Society, United Presbyterian Church of North America*
- 17 *Protestant Episcopal*—Woman's Auxiliary to the Presiding Bishop and Council, Protestant Episcopal Church
- 18 *Reformed*—Women's Board of Domestic Missions, Reformed Church in America
- 19 *Woman's Missionary Society of the General Synod of the Reformed Church in the U. S*
- 20 *United Brethren*—The Women's Missionary Association of the United Brethren in Christ

	Year Ending	Women's Missionary Societies Number	Women's Missionary Societies Membership	Young People's Societies Number	Young People's Societies Membership	Children's Societies Number	Children's Societies Membership	Missionaries Fully Supported by Board	Missionaries Partly Supported by Board	Native Workers
1	Apr. 30 1921	3,763	221,445	2,680	34,079	1,127	25,148	316	46	69
2	Oct 1, 1921	300	5,000	200	2,000				2	
3	*									
4	*	3,374	124,255	876	17,439	1,991	33,039			
5	May 31, 1921	730	22,373	1,324	42,657	494	12,797	5	18	
6	Oct 1, 1921	447	14,883	148	5,042	283	8,059			
7	July 1921									
8	*		49,311							
9	*	3,700								
10	*		11,466	176	3,002	421	8,820			
11	July 31, 1921	5,532	277,945	434	64,326	3,322	115,888	550	523	18
12	Jan 1921	5,446	145,798	1,630	33,965	4,285	93,736	32		
13	Dec. 1920	1,500	41,924	141		1,000	25,592	250		
14	*		72,300							
15	Mar 31, 1921	5,482	217,693	5,409		2,640		402	21	61
16	*		25,242		9,739		11,731			
17	*	4,000						200		
18	*									
19	May 9, 1921	650	21,170	640	24,308	205	5,803	22		
20	Apr. 1, 1921	912	32,788	1,965	76,054	733	24,747		135	
	Total	35,836	1,283,593	15,623	312,611	16,501	365,360	1,177	745	148

	Total Budget	Regular Work	Buildings and Specials	General Evangelism	Educational and Literary	Medical	Homes and Orphanages
1	483,404	. .		204,531	110,249	.	
2 .	12,000	10,000			2,500	.	
3 . .	†	. . .					
4 ..	‡	. . .					.
5	47,635	36,522	8,867				
6 .		11,256			289		
7							.
8 .		.					
9		.					. . .
10		.					. .
11	3,347,996	1,417,996	1,930,000	421,125	115,431	275,115	37,494
12	241,554	241,554	202,620		78,871	.	..
13		353,630					.
14 .	†	.					. .
15 ..	1,111,282	732,198	230,000				
16 . .		. . .	.				.
17 ..	†	.	.				.
18 . . .		. . .		.			. .
19	86,765	15,038	29,140	1,634	10,007		439
20 . .		80,000	30,000		2,000		
	5,330,636	2,898,194	2,430,627	627,340	319,347	275,115	37,983

† Auxiliary to General Board.

‡ United General and Woman's Board.

	Administration	Information and Promotion	Alaska	Hawaiian Islands	Indians	Migrant Groups	Mormon Areas	Mountaineers	Negro Americans
1	34,100	35,750	9,500		22,280				64,132
2	1,000					100			2,500
3									
4									
5	2,247								
6						100		4,717	
7					150			200	150
8									.
9	.								.
10									.
11	89,928		36,895	8,395	29,492	1,000	8,385	87,975	98,698
12	11,000							35,513	15,125
13									.
14									.
15	62,345	48,710	49,468		117,014	7,644	60,368	264,195	
16						.	.		.
17						.			.
18									.
19	5,032				2,740	50			959
20		.				.			..
	205,652	84,460	95,863	8,395	171,676	8,894	68,753	392,600	181,564

	New Americans	Oriental in America	Spanish-Speaking Peoples in the U S	Central America	Cuba	Mexico	Porto Rico	Santo Domingo and Haiti
1	101,405	10,224		13,888	10,380	31,723	14,532	
2		1,300						
3								
4								
5								
6								
7								
8								
9								
10								
11	11,935	24,155	47,458				13,394	2,500
12	2,100	12,665	28,312					
13								
14								
15			118,203		48,669		47,340	3,750
16								
17								
18								
19	10	2,694	8,000					
20								
	115,450	60,038	201,973	13,888	59,049	31,723	75,266	6,250

YOUNG MEN'S CHRISTIAN ASSOCIATION OF CANADA AND UNITED STATES

DATA FOR 1922 AND 1921 COMPARED

Data	1922				1921	
	Associa- tions Reporting	Total	Men	Boys	Associa- tions Reporting	Total
I ORGANIZATION						
Number of Association	1,568	1,978			1,646	2,120
Serving on committees	1,452	95,795	81,483	14,312	1,766	97,611
Employed officers (including vacancies)	1,259	5,464	4,747	717	1,254	5,722
Total members	1,435	883,169	654,309	228,860	1,585	935,581
Active members	1,189	406,395	333,914	72,481	1,318	422,640
In industrial occupations	479	151,178			523	168,161
II PROPERTY AND FINANCE						
Value of Association sites	699	\$26,466,700			744	\$26,228,200
Value of Association buildings	847	89,781,000			863	88,500,100
Equipment and furnishings	1,134	12,392,700			1,153	11,859,900
Other real estate and building funds paid in	347	21,898,400			368	17,710,100
Endowment funds paid in	321	15,134,800			306	12,469,500
Gross property and funds paid in		165,673,600				156,767,800
Debt on Association property	381	15,273,700			410	14,666,100
Total net property and funds paid in	1,235	150,399,900			1,286	142,101,700
INCOME—TOTAL		\$47,159,000				49,908,400
Property, endowment, miscellaneous	909	3,707,300			905	3,613,000
Membership dues	962	4,944,200	\$4,193,800	750,400	1,021	5,285,200
Activities—social, employment, industrial, physical, educational, religious	737	6,004,100	5,629,400	374,700	782	6,293,200
Dormitory, restaurant, camp, baths, laundry, etc	860	20,952,300			865	22,950,000
Contributions—local Associations and General Agencies	1,305	11,551,100			1,350	11,767,000
Income, less business and club features		26,206,700				26,958,400
EXPENDITURES—TOTAL	1,395	\$47,682,400			1,530	\$50,472,100
Property, endowment, miscellaneous	1,092	9,657,900			1,120	10,476,300
General administration, salaries, stenographers, officers, etc	1,120	12,824,700	\$10,762,000	\$ 2,062,700	1,215	12,599,200
Activities—social, employment, industrial, physical, educational, religious	1,098	10,195,600	9,099,900	1,095,700	1,040	10,165,400
Dormitory, restaurant, camp, baths, laundry, etc	852	15,004,200			871	17,231,200
Expenditures, less business and club features		32,678,200				33,240,900
SECOND CLASSIFICATION OF TOTAL INCOME AND EXPENDITURES ABOVE						
INCOME—TOTAL		\$47,159,000				49,908,400
Local Y's, including County		41,871,100				44,573,100
General Agencies		5,287,900				5,335,300
State Committees		1,301,600				1,335,200
Canadian National Council		86,100				198,200
International Home Work, inc Self-supporting Bureaus and United Y Schools		2,237,200				2,132,400
International Foreign Work		1,268,700				1,414,400
Training Agencies		394,300				255,100
EXPENDITURES—TOTAL	1,395	\$47,682,400				\$50,472,100
Local Y's, including County	1,336	42,232,200				45,073,800
General Agencies	59	5,450,200				5,398,300
State Committees	42	1,323,900				1,349,300
Canadian National Council	5	86,300				205,900
International Home Work, inc Self-supporting Bureaus and United Y Schools	1	2,460,500				2,136,200
International Foreign Work	1	1,268,300				1,419,600
Training Agencies	10	311,200				287,300
III ACTIVITIES						
SOCIAL AND ECONOMIC						
Socials and entertainments	1,219	69,892	39,208	30,684	1,339	69,118
Motion picture exhibitions	557	26,089			560	25,324
Employment—situations secured—city, colored, railroad	566	67,922	57,724	10,198	559	84,718
Service—Dormitories—number of beds	741	56,154			728	51,931
Dormitories—times used	634	14,902,000			708	15,893,000
Restaurant—meals and lunches served	318	25,560,000			283	27,229,000
Attendance at summer camps	598	68,556			571	64,029

DATA FOR 1922 AND 1921 COMPARED

Data	1922				1921	
	Associa- tions Reporting	Total	Men	Boys	Associa- tions Reporting	Total
INDUSTRIAL						
Number of plants served	203	1,679			322	1,605
On committees	241	2,486				
Foremen's meetings	98	976			114	1,199
Plants with noon activities	118	708			140	15,323
In English for foreigners (inc in Educa- tional students below)	132	13,848			134	18,546
In citizenship classes (inc. in Educa- tional students below)	97	13,627			108	16,453
Number of second papers secured (inc in Educational below)	106	8,514			106	10,326
PHYSICAL						
In leader's clubs	437	10,392	3,411	6,981	400	10,315
Physical examinations	380	115,784	56,609	59,175	369	108,091
Number of gymnasiums	666	783			669	801
Number of athletic fields	196	204			228	255
Number of natatoriums	528	534			524	530
Different persons in gymnasium classes	643	303,434	142,725	160,709	811	345,852
In first and classes	168	9,004	1,894	7,110	128	4,588
Number taught swimming and life saving	636	106,179			475	86,424
Participants in Association activities	839	8,492,600				
Participants in community activities	514	1,999,400				
EDUCATIONAL						
On committees	423	4,607			494	4,697
Paid teachers and leaders	252	2,960			134	3,287
Volunteer Teachers and Leaders	250	2,992			196	1,045
Lectures and talks	481	23,235	10,067	13,218	566	21,501
Vocational guidance—standard Y inter- views	160	26,646			174	15,026
Students in evening schools	336	90,364	84,681	5,683	360	112,445
Students in day schools	59	14,030	11,604	2,426	47	13,171
Students in summer schools	52	6,363	567	5,796	38	4,163
Total different students—day and evening	378	110,639	96,773	13,866	398	129,779
Number of student hours	385	9,825,700			373	12,884,500
RELIGIOUS						
On committees	680	13,227			694	10,000
Bible study teachers—employed officers	671	1,865			629	1,811
Bible study teachers—volunteer	515	3,288			474	2,769
Number of Bible and training classes	866	8,674	2,516	6,158	939	6,751
Students in Bible and training classes	1,065	201,182	81,993	119,189	1,152	180,808
Total attendance at these classes	1,066	2,598,900	1,077,897	1,521,003	1,152	2,506,800
Number of meetings in buildings	942	50,609	40,263	10,346	1,104	50,180
Number of shop meetings	177	12,182	10,397	1,765	185	18,242
Number of theatre and auto meetings	282	9,561	7,648	1,913	261	8,266
Total number religious meetings—all kinds	1,172	72,332	58,308	14,024	1,323	76,688
Attendance religious meetings in buildings	942	3,490,800	2,946,600	544,200	1,104	3,596,700
Attendance at shop meetings	177	1,027,800	954,476	73,324	185	1,675,300
Attendance at theatre and auto meetings	282	1,195,700	1,034,381	161,319	261	1,102,000
Total attendance all religious meetings	1,172	5,714,300	4,935,457	778,843	1,323	6,374,000
Total attendance all Bible classes and religious meetings	1,337	8,313,200	6,013,354	2,299,846	1,553	8,880,800
Decisions for the Christian life	770	37,131	18,004	19,127	798	40,254
United with the Church	601	11,664	5,289	6,375	596	11,624

STATISTICS CONCERNING WORK OF THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION IN 1922

	City	Town	County	Student	Total
Number of affiliated Associations	387	124	26	608	1,145
Members	421,631	70,876	19,833	94,896	607,236
Young girl members					
Number of International Institutes (Affiliated)					48
Total number foreign-born women and girls reached in International Institutes					
Industrial club enrollment					
Indian Associations (Affiliated)				29	29
Indian Association membership					
Colored work in cities.					
Local branches					61
Other local centers					4
Colored student Associations				67	67
Educational class enrollment					
Boarding department, number of beds					..
Employment bureau positions filled					..
Summer homes conducted					..
Travelers aided					..
Number of cafeterias					..
Cafeteria meals served					..
Employed officers—local					3,167
Employed officers—national staff					260
Foreign work					
Number of secretaries (exclusive of Europe)					132
Number of secretaries in Europe					27
Number of centers—48 in 13 countries					..
Number of registered girl reserve clubs			..	..	417

Conferences	Number	Attendance
Student (1 colored)	8	2,853
City	2	923
Community (1 colored)	3	631
Town and country	2	227
General (community and student)	2	499
Business girls	5	515
Industrial (1 colored)	7	1,269
Girls (1 colored)	20	2,637
Total ..	49	9,559

PROHIBITION IN THE UNITED STATES OF AMERICA

By ERNEST H. CHERRINGTON, GENERAL SECRETARY WORLD
LEAGUE AGAINST ALCOHOLISM

The adoption of National Constitutional Prohibition in the United States of America was the culmination of a long series of state and national legislative victories for prohibition covering a period of more than twenty-five years.

The evolution of the prohibition of the beverage liquor traffic in America during the past quarter of a century includes all the stages of town, village, district, county, city, state and national prohibitory legislation. Prior to the year 1900 however the legislative fight against the liquor traffic was conducted largely in state legislatures. Since 1900 the contest has been waged in both state and federal legislative bodies.

The first prohibitory legislation by Congress was directed toward the suppression of the liquor traffic among Indians and in Indian countries. The next step was the prohibition of the liquor traffic in United States Army and Navy posts. The next step was the, prohibition of the sale of intoxicating liquors in the Capitol Building

in Washington. The next step was the prohibition of the sale of intoxicating liquors in soldiers' and sailors' homes and certain other territory under federal control. The next step was the prohibition of shipments, under Interstate Commerce protection, of intoxicating liquors intended to be used in violation of the laws of any state. The next step was the prohibition of the sale of intoxicating liquors within the bounds of the District of Columbia. The next step was the submission of the question of national prohibition to the several states. The next step was the adoption of wartime prohibition. The next step was the enactment of an enforcement code to put into effect throughout the entire United States the prohibitory amendment to the constitution which had been ratified by the states.

The special campaign directed by the temperance forces of the United States toward the securing of a national prohibition amendment was inaugurated in December, 1913, when a committee of 2,000 men and 1,000 women presented to members of the House and Senate on the steps of the national Capitol a proposed amendment to the Federal Constitution and an appeal for its submission.

The Submission of the Resolution in Congress

The so-called Hobson-Sheppard resolution providing for submission of an amendment to the constitution was introduced in the second session of the Sixty-third Congress on December 10, 1913. This measure was placed upon its final passage in the House on December 14, 1914, and resulted in a vote of 197 for submission as against 189 against submission. This was a majority of 8 votes but since the submission of constitutional amendments requires a majority of two-thirds of each house of Congress the measure failed of passage.

A similar resolution was presented in both houses of the 64th Congress. The Judiciary Committee of the House, by a vote of 12 to 7, favorably reported this resolution on December 14, 1916. The Judiciary Committee of the Senate by a vote of 13 to 3, favorably reported the Senate resolution on December 21, 1916. The resolution however did not come to final vote in either house of the 64th Congress.

Similar resolutions were presented in the House and Senate early in the first session of the 65th Congress. The resolution was adopted by the Senate by a vote of 65 to 20 on August 1, 1917, and was likewise adopted by the House of Representatives by a vote of 282 to 128 on December 17, 1917. On the following day the Senate concurred in certain minor House amendments so that the resolution submitting the prohibitory amendment to the constitution was finally adopted by Congress on December 18, 1917.

The 18th Amendment to the Constitution

The following is the joint resolution adopted by both houses of Congress and submitted to the several state legislatures:

"Resolved by the Senate and House of Representatives of the United States of America in Congress assembled (two-thirds of each house concurring therein) That the following amendment to the Constitution be, and hereby is, proposed to the states, to become valid as a part of the Constitution when ratified by the Legislatures of the several states as provided by the constitution:

"Article

"Section 1. After one year from the ratification of this article the manufacture, sale or transportation of intoxicating liquors within, the importation thereof into, or the exportation thereof from the United States and all territory subject to the jurisdiction thereof for beverage purposes is hereby prohibited.

"Section 2. The Congress and the several states shall have concurrent power to enforce this article by appropriate legislation.

"Section 3. This article shall be inoperative unless it shall have

been ratified as an amendment to the Constitution by the Legislatures of the several states, as provided by the Constitution, within seven years from the date of the submission hereof to the states by the Congress."

Ratification of the 18th Amendment by the Several States

The following table shows the date and the vote on ratification in each of the two houses of the legislature in each of the 46 states that ratified the 18th Amendment:

STATE	SENATE	HOUSE
(1) Mississippi	Jan. 8, 1918, 28 to 5	Jan. 8, 1918, 93 to 3
(2) Virginia	Jan. 10, 1918, 30 to 8	Jan. 11, 1918, 84 to 13
(3) Kentucky	Jan. 11, 1918, 28 to 6	Jan. 14, 1918, 66 to 10
(4) South Carolina	Jan. 18, 1918, 28 to 6	Jan. 28, 1918, 66 to 29
(5) North Dakota	Jan. 25, 1918, 43 to 2	Jan. 25, 1918, 96 to 10
(6) Maryland	Feb. 13, 1918, 18 to 7	Feb. 8, 1918, 56 to 36
(7) Montana	Feb. 19, 1918, 35 to 2	Feb. 18, 1918, 77 to 8
(8) Texas	Feb. 28, 1918, 15 to 7	Mar. 4, 1918, 72 to 30
(9) Delaware	Mar. 18, 1918, 13 to 3	Mar. 14, 1918, 27 to 6
(10) South Dakota†	Mar. 19, 1918, 43 to 0	Mar. 20, 1918, 86 to 0
(11) Massachusetts	Apr. 2, 1918, 27 to 12	Mar. 26, 1918, 145 to 91
(12) Arizona	May 23, 1918, 17 to 0	May 24, 1918, 29 to 3
(13) Georgia	June 26, 1918, 34 to 2	June 26, 1918, 129 to 24
(14) Louisiana	Aug. 6, 1918, 21 to 20	Aug. 8, 1918, 69 to 41
(15) Florida	Nov. 27, 1918, 25 to 2	Nov. 27, 1918, 61 to 3
(16) Michigan*	Jan. 2, 1919, 30 to 0	Jan. 2, 1919, 88 to 3
(17) Ohio	Jan. 7, 1919, 20 to 12	Jan. 7, 1919, 85 to 30
(18) Oklahoma	Jan. 7, 1919, 43 to 0	Jan. 7, 1919, 90 to 8
(19) Maine	Jan. 8, 1919, 29 to 0	Jan. 8, 1919, 122 to 20
(20) Idaho†	Jan. 8, 1919, 38 to 0	Jan. 7, 1919, 62 to 0
(21) West Virginia	Jan. 9, 1919, 27 to 0	Jan. 9, 1919, 78 to 3
(22) Washington	Jan. 13, 1919, 42 to 0	Jan. 13, 1919, 93 to 0
(23) Tennessee	Jan. 9, 1919, 28 to 2	Jan. 13, 1919, 82 to 2
(24) California	Jan. 10, 1919, 24 to 15	Jan. 13, 1919, 48 to 28
(25) Indiana	Jan. 13, 1919, 41 to 6	Jan. 14, 1919, 87 to 11
(26) Illinois	Jan. 8, 1919, 30 to 15	Jan. 14, 1919, 84 to 66
(27) Arkansas	Jan. 14, 1919, 34 to 0	Jan. 13, 1919, 93 to 2
(28) North Carolina	Jan. 10, 1919, 49 to 0	Jan. 14, 1919, 93 to 10
(29) Alabama	Jan. 14, 1919, 23 to 11	Jan. 14, 1919, 64 to 34
(30) Kansas†	Jan. 14, 1919, 39 to 0	Jan. 14, 1919, 121 to 0
(31) Oregon	Jan. 15, 1919, 30 to 0	Jan. 14, 1919, 53 to 3
(32) Iowa	Jan. 15, 1919, 42 to 7	Jan. 15, 1919, 86 to 13
(33) Utah†	Jan. 15, 1919, 16 to 0	Jan. 14, 1919, 43 to 0
(34) Colorado	Jan. 15, 1919, 34 to 1	Jan. 15, 1919, 63 to 2
(35) New Hampshire	Jan. 15, 1919, 19 to 4	Jan. 15, 1919, 221 to 131
(36) Nebraska	Jan. 13, 1919, 31 to 1	Jan. 16, 1919, 98 to 0
(37) Missouri	Jan. 16, 1919, 22 to 10	Jan. 16, 1919, 104 to 36
(38) Wyoming†	Jan. 16, 1919, 26 to 0	Jan. 16, 1919, 52 to 0
(39) Wisconsin	Jan. 16, 1919, 19 to 11	Jan. 17, 1919, 58 to 35
(40) Minnesota	Jan. 16, 1919, 48 to 11	Jan. 17, 1919, 92 to 36
(41) New Mexico	Jan. 20, 1919, 12 to 4	Jan. 16, 1919, 45 to 1
(42) Nevada	Jan. 21, 1919, 14 to 1	Jan. 20, 1919, 33 to 3
(43) Vermont	Jan. 16, 1919, 26 to 3	Jan. 29, 1919, 155 to 58
(44) New York	Jan. 29, 1919, 27 to 24	Jan. 23, 1919, 81 to 66
(45) Pennsylvania	Feb. 25, 1919, 29 to 16	Feb. 4, 1919, 110 to 98
(46) New Jersey	Mar. 9, 1922, 12 to 4	Mar. 4, 1922, 33 to 24

*Repassed in House to correct error January 23. †Unanimous in both houses. Total Senate vote—1,309 for to 240 against—85 per cent dry. Total House vote—3,775 for to 1,025 against—79 per cent dry.

The 18th Amendment Inaugurated Prohibition in Only Sixteen States

The adoption of the 18th Amendment to the Federal Constitution really added only sixteen states to the prohibition column, since 32 states had already adopted state prohibition under state constitutional amendments or state prohibitory laws.

The following table shows the states that were under state-wide prohibition before the national constitutional prohibition went into

effect, together with the date of the adoption of state prohibition and the population of each state according to the 1920 census:

<i>States</i>	<i>Population 1920 Census</i>	
1858—Maine .	768,014	768,014
1880—Kansas	1,769,257	1,769,257
1889—North Dakota	646,872	646,872
1907—Oklahoma	2,028,283	
Georgia	2,895,832	4,924,115
1908—North Carolina	2,559,123	
1909—Tennessee	2,337,885	
Mississippi	1,790,618	4,128,503
1912—West Virginia	1,463,701	
1914—Arizona	334,162	
Colorado	939,629	
Washington	1,356,621	
Oregon	783,389	
Virginia .	2,309,187	5,722,988
1915—South Carolina	1,683,724	
Arkansas	435,450	
Alabama	2,348,174	
Idaho .	431,866	
Iowa .	2,404,021	7,303,235
1916—Michigan	3,668,412	
Montana	548,889	
Nebraska	1,296,372	
South Dakota	636,547	6,150,220
1917—Indiana	2,930,390	
New Hampshire	443,083	
New Mexico	360,350	
Utah	449,396	4,183,219
1918—Florida .	968,470	
Nevada	77,407	
Ohio .	5,759,394	
Texas	4,663,228	
Wyoming	194,402	11,662,901
Total .	51,282,148	51,282,148

Minnesota voted, giving a majority for the law but not enough to secure state-wide prohibition.

Five Other States Mostly Under Prohibition

There were five other states in each of which a majority of the population was living in prohibition territory prior to the going into effect of the 18th Amendment. These states were Delaware, Louisiana, Minnesota, Missouri and Vermont. Fifty-six per cent (4,569,495) of the aggregate population of the five states (8,338,384) were living in territory from which the liquor traffic had been abolished by state legislation before the advent of national constitutional prohibition.

Population of All States Under Prohibition When 18th Amendment Went Into Effect

The 18th Amendment to the Federal Constitution went into effect at midnight January 16, 1920. At that time, of the 105,710,620 people living in the United States of America, 71,803,120, or 68.1 per cent were living under prohibition by state laws.

The following table shows the population of each state according to

the census of 1920, together with the portion of that population living under license and under prohibition in each of the states:

STATES	Population Census 1920	Population in Wet Territory	Per Cent Wet	Population in Dry Territory	Per Cent Dry
Alabama	2,348,174	None		2,348,174	100
Arizona	334,162	None		334,162	100
Arkansas	1,752,204	None		1,752,204	100
California	3,426,861	1,977,299	57 7	1,449,562	42 3
Colorado	939,629	None		939,629	100
Connecticut	1,380,631	1,034,093	74 9	346,538	25 1
Delaware	223,003	96,337	43 2	126,666	56 8
Dist. of Columbia	437,571	None		437,571	100
Florida	968,470	None		968,470	100
Georgia	2,895,832	None		2,895,832	100
Idaho	431,866	None		431,866	100
Illinois	6,435,280	3,437,199	53 0	3,048,081	47 0
Indiana	2,930,390	None		2,930,390	100
Iowa	2,404,021	None		2,404,021	100
Kansas	1,769,257	None		1,769,257	100
Kentucky	2,416,630	None		2,416,630	100
Louisiana	1,798,509	847,098	47 1	951,411	52 9
Maine	768,014	None		768,014	100
Maryland	1,449,661	839,328	51 0	610,333	49 0
Massachusetts	3,852,356	2,623,454	68 1	1,228,902	31 9
Michigan	3,668,412	None		3,668,412	100
Minnesota	2,387,125	1,002,592	42 0	1,384,533	58 0
Mississippi	1,790,618	None		1,790,618	100
Missouri	3,404,055	1,599,906	47 0	1,804,149	53 0
Montana	548,889	None		548,889	100
Nebraska	1,296,372	None		1,296,372	100
Nevada	77,407	None		77,407	100
New Hampshire	443,083	None		443,083	100
New Jersey	3,155,900	2,840,310	90 0	315,590	10 0
New Mexico	360,350	None		360,350	100
New York	10,385,227	8,484,630	81 7	1,900,597	18 3
North Carolina	2,559,123	None		2,559,123	100
North Dakota	646,872	None		646,872	100
Ohio	5,759,394	None		5,759,394	100
Oregon	783,389	None		783,389	100
Oklahoma	2,028,283	None		2,028,283	100
Pennsylvania	8,720,017	7,080,654	81 2	1,639,363	18 8
Rhode Island	604,397	528,847	87 5	75,550	12 5
South Carolina	1,683,724	None		1,683,724	100
South Dakota	636,547	None		636,547	100
Tennessee	2,337,885	None		2,337,885	100
Texas	4,663,228	None		4,663,228	100
Utah	449,396	None		449,396	100
Vermont	352,428	49,692	14 1	302,736	85 9
Virginia	2,309,187	None		2,309,187	100
Washington	1,356,621	None		1,356,621	100
West Virginia	1,463,701	None		1,463,701	100
Wisconsin	2,632,067	1,466,061	55 7	1,166,006	44 3
Wyoming	194,402	None		194,402	100
Totals	105,710,620	33,907,500	31 9	71,803,120	68 1

Area Under Prohibition By State Laws

At the time of the going into effect of National Constitutional Prohibition more than 95 per cent of the entire area of the United States of America was under prohibition by state legislation. In other words, prohibition of the beverage liquor traffic was already in operation in territory aggregating 2,835,367 square miles of the total land area of the United States which is 2,973,890 square miles.

The following table shows the territory under prohibition and under license of each of the several states when National Constitutional Prohibition became operative:

STATE	Total Land Area (Sq Miles)	Land Area Under License (Sq Miles)	Per Cent Wet	Land Area Under Prohibition (Sq Miles)	Per Cent Dry
Alabama	51,279	None		51,279	100
Arizona	113,810	None		113,810	100
Arkansas	52,525	None		52,525	100
California	155,652	60,652	38 9	95,000	61 1
Colorado	103,658	None		103,658	100
Connecticut	4,820	1,020	21 1	3,800	78 9
Delaware	1,965	10	0 5	1,955	99 5
District of Columbia	60	None		60	100
Florida	54,861	None		54,861	100
Georgia	58,725	None		58,725	100
Idaho	83,354	None		83,354	100
Illinois	56,043	6,597	11 7	49,446	88 3
Indiana	36,045	None		36,045	100
Iowa	55,586	None		55,586	100
Kansas	81,774	None		81,774	100
Kentucky*	40,181	None		40,181	100
Louisiana	45,409	8,730	19 2	36,679	81 8
Maine	29,895	None		29,895	100
Maryland	9,941	1,462	14 8	8,479	85 2
Massachusetts	8,039	2,465	30 6	5,574	69 4
Michigan	57,430	None		57,430	100
Minnesota	80,853	14,166	17 6	66,687	82 4
Mississippi	46,362	None		46,362	100
Missouri	68,727	6,873	10 0	61,854	90 0
Montana	146,201	None		146,201	100
Nebraska	76,808	None		76,808	100
Nevada	109,821	None		109,821	100
New Hampshire	9,031	None		9,031	100
New Jersey	7,514	5,260	70 0	2,254	30 0
New Mexico	122,503	None		122,503	100
New York	47,654	16,654	34 9	30,000	65
North Carolina	48,740	None		48,740	100
North Dakota	70,183	None		70,183	100
Ohio	40,740	None		40,740	100
Oklahoma	69,414	None		69,414	100
Oregon	95,607	None		95,607	100
Pennsylvania	44,332	31,793	70 9	13,039	29 1
Rhode Island	1,067	643	61 2	414	38 8
South Carolina	30,495	None		30,495	100
South Dakota	76,868	None		76,868	100
Tennessee	41,687	None		41,687	100
Texas	262,398	None		262,398	100
Utah	82,184	None		82,184	100
Vermont	9,124	186	2 0	8,938	98 0
Virginia	40,262	None		40,262	100
Washington	66,836	None		66,836	100
West Virginia	24,022	None		24,022	100
Wisconsin	55,256	13,815	25 0	41,441	75 0
Wyoming	97,594	None		97,594	100
Totals	2,973,890	138,523	4 6	2,835,367	95 4

*State-wide Prohibition adopted in Kentucky in November, 1919, became effective June 30, 1920

The Volstead Law

The Volstead Prohibition Enforcement Code was passed by the United States House of Representatives on July 2, 1919, by a vote of 287 to 100, and was passed in the Senate without a roll call on September 4, 1919.

After differences between Senate and House amendments had been ironed out by Senate and House conferees the measure was finally adopted by the Senate without a roll call on October 8, 1919, and by the House of Representatives on October 10, 1919, by a vote of 321 to 70.

The measure was vetoed by the President on October 27, 1919, was passed over the President's veto on the same day in the House by a vote of 176 to 35 and on the following day in the Senate by a vote of 65 to 25.

The Willis-Campbell Bill, which strengthened certain features of the Volstead law, was adopted by an overwhelming vote in both House and Senate in 1921.

Congress Stands Firm

After three years under National Constitutional Prohibition both Houses of the 68th Congress, as a result of the elections in the fall of 1922, contain a larger majority in favor of National Prohibition and its enforcement than the Congress which submitted the 18th Amendment to the legislatures of the several states and adopted the Volstead Enforcement Code.

The question therefore which presents itself at the present time to the American people is not so much one of modification or repeal. It is rather one as to whether a minority representing a few wet cities and a few wet states shall be permitted to over-ride the will of the majority in the Republic and thus nullify the laws of the Congress and the Constitution of the United States.

This question, moreover, goes deeper than the enforcement or nullification of a prohibitory law. It undoubtedly involves the question of the ability of the Christian Church successfully to cope with great social problems, and it also involves the question of the success or failure of democracy.

THE STORY OF PROHIBITION

By D. S. PATTERSON, ASSISTANT RESEARCH SECRETARY, BOARD OF
TEMPERANCE, PROHIBITION AND PUBLIC
MORALS, M. E. CHURCH

How We Got It

A century of agitation; not result of precipitate action.

Eminent medical authorities condemned alcoholic traffic.

Temperance societies formed and members pledged to abstinence.

Pledges made more stringent.

Opposition to legalizing traffic by license.

Careful study as to methods to pursue in obtaining prohibition laws.

Experimentation in restrictive legislation (free lunches, games, low license, Sunday closing, short hours, etc.).

Local option and "home rule."

State prohibition.

National prohibition.

What It Is Doing

Petty crime decreased.

Serious crime has been considerably decreased.

There is a notable decrease in beggary and acute poverty.

Property formerly used for saloon purposes now used by legitimate business at increased values.

In majority of cases breweries and distilleries have been diverted to wholesome uses, using more raw material and employing more men.

There is a notable increase in buying power and much greater activity in retail business.

Bank clearings are larger and savings accounts more numerous.

There is no more bootlegging than in license days, and in many cases much less.

In no case have taxes been made higher by prohibition; in some cases they are lower, and in many cases approximately the same.

In no case at all are State finances in worse condition because of loss of license revenue; in some cases bad conditions inherited from license period have been corrected.

The sentiment of business men is overwhelmingly in favor of the policy and this sentiment is increasing in strength constantly.

Prohibition has *not* increased the use of drugs. A committee from the U. S. Treasury Department so reported after investigation.

In Washington, D. C., the arrests for drunkenness in the last wet year numbered 10,793. In the first dry twelve-month period they numbered 5,447. The daily average number of inmates of the work-house was 622 in 1915, a wet year, and 373 in 1918, a dry year.

In Baltimore, in the last wet October there were 1,165 arrests for drunkenness and in the first dry October, 119.

In New York City, during the first six months after prohibition, Hadley Rescue Hall had attendance of only 19,691, as contrasted with 42,415 in first six months of last wet year.

The arrests for intoxication in Philadelphia fell by 62 per cent immediately after prohibition came into effect.

In Los Angeles, California, the arrests for drunkenness in 1917 numbered 16,430, and in 1919, under prohibition, the arrests were 5,340, less than one-third as many.

In San Francisco the total arrests under prohibition fell from 49,647 in 1918-1919 to 26,673 in 1919-1920.

Superintendent of Schools of Indiana says prohibition increased attendance of poor children in schools. They are better clothed and fed.

Welfare workers testify to less domestic difficulties.

Infant mortality decreased.

Death rates have been lowered.

In Chicago the death rate was cut from 13.85 per thousand (1904, previous low rate) to 11.08 per thousand.

Deaths from alcoholism decreased.

National health, wealth, and welfare immeasurably increased.

What We Must Do To Keep It

Crush attempts to nullify law.

Prevent return of "light" wines and beer.

If beer comes back we will have \$5,000,000,000 annual drink bill. Legitimate American industry cannot afford such a loss.

If beer comes back, the saloon will return, American saloon was beer saloon.

Intensify education as to benefits of prohibition.

Support honest enforcement officials and call for removal of unscrupulous and dishonest men in office.

Advocate good government by voting conscientious ballot.

Encourage others to use their franchise.

Oppose unfair attacks in press.

Demand enforcement of law.

FACE FACTS—ADMIT FAILURES—KEEP FIGHTING.

AN OUTLINE OF CHURCH HISTORY

(Arranged by W. E. GARRISON, Dean of the Disciples Divinity House, University of Chicago.)

I. *Spread of Christianity, Persecution, Recognition:*

64. Persecution under Nero.

70. Destruction of Jerusalem.

95. Persecution under Domitian.

106. Persecution under Trajan.

112. Letter of Pliny to Trajan about Christians.

166-177. Persecution under Marcus Aurelius.

199-204. Persecution under Septimus Severus.

250-252. Persecution under Decius.

257. Persecution under Aurelian.

303. Persecution under Diocletian.

- 311. First Edict of partial toleration by Constantine.
- 313. Second Edict of toleration by Constantine.
- 361. Julian the Apostate opposed Christianity.
- 378-460. St. Patrick, missionary to Ireland.
- 596. Augustine the monk, missionary to Saxon England.
- 680-754. Boniface, missionary to Germany.

II. *Church Fathers:*

- 50-110. Ignatius of Antioch.
- 65-100. Clement of Rome.
- 70-155. Polycarp of Smyrna, Epistle to Philipppians.
- 100-165. Justin Martyr. First philosophical apologist.
- 115-190. Irenaeus.
- 150-230. Tertullian. First great Latin writer.
- 185-254. Origen of Alexandria.
- 260-340. Eusebius, bp. of Caesarea. Church Historian.
- 298-373. Athanasius, the Father of Orthodoxy.
- 340-397. Ambrose, bp. of Milan.
- 340-420. St. Jerome. Vulgate, Latin Version of Bible.
- 347-407. St. Chrysostom. Eloquent preacher.
- 353-430. St. Augustine. "City of God" "Confessions."

III. *Early Sects and Heresies:*

- 100. Gnosticism.
- 140. Marcion at Rome.
- 155. Montanism, claimed direct enlightenment.
- 242. Manichaeism, mingling Christianity and oriental cults.
- 325. Arianism condemned by Council of Nicaea.
- 325. Sabellianism; God in three forms, not three persons.
- 350. Appollinarianism, denied human personality of Christ.
- 350. Donatists, strong in N. Africa. Persecution.
- 400. Pelagianism. Opposed by Augustine.
- 383. First death sentence against heretics, by Theodosius.
- 435. Nestorians. Only human nature of Christ suffered.

IV. *Development of Papacy:*

- 313. Supposed Donation of Constantine.
- 381. C. of Const. recog'd bp. of Const. as second only to Rome.
- 410. Sack of Rome by Alaric destroyed old nobility.
- 440. Leo I.
- 445. Edict of Emp. Valentinian III. Bp. of Rome head of western Ch.
- 500. Term "Pope" used exclusively of Bishop of Rome.
- 590. Gregory I, the Great.
- 1073. Gregory VII, Hildebrand. Victory of Pope over Emperor.
- 1198. Innocent III. Pinnacle of papal power.
- 1309-1377. Popes at Avignon. Loss of prestige.
- 1377-1449. Great Schism. Rise of party of conciliar supremacy.
- 1870. Papal infallibility. Vatican Council.

V. *Ecumenical Councils:*

- 325. C. of Nicaea. 1st ecumenical. Trinity.
- 381. C. of Constantinople. 2nd ec. Trinity.
- 431. Ephesus. 3rd. Condemned Nestorianism and Pelagianism.
- 451. Chalcedon. 4th. Christology.
- 553. Second Constantinople. 5th. Against errors of Origen.
- 680. Third Constantinople. 6th. Condemned Monothelites.

- 787. Second Nicaea. 7th. Favored use of images.
- 869. Fourth Constantinople. 8th. Separation between East and West.
- 1123. First Lateran. 9th.
- 1139. Second Lateran. 10th.
- 1179. Third Lateran. 11th.
- 1215. Fourth Lateran. 12th. Transubstantiation. Inquisition.
- 1245. Lyons. 13th. Deposed Frederic II.
- 1274. Second Lyons. 14th. For reunion of East and West.
- 1311. Vienne. 15th. Dissolved Order of Templars.
- 1409. Pisa. 16th. To reform church and heal schism.
- 1414. Constance. 17th. Reform. Burning of Huss.
- 1431. Basel. 18th. Reform and reunion.
- 1512. Fifth Lateran. 19th.
- 1545. Trent. 20th. Against Protestant Reformation.
- 1869. Vatican. 21st. Papal infallibility.

VI. *Historic Creeds.*

- 325. Nicene Creed.
- 451. Creed of Chalcedon.
- 500. Apostles Creed, final text.
- 800. Athanasian Creed, "Quicumque vult."
- 530. Augsburg Confession. Lutheran.
- 541. Geneva Catechism. Calvinistic.
- 559. Gallican Confession. French, Calvinistic.
- 561. Belgic Confession. Netherlands, Reformed.
- 577. Formula of Concord. Lutheran.
- 563. Heidelberg Catechism. German, Reformed.
- 563. Thirty-Nine Articles. Anglican.
- 1566. Second Helvetic Confession. Zwinglian.
- 1610. The Remonstrance. Netherlands. Arminian.
- 1647. Westminster Confession. English, Presbyterian.
- 1658. Savoy Declaration. English Congregational, Calvinistic.
- 1675. Helvetic Consensus Formula. Calvinistic.
- 1688. Baptist Confession of Faith. England.
- 1742. Philadelphia Confession. Identical with preceding.
- 1784. Twenty-Five Articles. American, Methodist. Unalterable.
- 1833. Declaration of 1833. Congregational, England.

VII. *Monks, Friars, and Schoolmen.*

- 361. Martin of Tours. First western monastery.
- c390-460. St. Simon, a pillar hermit.
- 529. St. Benedict. Monastery of Montecassino.
- 1033-1109. Anselm, father of scholasticism.
- 1079-1142. Abelard.
- 1086. Carthusian Order founded by Bruno of Cologne.
- 1091-1153. Bernard of Clairvaux, champion of orthodoxy.
- 1225-1274. Thomas Aquinas, greatest mediaeval theologian.
- 1214-1296. Roger Bacon, monk and scientist.
- 1209. Carmelite order founded.
- 1210. Franciscan order, St. Francis of Assisi.
- 1215. Dominican order, Dominic Guzman.
- c1250. Augustinian order re-organized.

VIII. *The Crusades:*

- 1096. Peter the Hermit, First Crusade. Jerusalem taken.
- 1147. Second Crusade.
- 1187. Third Crusade. Richard I.

- 1203. Fourth Crusade. Constantinople taken.
- 1212. Children's Crusade.
- 1218. Crusade against Albigenses.
- 1228. Fifth Crusade by excommunicated Frederic II.
- 1261. Fall of Latin Empire of Constantinople.
- 1291. Fall of Acre. End of Crusades.

IX. *Mediaeval Sects and Pre-Reformation Movements:*

- c900. Cathari. Oriental dualism. Traces earlier.
- c1000. Albigenses. Crushed by crusade, 1208.
- 1170. Waldenses, most evangelical mediaeval sect.
- 1260-1329. Eckhart, Mystic.
- 1290-1361. Tauler.
- 1314-1384. Wiclif.
- c1370. Brethren of the Common Life.
- c1400. Gallican reformers, D'Ailly, Nicholas de Clemanges.
- 1414-1439. Reforming Councils, Pisa, Constance, Basel.
- 1415-1416. Hus and Jerome of Prague burned.
- c1450. Mystics: Thomas a Kempis, Wesel, Goch, Wessel.
- 1452-1498. Savonarola, moral reformer.
- 1407-1459. Laurentius Valla, humanistic critic of papacy.
- c1510. Oxford Reformers: Colet, Erasmus, More.

X. *The Reformation:*

- 1517. Luther's Ninety-Five Theses.
- 1521. Diet at Worms.
- 1521. Munzer. Anabaptist movement.
- 1523. Zwingli. Reform at Zurich, Switzerland.
- 1534. Jesuit order founded by Ignatius Loyola.
- 1534. Church of England, Act of Supremacy.
- 1536. Calvin at Geneva. The Institutes.
- 1555. Peace of Augsburg.
- 1572. Massacre of French Prot's on St. Bartholomew's Day.
- 1598. Edict of Nantes. Toleration in France.
- 1618-1648. Thirty Years War in Germany.
- 1685. Revocation of Edict of Nantes by Louis XIV.

XI. *Divisions of Protestantism:*

- c1550. Beginnings of Puritanism in England.
- 1571. Robt. Browne. English Congregationalism.
- 1607. First Episcopal Church in America.
- 1610. Arminianism in Holland. The Remonstrance.
- 1618. Synod of Dort. Reassertion of Calvinism.
- 1620. Congregationalism in America. Plymouth.
- 1622. First Lutheran Church in America. New York.
- 1624-1690. George Fox, mystic and founder of Friends.
- 1639. Roger Williams, first Baptist Church in America.
- 1643-1652. Westminster Assembly.
- 1643. Solemn League and Covenant of Scotland.
- 1684. First Presbyterian Church in America. Mackemie.
- 1688-1772. Emanuel Swedenborg.
- 1703-1791. John Wesley.
- 1753. United Brethren. Otterbein.
- 1770. First Universalist Church in America. Murray.
- 1784. Org'n of M. E. Church in America. Coke and Asbury, Supts.
- 1787. First Unitarian Church in America. King's Chapel, Boston.
- 1809. Thos. and Alex. Campbell. Disciples of Christ.
- 1833. Adventists. William Miller.
- 1876. Salvation Army. William Booth, London.
- 1879. First Christian Science Church, Boston.

XII. *Efforts Toward Peace and Unity:*

- 1570-1641. Bp. Davenant: "Ad Fraternal Communionem Restau-
randam."
1580. Formula of Concord. German Lutherans.
1586-1656. Callixtus. Liberal Lutheran of Helmstadt.
1587-1658. John Vergius. Liberal Calvinist of Frankfort.
1595-1658. John Durie, an apostle of union.
1627. Rupertus Meldenius: "In essentials, unity; in non-
essentials, liberty; in all things, charity."
1645. The Colloquy of Thorn.
1645. Thos. Hill, Pres.: "An Olive Branch of Peace."
1646. J. Burroughs, Indep.: "Irenicum."
1648. Peace of Westphalia. Toleration in Germany.
1661. Savoy Conference.
1662. Stillingfleet: "Irenicum."
1688. Act of Toleration. England.
1692. Molanus, Lutheran: "Privatae Cogitationes."
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SECTION VI

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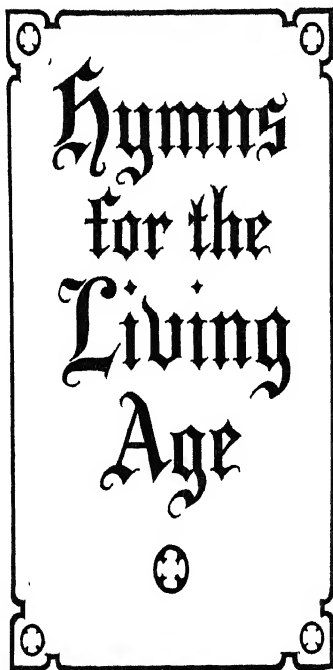
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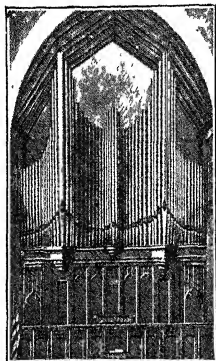
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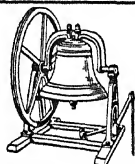
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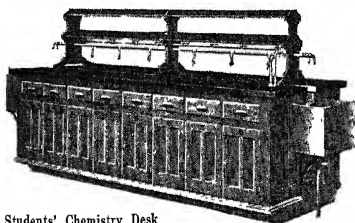
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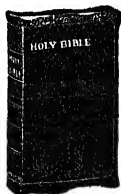
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